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Agar, Thomas Leyden

Homerica. Emendations and elucidations o













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# HOMERICA

EMENDATIONS AND ELUCIDATIONS

OF

THE ODYSSEY

BY

THOMAS LEYDEN AGAR, M.A.

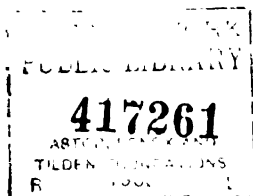
*Ea, ut potero, explicabo, nec tamen quasi Pythius Apollo, certa ut sint et fixa quae dixero, sed ut homunculus unus e multis probabilis coniectura sequens.—CICERO, Tusc. Disp.*

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## PREFACE

THE language of the Homeric poems is Achæan, and fairly represents the speech of the Achæan people. The alternative idea that the epic dialect is an artificial poetical medley, Ionic in the main with a liberal admixture of the other Greek dialects, is frankly impossible. Certain phenomena, which are supposed to favour this extraordinary theory, admit of a simple and adequate explanation, if we ask ourselves the question:—How in a non-critical age would the language, whether originally written or not, of an ancient literary work be treated during, and even after, a prolonged period of very considerable linguistic change among the various sections of the Greek race? One of the most eminent Homeric scholars of our time, whose profound learning was guided by rare sanity of judgement, the late Dr. D. B. Monro, in writing of the influence of dialects on the Homeric text (*Odyssey*, XIII–XXIV, Append., p. 476) has well remarked: ‘The mixture of dialects in short was not in the original Homeric poems, but supervened as a corruption, brought about by the circumstances under which they were transmitted. It is simply an example, on a peculiarly large scale, of the modernising process which no literary masterpiece can quite escape, if it is to retain its hold on a people.’

In the main it may be taken as certain that the forms of words in the traditional text are substantially identical with those used by the poet. The metre alone affords a strong guarantee that this is the case. If it were otherwise, the most devoted study of the language of Homer would avail little. As it is, a simple process of comparison often

enables us to discriminate between the true Homeric form and the later innovation. For notwithstanding this substantial integrity, all modern criticism recognizes, and it may be accepted as an undeniable fact, that our text has undergone much minor modification of its original form. But while the reality of these changes is admitted, great differences of opinion exist as to their nature and origin. We have a perfect jumble of theories dealing with the generation and growth of the two great epics.

I think I may say, without fear of contradiction, that the obsolete had no attraction whatever for the ancients. "Ἕλληνες αἰεὶ παῖδες ἐστέ, γέρων δὲ Ἕλληνα οὐκ ἔστιν, said the Egyptian priest (Plat. *Tim.* 22) with incisive truth to Solon. Antiquarianism in literature is an Alexandrine exotic, Hellenistic but not Hellenic. In what may be called the prehistoric period of the Homeric tradition alteration would be readily accepted and joyfully welcomed, if it were reverently made with a view to the gentle elimination of archaism. It is neither necessary nor desirable to assume that any early editor or 'Bearbeiter' of the poems deliberately set to work to remove the obsolete features and to substitute the recognized forms in common use. Any such assumption I deprecate strongly, though it would not be a more violent hypothesis in itself than the current theory of periodic enlargement. The change here assumed to have taken place might be an almost imperceptible one. A slight alteration here and there would bring about, as time went on, a modification in the whole aspect of the poems parallel, we might almost say, to the unnoticed and unnoticeable, but not less real, changes that combine to alter the physical feature of the earth's surface in the lapse of ages. The introduction, for example, of ἀγρόται for ἀγροῖωται, π 218, would be looked upon not as a lawless violation of the integrity of the Homeric text, but as a praiseworthy

embellishment of the noblest monument of the national literature.

Under these circumstances it is, I submit, perfectly futile to infer from the presence of a word confessedly late, either that the particular line or passage that contains it is nothing but an interpolation, or, to take an extreme view, Paley's, that the date of the composition of the Homeric poems should as a consequence be moved forward a century or two. Accordingly, more often than not the emendations I have ventured to propose are strictly conservative in effect, inasmuch as they maintain the essential integrity and antiquity of lines or passages which have been assailed by the disintegrating critics, who have brought to bear upon these poems their visionary batteries of set recensions, revisions, redactions, remaniements and all the other farrago of the Higher Criticism.

Still though it is an error to shatter the poems to pieces, it is equally an error in the opposite direction to believe blindly in every letter of the tradition, and to refuse to recognize even the possibility of detecting an innovation or interpolation that has not been obelized to our knowledge by Aristarchus. If we can appreciate Homer at all, if we can recognize the simplicity, nobility, and force of his language, we are surely entitled, when we find these entirely absent and perhaps other difficulties besides, to pronounce judgement accordingly. The essential point is that our reasons should be sensible, and able to sustain adverse rational criticism in their turn.

The emendation of Homer is not by any means ordinarily the same thing as the emendation of corrupt passages in the works of later Greek authors, which have suffered from defects of transcription by careless and ignorant scribes. From errors of this kind I believe the text of the Homeric poems is almost, if not quite, as free as that of Virgil.

Palaeographical considerations, therefore, are not supreme here. The main sources of corruption in Homer are the assimilation of antique forms and obsolete words to later Greek usage, and the intrusion of later metrical rules and grammatical canons, and to some extent also of new ideas of what is right and proper (see Cobet on τὸ ἀπρεπές, *Miscell. Crit.*, pp. 225 ff., though his strictures fall entirely on the grammarians and philosophers, and not at all on the nation at large). In illustration of this last I will add here a curious instance of the evasion of an objectionable, ill-omened expression, which seems to me instructive. In the *Iliad* we read, Θ 164,

ἔρρε, κακὴ γλήνη,—

The words are shouted by Hector after the retreating Diomedes, and are usually understood to mean, ‘*Be gone, slight girl,*’ ‘*Away, poor puppet.*’ Here γλήνη, which means properly the pupil of the eye, denotes in the view of all the authorities the small figure reflected in the eye, &c., &c. I might illustrate this by two quotations from Herrick, which are apt enough (Palgrave’s *Herrick*):—

\* 112 \*

Clear are her eyes,  
Like purest skies;  
Discovering from thence  
A baby there  
That turns each sphere,  
Like an Intelligence.

\* 216 \*

It is an active flame, that flies  
First to the babies of the eyes—.

But does γλήνη bear this sense here? Did the ancient Greek poet really mean anything of this sort? I think not. It is almost inconceivable. Did he not rather say:—

ἔρρε κακῇ γλήνῃ,

'*Be gone with the evil eye upon you,*' to the same effect as the typical Irish, '*Be off and bad cess to you*'? *Kakḗ γλήνῃ* is simply the opposite of the common formula *ἀγαθῇ τύχῃ, τύχᾱγαθῇ*: but the superstitious feelings of the Greeks could not bear to have a phrase like this bandied about and dinned into the ears of themselves and their children.

Again it is a recognized rule in Attic that the *ι* of the dative cannot be elided. The reason is simple. Lucidity demands that the confusion that would arise from having more cases than one indistinguishable from the dative should be avoided. Sooner or later this would lead to the evolution of the rule as an indispensable condition of correct speech and writing. But was it not later rather than sooner that this occurred? Was not the rule unknown to the earliest writers? It had no existence even for the earlier Iambographi. It was unrecognized by the Elegiac and Lyric poets of the earlier ages, and still more would it be ignored by the primitive Epic poets. Strangely enough this freedom has never been fully allowed to Homer. Of course it is quite impossible to avoid seeing that instances of this elision do occur occasionally in the *Iliad* and *Odyssey*; but admission of the fact has always been grudgingly made by scholars, who seem to have thought it would be a serious disparagement to the great Epics, if their author or authors had not in the main followed a salutary rule, which in the later Attic is so imperative. So, doubtless, thought the Greeks themselves.

Quite similar is the case of the personal pronouns, *μοι, σοι, τοι, φοι*, which unquestionably were freely elided in early Epic.

With regard to the vexed question of the digamma, it is becoming increasingly probable that Bentley after all was right in attributing to it the full force of a consonant.

The mere fact that a certain number of passages, ever becoming smaller, 'fine by degrees and beautifully less,' resists its easy restoration, will hardly justify the conclusion that in Homer's day it was a disappearing sound, if there be any truth in the view stated above of the Greek method of dealing with their ancient Epics.

It has not been my aim—it may be doubted whether it is either practicable or desirable—to remove from the traditional text what may be called the ordinary conventional forms. We must, I think, be content for instance, as the Greeks themselves were, to see *ὀρώω*, the musical diectasis of *ὀρῶ*, for *ὀράω*, *ὀράας* for *ὀράεις*, *δείδια* for *δέδφια* or *δέδφοα* (Monro), *ἑώργει* for *ἐφεφόργει* (though § 289, where *ἀνθρώπους* is necessary, makes a difficulty), *ἑφκει* for *ἐφεφολκει*, *ἑήνδανε* for *ἐφάνδανε*, also genitives in *-εω* for *-αο* (*-α'*), in *-ου* for *-οιο*, *-οο* (*-ο'*) &c. Even *ἑος* might be tolerated for the more correct *ἦος*, but surely not *ἑως*; nor again *ἦξε* for *ἔαξε* (*ἐφαξε*), *ἑδυία* for *ἰδυία*, *ἑοικυῖαι* for *φεφικυῖαι*, and other similar forms, which not merely modify but destroy both metre and language. Words of this class may be banished without hesitation or remorse.

In respect of metre I confess myself convinced, though I do not ask the reader to concede the point, that the prevalent doctrine of *hiatus licitus* is an error. This conclusion is primarily the result of a careful examination of particular instances, and next of a general consideration that the high numerical average of examples, on which the doctrine rests, takes no account of the comparative frequency of diaeresis in the Homeric hexameter. Diaeresis is exceedingly common in just the very places where *hiatus licitus* is supposed to exist. The usage of later poets is not by any means identical with Homer's; as the author of one of the Lives of Homer (Pseud.-Plut.) has said, τὰ δὲ Ὅμηρου ἔπη τὸ τελειότατον ἔχει μέτρον. I

hope I have contributed a little to confirm this opinion. Even in δ 407 :—

ἐνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἧδί φαινομένηφιν

where there is no verbal corruption in the line and the hiatus seems inevitable, a good and valid reason could be given for thinking that the passage originally ran in this wise :—

ἐνθα σ' ἐγὼν ἀγαγοῦσα — σὺ δ' εὖ κρίνασθαι ἑταίρους

τρεῖς, οἳ τοι παρὰ νηυσὶν ἐνσσελμοισιν ἄριστοι, —

ἐξείης εὐνήσω ἄμ' ἧδί φαινομένηφιν.

It passes the power of all the daughters of Proteus together to set *one man* in ambush ἐξείης, 'in a row' at any time of day.

A minority of the criticisms contained in this volume, about a fourth part I believe, have appeared in the *Journal of Philology*, and a few in the pages of the *Classical Review*. These have been revised, with slight additions and changes. In one case, that of ο 299, M. Victor Bérard, by his great work, *Les Phéniciens et l'Odyssée*, a brilliant investigation of the geography of the *Odyssey*, has caused me to withdraw a suggestion altogether. He has quite refuted the common and natural assumption that much of Homer's geography is altogether imaginary. Even if the narrative of Odysseus is not absolutely to be ranked as a nautical guide-book, a periplus of the Mediterranean, M. Bérard has amply justified Strabo's pronouncement, ἐκ μηδενὸς δὲ ἀληθοῦς ἀνάπτειν κενὴν τερατολογίαν οὐχ Ὀμηρικόν.

I have to thank the Delegates of the Press for their kindness in publishing this volume, Prof. Bywater for valuable advice, and the staff for their accurate work in its production.

T. L. AGAR.

MANCHESTER,

July, 1907.



## ERRATA

- Page 30, l. 26, read *ποτιδόμενοι*  
,, 66, l. 21, read *Αλολίην*  
,, 70, l. 18, for *151* read *351*

# HOMER'S ODYSSEY

## BOOK I (α).

α 37] εἰδὼς αἰπὸν ὄλεθρον· ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,

In the latter part of this verse two solutions of the difficulty caused by the neglect of the digamma in εἵπομεν hold the field. The most popular device is to remove the adverbial πρό, a course originally proposed by Knight, afterwards advocated by Bekker (*Hom. Blätt.* ii. p. 21) and adopted by Nauck and others. The other alternative is to omit the enclitic pronoun, οἱ, add the augment to the verb and so reach, as a resultant reading, προεἵπομεν. This is Hoffmann's emendation, though Bentley seems to have anticipated him, v. *Jour. Phil.* No. xlii, Bentley's Notes on the Odyssey, A. Platt. However, the question of priority in this case is not very important. The fact is, after due consideration I am fully persuaded that neither alternative is right. I deprecate the sacrifice of either πρό or οἱ as wholly unnecessary. The tradition is in the main correct. No omission is required to restore the primitive form of the clause, but rather the addition of one letter, thus:—

ἐπεὶ πρό F' εἴπομεν ἡμεῖς, (F' = Fοι).

It is noteworthy and not a little curious, that the expansion of εἵπομεν into εἴπομεν, thanks to the legitimacy of the elision of the diphthong -οι even before a short syllable, actually enables — — — to become — — —. The same phenomenon appears in Ψ 392, where for ἱππειον δέ οἱ ῥῆξε the Cambridge Homer, following van Leeuwen and da Costa, rightly exhibits ἱππειον δέ F' ῥαξε. We may compare Z 289 ἐνθα F' ἔσαν πέπλοι for ἐνθ' ἔσαν οἱ πέπλοι in the same edition. It is, I fear, only out of profound disrespect for the concluding books of the Odyssey, which Aristarchus condemned, that Prof. Platt allows (ω 208) ἐνθα οἱ οἶκος ἔεν to appear rather than ἐνθα F' ἔεν οἶκος, which *pari ratione* is unmistakably the true reading.

From this same little esteemed book, however, let me take an excellent illustration of the above-mentioned conversion of the cretic into the dactyl by the addition of a syllable. We now find in our texts:—

ω 56 ἔρχεται οὐ παιδὸς τεθνηότος ἀντιώσα.

But, if we wish the line to scan at all, we certainly ought to read:—

ἔρχεθ' ἰοῦ παιδός.

The above facts are of some importance as evidence to determine the nature of elision in Homer. The elided syllable was, it seems, not slurred over in pronunciation, but removed altogether: for a short syllable could hardly absorb, i.e. amalgamate with itself, the longer diphthong and still retain, as it does, its original quantity unaltered.

It is perhaps desirable to mention that the position of the enclitic pronoun following the πρό in α 37 has been made the subject of stricture. Unduly, because the emphasis upon the adverb fully justifies the inverted order. Even a slight degree of emphasis suffices to bring about such a deviation from the general rule as to the place of the enclitic personal pronoun in Homeric verse, e.g. with single words:—

α 264 ἀλλὰ πατήρ οἱ δῶκεν ἑμός·

γ 367 εἴμ', ἐνθα χρεῖός μοι ὀφέλλεται,

ι 278 εἰ μὴ θυμός με κελεύει.

κ 293 ὁππότε κεν Κίρκη σ' ἐλάσῃ —.

λ 471 ἔγνω δὲ ψυχὴ με —.

μ 107 οὐ γάρ κεν ῥύσαιτό σ' ὑπὲρ κακοῦ —.

π 371 ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα.

So with phrases:—

μ 178 οἱ δ' ἐν νηϊ μ' ἔδησαν —.

ψ 16 καὶ ἐξ ὕπνου μ' ἀνεγείρεις.

ρ 456 ὅς νῦν ἀλλοτρίοισι παρήμενος οὗ τί μοι ἔτλης —.

ξ 492 φθεγγόμενος δ' ὀλίγη ὅπῃ με πρὸς μῦθον ἔειπε

The same principle regulates the order of the words in:—

δ 78 τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι

I will adduce from the Iliad one instance only out of many:—

Ι 474 ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νῦξ ἐρεβεννή,

(cf. Hym. Dem. 51) because it seems to me to show unmistakably the error of altering the order of:—

η 261 ἀλλ' ὅτε δὴ ὀγδοὸν μοι ἐπιπλόμανον ἔτος ἦλθεν, (= ξ 287)

either into *ἀλλ' ὅτε δὴ μοι ἐπιπλόμενον ἔτος ὄγδωον ἦλθεν* with van L. and da C. or into *ἀλλ' ὅτε δὴ μ' ὄγδωον* (v. Monro, H. G. § 365, note). I make no question as to the philological validity of the new form of the adjective. Dindorf's *ὀγδοάτον*, however, is amply sufficient without any transposition:—

*ἀλλ' ὅτε δὴ ὀγδοάτον μοι ἐπιπλόμενον ἔτος ἦλθεν.*

The metrical effect is similar to the opening of:—

Α 386 *εἰ μὲν δὴ ἀντίβιον.*

Dr. Monro in his note on ξ 287 still seemed to prefer *ὄγδωον*; but he underrated the resources of Greek civilization as applied to the corruption of the early epic. In H 223, 246 we have *ὄγδοος*, as easily convertible into a spondee, as *πλέονες* (σ 247).

To revert to α 37, we find a similar adverb preceding an enclitic pronoun:—

B 258 *εἴ κ' ἔτι σ' ἀφραίνοντα κιχῆσομαι, ὥς νύ περ ὦδε* —.

In scansion there is nothing to choose between:—

*εἴ κ' ἔτι σ' —*

*εἴ κέ σ' ἔτ' —.*

The difference can only be one of emphasis, as already explained. See also τ 121-2 (Note).

α 40] *ἐκ γὰρ Ὀρέσταις τίσις ἔσσεται Ἀτρεΐδαι.*

The singularity of the lengthening of the short vowel before *τίσις* is undoubtedly a point in favour of Knight's condemnation of the ll. 40-3, perhaps indeed stronger than his objection to the change from indirect to direct narration, for the possibility of such a change can hardly be denied, though the examples are not very conclusive. I would suggest as a solution of the existing difficulties that the original ran thus:—

*ἐκ γὰρ Ὀρέσταις ἔσσεσθαι τίσιν Ἀτρεΐδαι.*

Here we have a line with no metrical defect, possessing the further slight advantage that *τίσιν* and *Ἀτρεΐδαι*, which must go together in sense, 'vengeance for the son of Atreus,' are no longer unduly separated from one another.

Let us examine the matter a little closer. In the dependent clause that follows:—

*ὅππότε δὲ ἡβήσῃ καὶ ἔῃς ἱμείρεται αἰῆς*

the poet, not suddenly and harshly, but easily and naturally, falls into a form, which would certainly imply strictly a preceding *oratio recta*, as it is called.

The later Greeks probably felt this little anomaly rather keenly. The Homeridae (v. Monro's *Odyssey*, App. iv, § 5) and the rhapsodists may well have shared the popular feeling. In any case they could not do otherwise than conform to it by adopting the simple and effective remedy *τίσις ἔσσεται*, under which the text now suffers. Resistance, even if they were inclined that way, would be unavailing. Here the grammatical welfare of the rising generation was at stake. This anomaly occurred at the very outset, in the first fifty lines, of the poem, which was in a special sense the mental pabulum of the young.

Of course in the result the oratio recta, involving a slight metrical strain, hardly felt to be a strain at all, would be accepted, though there is still extant evidence which seems to show that some were in favour of an alternative policy of modifying the next line instead, *ἡβήσσει* Cod. Vind. which implies *τίσιν ἔσσεσθαι* preceding. Homeric usage, however, justifies the subjunctive, as the clause refers to a matter still future at the time the warning was given (Monro, H. G. § 298). The main difference made by the proposed reading is that the lapse to direct narration is postponed to l. 41. A distinct metrical advantage is gained, and the phenomena of the MSS. readings are made more explicable. Enough perhaps to warrant this suggestion.

α 50] *νήσφ ἐν ἀμφιφύτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης,  
νήσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,*

This remarkable anacoluthon is, I venture to say, merely the outcome of a stringent grammatical purism misapplied. The original reading was in all probability a simple iteration, an epanalepsis, as it is called:—

*νήσφ δενδρήεντι.*

Compare for a double iteration B 671-3:—

*Νηρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,  
Νηρεὺς, Ἀγλαΐης υἱὸς Χαρόπου τε ἀνακτος,  
Νηρεὺς, ὃς κάλλιστος ἀνὴρ ἐπὶ Ἴλιον ἦλθε —.*

Also α 23, B 850, 871, Σ 399, X 128, Y 372, Ψ 642.

The parallel passage, which supports the nominative here, the fellow offender in fact (there are nearly always two at work in these cases, cf. Note on β 26), was long ago neatly corrected by Bentley, Z 396:—

Ἀνδρομάχῃ, θυγάτηρ μεγάλῃτορος Ἡετίωνος,

Ἡετίων δς ἔναιεν ὑπὸ Πλάκῃ ὑληέσσῃ.

He restored, and only our passage prevents its acceptance,

Ἡετίωνος, δ ναῖε —.

In K 437 the case is totally different: we have no iteration, but merely a new independent sentence. For the form of the fem. adj. cf. α 246 = τ 131 ὑλήεντι, α 93 ἡμαθέοντα, B 503 ποιήεντα, 561 ἀμπελόοντα. Many such have doubtless disappeared under the hand of the orthodox reviser.

In α 70 it is quite possible that in spite of the preceding relative clause, *ὃν ὀφθαλμοῦ ἀλάωσεν*, which offers some defence for the acc. of the tradition, the original was in regular apposition to Κύκλωπος:—

ἀντιθέου Πολυφήμου, ὃο κράτος ἔσκε μέγιστον.

At any rate the suggestion is worth making. It helps to account for the bastard *δου*, as there would be no less than four *ο*'s together in the most ancient writing.

α 74] ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων

οὗ τι κατακτείνει,

Here the hiatus is not defended by any theory of legitimacy. Therefore it may be permissible to suggest that the line should begin thus:—

ἐκ τοῦ δ' οὐκ Ὀδυσῆα,

exactly as l. 212 does. The emphatic repetition of the negative is not uncommon, the usual form being *οὐ—οὐδέ*; but even *οὐ—οὐ* occurs (γ 27, ω 251), so that any objection to *οὐ—οὗ* τι would be hypercritical. Cf. υ 339 and Note on ξ 222-3.

α 82] εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστήσαι Ὀδυσῆα δαΐφρονα ὄνδε δόμενδε,—.

The second line is the exegesis of *τοῦτο* in the first line, though it cannot be said that *τοῦτο* is particularly in need of any explanation. It naturally refers to what Zeus has just said, ll. 76-9, that all the gods there assembled should consider the means to be adopted to secure the return of Odysseus and the abandonment of Poseidon's wrath against him.

The objection to l. 83, which I regard as an interpolation, is not however so much, if at all, the fitness or unfitness of the explanation it gives of *τοῦτο*. There was hardly a possibility for any one to go wrong in this point. I rely upon two facts, firstly

that the hiatus in the second foot is a violation of Homeric prosody, and secondly that an examination of kindred passages tends to show that the line is everywhere open to suspicion, and has indeed generally been suspected and impugned. The passages in question are:—

ξ 422 ἀλλ' ὃ γ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν  
ἀργυρόδοντος ὕος, καὶ ἐπέυχετο πᾶσι θεοῖσι  
νοστήσαι Ὀδυσῆα πολύφρονα ὃνδε δόμενδε.

The poet is here for the moment telling his hearers that Eumaeus was strictly religious. The words immediately preceding the above quotation are:—

οὐδὲ συβώτης

λήθετ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν·

The one important point is that in killing the swine he did not omit to pray to the gods. The subject of his prayer is of subordinate importance, and indeed if it were not, would tend to distract attention from the real point, the strict piety of the swineherd. Kirchhoff rejects the line (424).

υ 238 ὥς δ' αὐτως Εὐμαιος ἐπέεζατο πᾶσι θεοῖσι  
νοστήσαι Ὀδυσῆα πολύφρονα ὃνδε δόμενδε.

This couplet was regarded as of doubtful genuineness by Duentzer and rejected without hesitation by Kirchhoff. Odysseus is conversing with, and testing the loyalty of, Philoetius, the herdsman. The intervention of Eumaeus is not to the point. It is generally attributed to the influence of the remaining passage:—

φ 203 ὥς δ' αὐτως Εὐμαιος ἐπέυχετο πᾶσι θεοῖσι  
νοστήσαι Ὀδυσῆα πολύφρονα ὃνδε δόμενδε.

The second line is here at least superfluous, as ὥς αὐτως gives the precise information that the prayer was to the very same effect as that of Philoetius. Still, if νοστήσαι Ὀδυσῆα πολύφρονα ὃνδε δόμενδε be everywhere an interpolation, whence did it come? It is not an entirely new construction: it is drawn or adapted clearly enough, I submit, from υ 328—9:—

ὄφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσι νύλλει  
νοστήσειν Ὀδυσῆα πολύφρονα ὃνδε δόμενδε. —

where in a metrical shape it holds its place on an absolutely secure tenure. It is there no removable formula like its adaptation everywhere, and the reason for this difference is, that with

νοστήσαι and its accompanying hiatus the line is merely a later rhapsodical addition.

α 127] ἔγχος μὲν ῥ' ἔστησε φέρων —

130 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λῖτα πετάσσας,  
καλὸν δαυδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν.

The contrast between the goddess and her spear emphasized by αὐτὴν seems somewhat frigid, but this is not the main ground for taking exception to 130-1.

To convince ourselves that καλὸν δαυδάλεον agrees with θρόνον and not with λῖτα, we have only to turn to :—

κ 315 = 366 εἰσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροῦλον  
καλοῦ δαυδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν

Σ 389 τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροῦλον  
καλοῦ δαυδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν.

But these passages further suggest that originally the possibility even of any doubt as to the concord was non-existent, that instead of ἐς θρόνον καλὸν δαυδάλεον with its harsh ictus-lengthening of the short syllable before the open vowel, Homer really said in all three cases ἐπὶ θρόνου καλοῦ δαυδάλεον, or to give the words their more antique form and scansion ἐπὶ θρόνο·—καλόο δαυδαλείοι. To admit this our passage would require but little alteration, and that almost suggested by Σ 389. I would read thus :—

τὴν δ' ἄρ' ἐπὶ θρόνον εἰσεν ἄγων, ὑπὸ λῖτα πετάσσας,  
καλοῦ δαυδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν.

The motive for the corruption may have been the desire to do greater honour to the goddess, to show more respect for her great personality by using the emphatic αὐτὴν instead of τὴν, cf. β 127-8 (Note).

It may be noticed that ἄγων the pres. part. is probably 'extra constructionem' Ὀμηρικῶς even in the traditional reading, cf. β 414 φέροντες.

I am also inclined to think that the pres. part. should be restored in κ 315 thus :—

εἰσε δέ μ' ἄγουσα καθεῖσεν ἐπὶ θρόνον ἀργυροῦλον —.

α 143] κῆρυξ δ' αὐτοῖσιν θάμ' ἐπέχετο οἰνοχοεύων.

The pronoun could easily be written divisim αὐ τοῖσιν, which indeed in 109 κήρυκες δ' αὐτοῖσι is given as a variant (αὐ τοῖσι Nicias, U<sup>9</sup>). Cf. B 681. The wonder is that any trace of resistance to the inevitable tendency, to which even Aristarchus



seems to have surrendered, should have survived. Here too ἐν τοῖσιν Υ'. Cf. ζ 137.

α 191]

ἦ οἱ βρῶσιν τε πόσιν τε

παρτιθεῖ, εὐτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσι —.

The middle form παρτίθετ' (παρτίθεται) is a metrical necessity here, apart from natural doubts as to the validity of τιθεῖ for τίθησι. See the *Classical Review*, February, 1900, pp. 2-4.

α 212] ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼ ἴδον οὐτ' ἐμὲ κῆνος.

Here the hiatus Ὀδυσῆα ἐγὼ is defended as legitimate; but the precisely similar case in τ 185

ἐνθ' Ὀδυσῆα ἐγὼ ἰδόμεν καὶ ξείνια δῶκα

is condemned as vicious, and for a remedy Gerhard has actually proposed the excruciating Ὀδυσῆ καὶ ἐγὼν for τ 185.

Obviously both are equally wrong, and both equally need restoration, if it be attainable. I suggest that the preposition ἐς has dropped out before either verb, ἔσφιδον, ἔσφιδόμεν, so that we should read

'Οδυσῆ' ἐγὼ εἰσίδον

'Οδυσῆ' ἐγὼ εἰσιδόμεν

(cf. λ 582, 593, α 118) or the prep. might be separated from its verb and stand before ἐγὼ in either case. This would certainly make its disappearance an easier matter.

α 225] τίς δαῖς, τίς δαὶ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ;  
εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.

For the former of these two lines, I suggest as a possible explanation of the curious δαί,

τίς δαιτύς, τίς ὄμιλος ὃδ' ἔπλετο;

(X 496 ἐκ δαιτύος). If to the unusual form, δαιτύς, δαῖς were added as an adscript gloss, the result might easily be read into δαῖς τίς δαί as now appears in the tradition. Possibly in α 369 the unique βοητύς may reversely be for βοή τις.

The latter line (226) is really past redemption, because it probably merely incorporates extraneous matter. I take it that we now have here an imperfectly versified comment on the original line itself. The crasis or elision of η of εἰλαπίνη is incredible. Compared with this the lengthening of -ος before the vowel is a mere trifle. The question addressed to Telemachus may have stood for example in this form after the words already discussed:—

τίπτε δέ σε χρεώ

ἢ γάμου ἢ ἐράνου ἢ εἰλαπίνης τεθαλύνῃς;

‘What need hast thou either for wedding-feast or love-feast or clan banquet?’

A natural remark for a reader to make on this would be: ‘It may be a clan banquet or a wedding-feast, but it certainly is not a love-feast,’ and this is exactly what is conveyed by the traditional,

εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ’ ἐστίν.

In this suggestion it will be seen that I have adapted

λ 415 ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλύνῃ.

α 259] ἐξ Ἐφύρης ἀνιόντα παρ’ Ἴλου Μερμερίδαο,

A transposition has occurred here. Read:—

ἐξανιόντ’ Ἐφύρης παρὰ Ἴλου Μερμερίδαο.

α 261] φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ’ ὁ μὲν οὗ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,  
 ἀλλὰ πατὴρ οἱ δῶκεν ἑμός· φιλέεσκε γὰρ αἰνῶς.

The general import of this passage is clear enough. The difficulty lies in the causal sentence, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας. We are obliged to render νεμεσίζετο he *reverenced* or he *dreaded*, although really such a meaning is altogether at odds with the regular sense of νεμεσίζομαι and its cognate νεμεσάω. First as to the usage of νεμεσίζομαι; it means, *I am righteously indignant, I am angry.*

(1) Absolutely.

β 138 ὑμέτερος δ’ εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,

Ε 872 Ζεῦ πάτερ, οὐ νεμεσίξε’ ὄρων τάδε καρτερὰ ἔργα;

(2) With the cause of the feeling expressed by an acc. and infin.

Ρ 254 ἀλλά τις αὐτὸς ἴτω, νεμεσιζέσθω δ’ ἐνὶ θυμῷ  
 Πάτροκλον Τρῳῆσι κυσὶν μέλπηθρα γενέσθαι.

Β 296 τῷ οὐ νεμεσίζοιμ’ Ἀχαιοὺς  
 δοσχαλάαν παρὰ νηυσὶ κορωνίσιν·

(3) With the object of the indignation, the person or persons against whom it is entertained, expressed by the dative.

β 239 νῦν δ’ ἄλλω δήμῳ νεμεσίζομαι, οἷον ἅπαντες  
 ἦσθ’ ἀνεψ.

Θ 407 Ἥρῃ δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι. So  
also 421.

E 757 Ζεὺ πάτερ, οὐ νεμεσίξῃ' Ἄρῃ τάδε καρτερὰ ἔργα,  
ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν —;

These are all the passages which exhibit any form of *νεμεσίζεσθαι* in the Homeric poems. In no instance is there any room for doubt as to the sense, though the last example, E 757-8, has probably been damaged in transmission. However, this need not detain us, as the meaning of the verb is not affected.

Now compare with the above passages the expression under discussion :—

ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας.

'Since he revered the gods, who live for ever' is undoubtedly the meaning intended. The sequence of thought will allow no other. Otherwise, especially in view of E 757, who would hesitate to accept as the most natural version of the words 'since he was indignant that the gods should exist for ever', implying, of course—an unpardonable levity—some regret at not possessing a *φάρμακον* to curtail this prolonged existence? Compare also N 352.

We are often told that Homer sometimes nods: but such a startling incongruity as this, such a glaring misuse of words, would seem to indicate a deeper slumber than has ever been laid to his charge.

Whatever he really said here, I think we may at least feel pretty sure he did not say :—

ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας.

It is not as if there did not exist in the Homeric vocabulary any verb that would fit the line and convey the sense, 'he revered,' 'regarded,' 'had respect for.' *ὠπίζετο* and *ἐποπίζετο* were at command besides verbs of *fearing* in abundance, *τρέιν*, *δίεν*, &c., which might readily be associated with convenient adverbs, *λίην*, *αἰνῶς*, *μεγάλα*, &c.

From the facility with which a suitable substitute for *νεμεσίζετο* could be found, we may infer that *νεμεσίζετο* is not really very far wrong, and that the error—for error there must be—lies wholly or mainly in the accompanying words. Accordingly I suggest as a likely original :—

ἐπεὶ κε θεοὶ νεμεσίζοντ' αἰὲν ἔόντες,

'since the gods, who live for ever, would have been indignant.' The imperfect, of course, implies the persistency of the feeling. Their anger would have been lasting, cf. v 307, v. Monro, H. G. § 324.

So and so only can *νεμεσίξεσθαι* preserve its legitimate meaning, while the general sense remains unimpaired. The only difference is that the displeasure of the gods is explicitly affirmed instead of being merely implied as in the anomalous vulgate. The changes, though numerous, are but slight in character; *θεοὺς—έόντας* becomes *θεοὶ—έόντες*, *ῥα* becomes *κε* and *νεμεσίξετο* becomes *νεμεσίξοντ'*. The corruption would, I believe, begin with *νεμεσίξοντ'*. The spondee in the fourth place seems less rhythmical than the dactyl. There is, however, no difficulty in defending the rhythm given by this conjecture. Parallels are abundant, e. g.

H 30 *σήμερον ὕστερον αὖτε μαχήσονται, εἰς δ' κε τέκμων* —.

λ 356 *εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μῖμνεν*.

ρ 479 *μή σε νέοι διὰ δῶμα ἐρύσσωσ', οἳ ἀγορεύεις*. φ 184.

After the appearance of *νεμεσίξετο* the other changes necessary to produce the tradition are easy and inevitable. The nom. plur. becomes the acc. and *κε* is displaced by *ῥα*.

The case then stands thus: the vulgate passes beyond all reasonable licence of language: the emendation is after all not such as to leave the origin of the traditional text an absolute mystery. It gives the required sense and sacrifices no word of the tradition entirely save *ῥα*. The most serious loss is that of the hiatus licitus, a loss, if it be a loss, that the judicious may condone; I shall not myself pretend to regret the removal of that notable and popular scholastic bulwark.

α 268] *ἥ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
οἶσιν ἐνὶ μεγάροισιν*

In general it is the intrusion of the later article into the Homeric text that we have to deplore, for the havoc so wrought has been extensive (v. Note on δ 222, ad fin.), but occasionally when serving as an anaphoric pronoun it has been driven from the text, because the later usage suggested an entirely inappropriate meaning. This in all probability has been the case here, for the pronoun is clearly required by the sense, and the rhythm is improved by its insertion thus:—

ἥ κεν ὁ νοστήσας ἀποτίσεται —.

Compare N 11 καὶ γὰρ ὁ θανυμάζων ἦστο πτόλεμόν τε μάχην τε —.

573 ὥς ὁ τυπεὶς ἦσπαιρε μίννυθά περ, οὐ τι μάλα δῆν —.

α 155 ἥ τοι ὁ φορμύζων ἀνεβάλλετο καλὸν δαΐδειν —.

also γ 309. A similar instance to the above (α 268), where the pronoun is even more urgently needed, may be seen in ξ 112:—

καὶ οἱ πλησάμενος δῶκε σκύφος, ᾧ περ ἔπινεν,

Here the idea that πλ would necessarily lengthen the short vowel may have operated prejudicially; but compare Δ 329 αὐτὰρ ὁ πλησίον ἐστήκει and read:—

καὶ οἱ ὁ πλησάμενος —.

Another case of the loss of the pronoun, not however immediately before a participle, is:—

υ 136 οἶνον μὲν γὰρ πῖνε καθήμενος, ὅφρ' ἔθελ' αὐτός,

where we may read with advantage:—

οἶνον μὲν γὰρ ὁ πῖνε καθήμενος —.

Compare ν 92 (Note) and ι 461:—

ὥς εἰπὼν τὸν κριόν —,

which probably represents ὥς ὁ γε εἰπὼν κριόν —, or better ὥς εἰπὼν ὁ γε κριόν —. So perhaps γ 270 δὴ τότε τὸν μὲν — for τόθ' ὁ τὸν μὲν —.

α 325] τοῖσι δ' αἰδοῖς αἶδε περικλυτός, οἱ δὲ σιωπῇ

εἶατ' ἀκούοντες. ὁ δ' Ἀχαιῶν νόστον αἶδε —.

I suggest ἀκούαζόν θ', i. e. ἀκούαζόν τε as it would appear in the earlier writing. The first stage of corruption would be ἀκούάζοντε (dual), corrected to ἀκούάζοντες, the plural being obviously necessary. Then, of course, comes the ἀκούοντες of the tradition. For the verb compare:—

Hym. Herm. 422 θυμῷ ἀκονάζοντα.

The Odyssey and Iliad show only the middle voice, ι 7, ν 9, Δ 343.

α 343] τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.

The athetesis of Aristarchus was laid upon l. 344, and scholars are still divided on the question of the correctness of this condemnation. I take sides unhesitatingly with the defenders of the line, not only because Aristarchus proceeded on the needless assumption that Ἑλλάς here denoted the whole of Greece instead of the

Thessalian city or district, but because it seems impossible that Penelope's speech should end with l. 343, and *τοῖην κεφαλὴν* be left without further indication of the person alluded to, viz. her husband. So much seems to me certain from the parallel passage:—

λ 549 *τοῖην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ*

*Αἴανθ', ὃς περὶ μὲν εἶδος περὶ δ' ἔργα τέτυκτο,*

where a similar *τοῖην κεφαλὴν* has its epexegetis in *Αἴαντα*. There is therefore very fair reason for accepting l. 344 as both genuinely archaic and fully entitled to its place in this passage.

In one respect, however, the comparison with λ 550 leads me to suspect the presence of a slight later modification. There we find not an appositional genitive *Αἴαντος* but a true apposition *Αἴαντα*. Here we have *κεφαλὴν ἀνδρός*, which hardly strikes one as quite a valid Homeric expression. We have for example *Τεύκρε, φίλῃ κεφαλῇ* (Θ 281), but such an address as *ὦ Τεύκροιο φίλῃ κεφαλῇ* is not to be met with in the pages of Homer, although *ὦ φίλον Τεύκρον κᾶρα* would be unimpeachable in Attic Tragedy. Again there is a further complication in the undeniable possibility of taking *ἀνδρός* directly in construction with *μεμνημένη* contrary to the general usage of that participle, cf. δ 151, E 263, T 153, Hym. Aphr. 283. All ambiguity is removed, an archaic usage restored and the parallelism with λ 549 f. made closer by reading:—

*ἄνδρα, τόο κλέος εὐρύ κτλ.*

It is easy to see that the archaic *τόο*, not being tolerable to the ears of the later Greeks, would be the prime cause of the supersession of the acc., *ἄνδρα*, by the gen., *ἀνδρός*, which is indeed rather a neat modification.

To forestall an objection—not perhaps a very weighty one—that

δ 726 = 816 *ἔσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος* supports the spondee in the first foot, I will suggest that there also the opening rhythm was originally dactylic, thus:—

*ἔσθλόν, ὃο κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος,*

so that all three passages might be included in the number of those affording probable instances of the archaic genitive in -οο, v. Monro, H. G. § 98. A reference to Dr. Monro's list will show that in B 325 *ὃο* has already been rightly reinstated before this very word *κλέος* in place of the traditional extravagance *δου*.

α 383] τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός.

Here *προσέφη* should surely be corrected to *προσέειπ'*, as the hiatus indicates. Even the most casual reader of Homer knows that the regular formula is τὸν δ' αὖτε προσέειπε. On the other hand τὸν δ' αὖτε — *προσέφη* seems somewhat of a rarity.

This slight corruption is probably due to the fact that *προσέφη* is almost always found in this place in the line, divided between the third foot and the fourth; but hiatus is carefully avoided as in ο 325.

δ 641, 660, π 363, ρ 477, σ 42, 284, υ 270, φ 140, 256, Ν 768, require the same remedy, -έειπ' for -έφη. These seem to be the only passages affected, and it is curious to note the completeness of the disappearance of *προσέειπ'* (elided) from the tradition.

α 403] μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ, ὃς τίς σ' ἀέκοντα βίηφι  
κτῆματ' ἀπορραΐσει Ἰθάκης ἔτι ναυταούσης.

We need hardly be delayed in the consideration of this passage with the theory that *μὴ*-ἔλθοι should be regarded as a concessive optative, uttered in a threatening tone (*Ameis*), rather than as an ordinary optative of wish. 'Far be it that he should come' may be taken with Dr. Monro, H. G. § 299 (α) to be the expression of a prayer or wish. Of the three forms *ναυταούσης*, *ναυτεούσης* (*Aristarchus*) and *ναυταώσης* I am content to give the preference to the first, and lastly instead of the future *ἀπορραΐσει* of the MSS., which is not only anomalous with *ὃς τις*, but also metrically objectionable, I accept as indispensably correct the optative in -ειε with elision from Bentley, Voss, Bekker and other editors.

The above points being disposed of or set aside, I challenge the admissibility of the verb *ἀπορραΐω* here in any form whatever. In support of this protest the usage of *ραΐω* and its compounds elsewhere in Homer requires examination. We find:—

ε 221 εἰ δ' αὖ τις ραίησι θεῶν ἐνὶ οἴνοπι πόντῳ,  
ψ 234 ὦν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ | ραίησι,  
ν 151 (ἐθέλω νῆα) ραΐσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς  
θ 569 (φῇ νῆα) ραΐσεται, μέγα δ' ἦμιν ὄρος πόλει ἀμφικαλύψειν,  
ν 177 (φῇ νῆα) ραΐσόμεναι, μέγα δ' ἦμιν κτλ.

(Leg. ἄμμιν, cf. Ω 355 below.)

ζ 326 ραιομένου, ὅτε μ' ἔρραε κλυτὸς Ἴννοσίγαιος.

ι 459 (ἐγκέφαλος) θεινομένου ραίοιτο πρὸς οὐδεῖ,

Π 339 φάσγανον ἔρραίσθη.

διαρραίω :—

μ 290 νῆα διαρραίουσι θεῶν ἀέκῃτι ἀνάκτων.

I 78 νύξ δ' ἥδ' ἥε διαρραίσει στρατὸν ἥε σαώσει.

β 49 (ὃ δὴ τάχα οἶκον ἅπαντα) πάγχυ διαρραίσει,

α 251 οἶκον ἐμόν τάχα δὴ με διαρραίουσι καὶ αὐτόν. (= π 128)

B 473, Δ 713, 733, P 727 διαρραῖσαι μεμαῶτες.

Ω 355 ἄνδρ' ὁρώω, τάχα δ' ἄμμε διαρραίσεσθαι ὀίω.

ἀπορραίω only recurs :—

π 428 τόν ῥ' ἔθελον φθῖσαι καὶ ἀπορραῖσαι φίλον ἦτορ.

The meaning of the verb is clearly marked throughout, and is established by a sufficient number of instances. 'To break by a blow,' 'to smite and shatter,' is the notion everywhere conveyed. It is only when we get to the present passage that this meaning becomes inapplicable. Here moreover ἀπορραίω, 'to break off,' appropriates to itself the construction as well as the sense of ἀποαιρείσθαι (ἀφαιρείσθαι). So we are told: but is the statement in any degree credible? It requires a robust faith. Is it not rather a comfortable delusion, in which distressed commentators, ancient ones I admit, have found refuge from their perplexity? For my own part I am convinced that neither Homer nor any one else ever could or ever did speak of 'breaking a man off his possessions' or of 'breaking his possessions away from a man'. Such an expression would indeed be a whimsical linguistic oddity almost passing beyond the fairly wide limits of latter-day American humour. Far short of this too falls even the remarkable expression in Aesch. Eumen. 845

ἀπὸ γάρ με τιμῶν δαναῶν θεῶν

δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι.

The condemnation of the verb here would, I apprehend, hold good even if no satisfactory solution of the difficulty were forthcoming. It is surely better to recognize and frankly admit an imperfection than to glose it over and pretend to be unconscious of its existence. But the puzzle seems by no means an insoluble one. The original word here, I believe, was not ἀπορραίω at all but ἀπαυράω (ἀποφρέω or ἀπόφρημι), which supplies the precise meaning and construction required :—

ὅς τις σ' ἀέκοντα βίηφι

κτῆματ' ἀποφρήσει



Now in dealing with this verb the later Greeks after the loss of the digamma from the language had two courses open, either to let *v* represent the *F* or to drop the *F* altogether and make compensation by doubling the *ρ*. Consequently we might expect to find here either *ἀπουρήσειε* or *ἀπορρήσειε*. Either, I say, would have served; but unfortunately neither could be for a moment tolerated by Greek readers. Both forms involved for their ears the suggestion of something *ἀπρεπές*, which, though it need not be particularized, rendered the presentation of the words impossible. The Greeks of course were not troubled by any antiquarian respect for the obsolete, and accordingly in searching about for a respectable equivalent readily acquiesced in *ἀπορραῖω* in spite of the shortcomings in respect of construction and meaning already touched upon. For a parallel compare H 453, where, as I have suggested, *ἀθλήσαντε* has displaced *ἀντλήσαντε*, also O 30.

It remains to see whether there is any trace in Homer of this future and 1 aorist. We have a 2 aor. part. *ἀπούρας* (*ἀπόφρας*) eight times, *ἀπηύρα* (*ἀπέφρα*) twenty times, *ἀπηύρων* four times (1 pers. sing.), once (3 pers. plur.). The pres. *ἀπαυράω* is not Homeric, and its diphthong *-av* for *-of* is supposed by Buttmann to be due to the analogy of *ἐπαυρίσκομαι*. The future however may, I think, be recognized even through its masquerading disguise in:—

X 489 ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.

Such is the usual reading: but *ἀπουρήσσουσιν* is supported by C Ven. B. Harl. Mosc. 2 Paris (La Roche), is adopted by Buttmann, Bekker and others, and is doubtless correct. To this I will add several passages, in which it may be permissible to suggest that the more familiar *αἰρήσω* has superseded the form under discussion. Of course *αἰρέω* had an initial *F*, as is clear from A 230, 275 (cf. B. 329, Σ 260, K 235). In general those instances of *αἰρέω* which reject *F*, admit of easiest correction, e.g. P 67 *χλωρὸν δέος αἰρεῖ* and H 479 *χλωρὸν δέος ἦρει*. These are clearly mere thoughtless modifications of *χλωρὸν δέος εἰλεν*, which may be found in its original integrity © 77, χ 42, ω 533, Hym. Dem. 190. There are in all five such instances of *αἰρεῖ*, and no less than nine of *ἦρει*. To these we may add one instance of each from the Hymns.

Consequently in A 453, where we now read

ὅσσε καθαίρῃσουσι θανόντι περ

it is possible and even probable that the original stood :—

ὅσσε καταφρήσουσι θανόντι περ

Similarly in :—

A 161 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,

Ψ 544 μέλλεις γὰρ ἀφαιρήσεσθαι ἀέθλον,

φ 261 οὐ μὲν γάρ τιν' ἀναίρῃσεσθαι δῶ,

χ 9 ἦ τοι ὁ καλὸν ἄλεισον ἀναίρῃσεσθαι ἔμελλε,

the unfamiliar and obsolete forms ἀποφρήσεσθαι and ἀναφρήσεσθαι must readily have made way for the familiar and equally convenient compounds of αἶρέω.

I come now to the more difficult case of the 1 aor. ἔφρησα. The rehabilitation of this tense, periculosae plenum opus aleae, cannot be essayed with more than a moderate hope of success. Nevertheless it seems worth while to suggest that the very form I am seeking to restore to α 404, ἀποφρήσειε, may be the original, from which has come by an easy metathesis of letters the much debated ἀποόρσειε :—

Φ 329 μή μιν ἀποόρσειε μέγας ποταμὸς βαθυδίνης.

Indeed, Dr. Monro, in his note on π 428, suggests that the 1 aor. from this root φρα (φέρ) would be ἔφερσα or ἔφειρα rather than ἔφρησα.

From this form we cannot of course separate :—

Φ 283 ὃν ῥά τ' ἔναυλος ἀποόρση χειμῶνι περῶντα.

Z 348 ἐνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

In favour of this identification it may be urged that the meaning 'take or carry off' is more simple and satisfactory than any other, the peculiar lengthening of the ο of ἀπο- is thus fully accounted for, while the variation of quantity in ἀπορρήση—ἀπόρρησε finds an exact parallel in the use of ἀναρροιβδέι and ἀναροιβδέι in consecutive lines (μ 104-5).

There is more room for hesitation in recognizing our verb in a different connexion of ideas :—

Ω 454 (ἐπιβλήης) εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,

456 Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ ὅλος· (δέ F')

So these verbs usually appear in our texts: but nearly all the MSS. have the single, not the double sigma, ἐπιρρήσεσκον -κε, Editors seem to have unfortunately adopted σσ from a desire

to identify the word with the equally mysterious ῥήσσω (Σ 571). I submit that ἐπιφρήσσκον -κε, or more correctly ἐπιφρήσασκον -κε, adequately meet the requirements of these two passages.

If this be so, and if ἐπιφρέω may be taken to be the proper expression for 'putting to' a bar, there seems every probability that in another passage of this book:—

α 441 βῆ ῥ' ἔμην ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη  
where the neglect of the *F* in ἐπέρυσσε has long been cause of surprise, while the preposition can hardly be omitted, the original was ἐπέρησε i.e. ἐπέφρησε, with a quantitative freedom similar to that noticed above in the case of Ζ' 348.

Compare also the note on ν 262 where φρήσαι seems a sound correction of the anomalous στερέσαι.

Lastly, it is at least within the bounds of possibility that  
ξ 134 ῥῖνδ' ἀπ' ὀστεόφιν ἐρύσαι  
conceals ῥῖνδ' ἀπ' ὀστεόφιν φρήσαι.

## BOOK II (β).

β 26] οὔτε ποθ' ἡμετέρη ἀγορή γένητ' οὔτε θώκος

Θώκος is here explained as 'session', 'meeting', of the βουλή, the council of chiefs or elders (γέροντες); so that Aegyptius mentions here the two constitutional assemblies, named in conjunction in γ 127:—

οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάλομεν οὔτ' ἐν βουλῇ.

But there is a difficulty about θώκος. Neither in form nor in meaning is it satisfactory. The cognate verb is θαάσσω 'I sit'.

The form has the support of one other passage only, μ 318:—

ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θώκοι.

a verse which is possibly an interpolation, as Fick believes, cf. ν 103-4. But let θώκος be entitled to whatever support this second instance may afford. Illegitimate forms in Homer usually run in couples like harriers. In other places, all of which I subjoin, the form is θῶκος:—

Θ 439. Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξίκετο θῶκος.

β 14 ἔζετο δ' ἐν πατρὸς θῶκῳ, εἶξαν δὲ γέροντες.

ε 3 οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι —.

ο 468 οἱ μὲν ἄρ' ἐς θῶκον πρόμολον δῆμιό τε φῆμιν —.

Hym. Apoll. 345 οὐτε ποτ' ἐς θῶκον πολυδαίδαλον, ὥς τὸ πάρος  
περ —.

It appears to me that we may fairly draw the inference that θῶκος is a false archaism, formed by 'δέκτασις' from θῶκος, just as we have ὀρώ, ὀράς owing to the influence of the everyday ὀρῶ, ὀρᾶς.

When we come to consider the meaning, the case against θῶκος here is still stronger. In all the other passages, even in μ 318, the word means 'sitting-place', 'seat'. The other meaning 'session' is only required here, and could not without some violence be introduced elsewhere.

We are now in this difficulty. We have very fair ground for doubting the genuine character of the ending of this line, β 26, but unless some other passage of the Homeric poems can be found to render assistance, we have no means of determining what the original was that the later Greeks deliberately chose to abandon in favour of this bastard, θῶκος.

I suggest that the difficulty is solved by ε 112:—

τοῖσιν δ' οὐτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες —.

and that the original expression in β 26 was:—

οὔτε ποθ' ἡμετέρη γ' ἀγορὴ γένητ' οὔτε θέμιστες.

It is easy to understand that the custodians of the Homeric poems, the Greek nation at large, would hardly lift a finger in defence of the almost incomprehensible θέμιστες, but would give a ready welcome to the easily intelligible θῶκος, which seems such a thoroughly Homeric enlargement of the neighbouring θῶκος, and when confirmed by μ 318 would certainly meet with universal approval and applause.

In support of my suggestion I may also note Λ 807:—

ἰξε θέων Πάτροκλος, ἵνα σφ' ἀγορὴ τε θέμις τε —.

For the minor matter of the insertion of γε after ἡμετέρη, compare:—

Ι 108 οὐ τι καθ' ἡμέτερόν γε νόον.

Μ 166 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.

Χ 215 ὧδε γὰρ ἡμέτερόν γε νόον τελέεσθαι δίω

and its use ordinarily with possessive pronouns, when they are emphatic, as here.

β 33] ἐσθλός μοι δοκεῖ εἶναι ὀνήμενος. εἴθε οἱ αὐτῷ

Ζεὺς ἀγαθὸν τελέσειεν,—

For δοκεῖ with the contracted syllable shortened before a vowel I have suggested δέαρ' (δέαται). See *Classical Review*, Feb., 1900, pp. 2-4.

For αὐτῷ, which is wrongly emphatic here, as the contrast could only be between the public interest and the individual benefit of Telemachus, the true reading is probably οὕτω, so often found in prayers and invocations like the Latin *sic*. Cf. θ 465 οὕτω νῦν Ζεὺς θεῖη, ο 180, ρ 494 αἶθ' οὕτως αὐτόν σε βάλοι. Here οὕτω would mean 'accordingly', οὕτως, ὡς ἐσθλός ἐστι.

β 45] ἄλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσε οἴκῳ,  
δοιά, τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν  
τοῖσδεσσιν βασίλευε, πατὴρ δ' ὡς ἥπιος ἦεν  
νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα  
πάγχυ διαρραΐσει, βίοντον δ' ἀπὸ πάμπαν δλέσσει.

In l. 46 ἀπώλεσεν should be read. The two calamities are spoken of as operative agents bringing about the actual results. The first caused the loss of his father, says Telemachus, the second will soon cause the destruction of his home and all his substance. The appearance of ἀπώλεσα is natural enough, but it clearly disturbs the regularity and symmetry of the antithesis, leaving the tell-tale τὸ μὲν entirely in the air.

β 52] οἱ πατρὸς μὲν [ἐς] οἶκον ἀπερρίγασιν νέεσθαι  
Ἰκαρίου, ὡς κ' αὐτὸς ἐεδνώσαιο θύγατρα,  
δοίη δ' ὃ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.

The preposition must of course be removed as a metrical necessity (Bekker). The change I have to advocate in l. 53 is a very slight one:—

ὅς κ' αὐτὸς ἐεδνώσαιο.

Inasmuch as in the oldest writing ω and ο were indistinguishable (Eur. Phoen. 682. Schol. πρὸ ἄρχοντος γὰρ Εὐκλείδου μήπω τῶν μακρῶν εὐρημένων τοῖς βραχέσιν ἀντὶ μακρῶν ἐχρῶντο τῷ Ε ἀπὶ τοῦ Η καὶ τῷ Ο ἀντὶ τοῦ Ω), there would be no objection palaeographically to this emendation. In Φ 127 ὅς κε φάγησι Aris-tophanes desired to introduce ὡς κε—by no means an improvement. From a grammatical point of view the question appears at first sight to stand on a similar footing: for either the final conjunction or the relative pronoun may be defended as a legitimate and recognized usage. For the former v. Monro, H. G. § 306 (1). 'In Final Clauses (after ὡς, ὅπως, ἵνα) the Opt. may be used

either (a) to indicate that the consequence is not immediate or certain (the governing Verb having a present or future meaning), or (b) because the governing Verb is an Opt., or (c) a Secondary Tense.' For the latter v. H. G. § 304 Relative Clauses—Final. (1) (a) (b) 'The Opt. with *κεν* is especially common after a principal Clause of *negative* meaning (in which case the consequence is necessarily matter of mere *supposition*).'

It would only be, I take it, an expansion of Dr. Monro's explanation to say that in the supposed case:—

ὅς κ' αὐτὸς ἐδιδόσατο θύγατρα,

as in every other instance quoted under the rule, the optative with *κε* virtually stands as the apodosis to a suppressed protasis, which might be represented generally by some such words as 'in that case', 'under such circumstances', 'if that were done' (*εἰ ταῦτα οὕτως ἔχοι*). The relation existing between the relative clause and the principal one may accordingly be one of parataxis—a possibility distinctly contemplated in certain cases, H. G. § 304 'Sometimes the Opt. in a Relative Clause is used precisely as in an independent sentence'. Elsewhere, it is true (Preface p. xiv Ed. 2), Dr. Monro deprecates the too extended employment of parataxis to explain the origin of subordinate clauses; but this warning applies not so much to simple relative sentences as to those introduced by full-fledged conjunctions. Especially in regard to conditional sentences with *εἰ* this form of analysis has been pushed to extremes, as far as Homer is concerned, by L. Lange, against some of whose conclusions it is time a protest was raised. Still within reasonable limits the explanation of parataxis is valid, and it would not be treading on untenable ground to say that in relative sentences such as the one now in question the principle of parataxis is still visibly paramount, and therefore the classification of such sentences as Final Clauses is at least unnecessary, if not actually objectionable. Nothing seems to be gained by such an arrangement, and its abolition, in so much as it would be a simplification, would be a welcome improvement. This applies also in an equal degree to those relative clauses in which we have the subjunctive with *κε*, v. H. G. § 282, where the admission made is worthy of note, 'In other instances the notion of End is less distinctly conveyed, so that the Subj. need only have the emphatic Future meaning.'

Would it not be preferable to say that in every case the notion of End is accidental and separable, not inherent and essential? It is, I think, clearly not desirable that *ὅς κέν τοι εἴησι* (κ 539) should be differentiated as non-final from *ὅς κ' εἴποι* (A 64) as final, when the former merely conveys a more positive assurance than the latter. Teiresias (κ 539) certainly can give the information. Whether Calchas (A 64) can or not, is problematical. If this be the only real difference, as I submit it is, it becomes easy to see why either form can follow a primary tense. The optative, as Dr. Monro points out, is naturally more common after a clause of negative meaning, but is by no means precluded from following a positive statement e.g. H 231. On the other hand, and here we have an important side of the argument, the real final clauses, in which we have the optative with *ὥς, ὅπως, ἵνα, &c.*, after a verb of present or future meaning, seem to rest on a very questionable and insecure basis. All the instances given by Dr. Monro, H. G. § 306 (a) readily admit, and some loudly call for, correction. The first is A 344, where no one believes in *μαχέοντο*. The next is our present passage β 53. In ψ 135 *φῆη* (Kirchhoff) may be read for *φαίη*, μ 157 *φύγωμεν* for *φύγοιμεν*, ρ 250 *ἄλφη* (Hermann) for *ἄλφοι*, ν 402 *φανήης* (Schaefer) for *φανείης* (the former indeed appears in the Oxford Homer, 1896), π 297 *ἐλώμεθα* (Kirchhoff) for *ἐλοίμεθα*, and lastly ω 532 *διακρινθήτε* (but v. Note ad loc.) for *διακρινθεῖτε* is suggested in the Hom. Gram. and adopted in the Oxford Homer. If these passages, as little to be relied upon as Falstaff's ragged recruits, be all the rule can appeal to for support, it does not require much courage to bid it begone—*πολλὰ χαίρειν*, and if the rule collapse, then the vulgate *ὥς* loses its support and the emendation here proposed becomes fairly certain.

β 65] *ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους.*

Here the metre imperatively requires that we should read the gen. after *ἄλλους*. The lengthening of the last syllable of *περικτίονας* is not to be thought of for a moment. No doubt the genitive is an unusual form of expression, but its use after *ἄλλος* in the singular number is fairly well established. We have:—

β 331 *ἄλλος δ' αὖ εἶπεσκε νέων ὑπερμηνορέωντων* = φ 401.

θ 241 *ὄφρα καὶ ἄλλω*

*εἵπης ἡρώων.*

Ξ 244 ἄλλον μὲν κεν ἐγὼ γε θεῶν αἰγιγενετάων.

ν 205 ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλῆων —. ν 222.

Β 231 ἄλλος Ἀχαιῶν. Ι 391 ὁ δ' Ἀχαιῶν ἄλλον ἐλίσθω.

The case must naturally be a rare one, in which, as here, a plurality of persons, who are yet a portion of a larger whole, has to be dealt with. The usage of ἕτερος, however, affords a fair illustration. In ν 132 we have

ἐμπλήγῃην ἕτερόν γε τίει μερόπων ἀνθρώπων

but also in the contingency just described Υ 210:—

τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύουσιναι —.

We may accordingly read here without much hesitation:—

ἄλλους τ' αἰδέσθῃτε περικτιόνων ἀνθρώπων.

β 78] τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,—

The gen. τῶν is contrary to the usage of Homer, if we may judge from the following:—

λ 118 ἄλλ' ἦτοι κείνων γε βίας ἀποτίσσει ἐλθῶν

π 255 μὴ πολύπικρα καὶ αἰνὰ βίας ἀποτίσσει ἐλθῶν.

The original reading was almost certainly not τῶν but τῷ, *hac de causa, ideo*. ν. ν 331 and *passim*. See Note on γ 206. How any one can suppose that ΙΙ 398 πολέων ἀπετίνυτο ποινήν is any justification for τῶν here, is incomprehensible, πολέων being evidently the objective gen. after ποινήν.

β 77] τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσόμεθα μύθῳ

χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη

A most inopportune time for using a plural of dignity, when the speaker was contemplating the plan of suing in *forma pauperis* (αἰτίζω) for compensation. But the really insuperable objection to the plural is the quantity given to ἕως in l. 78, which nowhere else in Homer has the iambic scansion. There are minor objections to these lines as they stand, the use of ἂν for κε(ν) and the occurrence of κε with ἕως (εἰς) δοθείη, which is unique; but evidently the main hope of being able to recover the original form lies in the crucial point that the plural ἀπαιτίζοντες is untenable.

Accordingly van Leeuwen and da Costa read

ἀπαιτίζονθ', ἕως

explaining that Telemachus is speaking of himself and his mother, and so the dual is properly applicable; ν. also Monro, H. G. § 173.

Surely this is quite impossible. If Telemachus had been a boy



of tender age it might be conceivable that his mother acting for him should play such a part, but now that he is capable of acting for himself and is acting for himself, the supposition is extravagant. The character of the heroic age and the character of Telemachus himself are both against it. He is tenacious of his rights, now that he has acquired them by age, even against his mother. So far from being likely to allow his mother to share in this public petition, this *μῦθος*, he has already specifically declared of any *μῦθος*, α 358 :—

*μῦθος δ' ἀνδρεσσι μελήσει*

*πᾶσι, μάλιστα δ' ἐμοί.*

Observe how, throughout this speech to the assembly, he continually insists on the wrong to himself. There seems to be, as the saying is, a capital I in nearly every line. In making the present supposition he begins—*ἐμοὶ δέ κε κέρδιον εἶη*—and he ends *νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ*.

I cannot therefore believe that Telemachus was made by the poet to use *ἀπαιτίζοντε*, because he contemplated having the assistance of his mother in importuning his fellow-countrymen. Still I believe that the emendation, paradoxical as it may seem, is accidentally correct, and that we undoubtedly ought to read

*τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπυσσοίμεθα μύθῳ  
χρήματ' ἀπαιτίζονθ' ἥός κ' ἀπὸ πάντα δοθείη.*

*τόφρα δέ κεν* is probably better than *τόφρα γὰρ ἂν*; but this is of very little importance. What is really necessary is that we should understand *ἀπαιτίζονθ'* to represent not *ἀπαιτίζοντε* but *ἀπαιτίζοντι* agreeing with *μύθῳ*. The elision of the *ι* of the dat. is the stumbling-block once more.

‘For so long I would accost you all over the town with a petition begging back my property till all should be paid,’ cf. δ 647.

There is a sort of personification of the *μῦθος*. That is all. The *μῦθος* does the begging and everybody’s self-respect is saved. The petition of the Greeks to Achilles in the *Iliad* is spoken of much in the same way :—

I 522 — *τῶν μὴ σύ γε μῦθον ἐλέγξης* —.

Cf. also I 62, and the well-known personification of the *Λιταί*, I 502 κ.τ.λ., ω 465 (Note).

If to some this treatment of the *μῦθος* as almost a personality does not seem convincing, it would be quite possible and in full accord with Homeric usage to punctuate thus :—

τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσόμεθα μύθῳ,

χρήματ' ἀπαιτίζονθ' ἥός κ' ἀπὸ πάντα δοθείη.

'till to me begging back my goods all should be returned.' The emphatic displacement of *χρήματ' ἀπαιτίζοντι* is comparable with μ 49, and other passages quoted in the Note on μ 185.

β 127] ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἵμεν οὔτε πη ἄλλη,

πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλησιν.

The legitimacy of the use of *αὐτήν*, or of any other case of *αὐτός*, as an ordinary pronoun of the third person is a moot point in Homer. In this very speech of Antinous *αὐτῇ*, 'herself,' occurs twice (114, 125) in emphatic contrast with *πατήρ* in the first instance, with *σοί γε* in the second. So strongly is the necessity for some such emphasis instinctively felt, that many scholars are not satisfied to translate here, 'before she marry,' but would render, 'before she herself marry,' 'she for her part,' in contrast with the preceding *ἡμεῖς* (Ameis-Hentze). Nothing could be more absurdly and frigidly forced. Yet it seems a strong measure in default of MSS. support, which is entirely lacking, to pronounce *αὐτήν* a modernization and to propound as the original reading :—

πρίν γέ ἐ τῷ γήμασθαι Ἀχαιῶν φ' κ' ἐθέλησιν.

Neither would I adventure to do so with any confidence except for the revelation made in a later book, where these lines recur in a direct address to Penelope. There the pronoun being necessarily of the second person, it was impossible for the most enterprising improver to foist in *αὐτήν*. The passage is :—

σ 288 ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἵμεν οὔτε πη ἄλλη,

πρίν γέ σε τῷ γήμασθαι Ἀχαιῶν ὅς τις ἄριστος.

So far from believing with Kirchhoff that either of these couplets is not genuine, I think we may feel sure that the expression *τῷ*-*Ἀχαιῶν*, being of an archaic and obsolete cast, has been the origin of the trouble and that the later Greeks were very glad to be able to eliminate *τῷ* from β 128 at least in favour of the familiar *αὐτήν*. For further assurance let me bring forward two other passages, in which a precisely similar use of *τῷ* has been so unfavourably regarded that another word, simple and

inoffensive in itself, but involving a bad hiatus, has displaced it. The passages in question are:—

π 76 ἡ ἥδη ἄμ' ἐπηται Ἀχαιῶν ὅς τις ἀριςτος

τ 528 ἡ ἥδη ἄμ' ἐπωμαι Ἀχαιῶν ὅς τις ἀριςτος.

In both places read τῷ instead of ἄμα.

It might seem possible to set up a defence for the hiatus after ἥδη by adducing the parallel of:—

Π 438 ἡ ἥδη ὑπὸ χερσὶ Μενειτιάδαο δαμάσσω.

But in this case also there is no reason why we should not remedy the defect with a tolerable degree of certainty after comparing:—

Ζ 368 ἡ ἥδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσω Ἀχαιῶν,

by restoring the original thus:—

ἡ ἥδη ῥ' ὑπὸ χερσὶ Μενειτιάδαο δαμάσσω.

Compare also λ 179:—

ἡ ἥδη μιν ἔγχευεν Ἀχαιῶν ὅς τις ἀριςτος.

This position of the enclitic is remarked on in the Note on α 37.

β 203] χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα ἔσεται, ὅφρα κεν κ.τ.λ.

The difficulty here is in the clause οὐδέ ποτ' ἴσα ἔσεται, 'nor shall he ever have compensation' or 'fair treatment'. The meaning given to ἴσα may possibly pass without serious objection, the neuter plural being used to express the abstract condition or state of 'equality': but it is clear that the omission of the *F* from ἴσα cannot be ancient. If the poet had desired to use either *Fίσος* or *ἐFίσος* here, he could have done so without the slightest difficulty by saying οὐδ' ἄρα ἴσα or οὐδέ τι ἴσα or even οὐδ' ἔτι ἴσα. None of these, however, is at all likely to have been changed into οὐδέ ποτ' ἴσα. If then Homer did not use either of the above expressions, which are metrically correct, and moreover could not have given us the unmetrical vulgate, from what original can this οὐδέ ποτ' ἴσα have been derived? Cauer has almost hit the truth by suggesting οὐδ' ἀποτίσαι with a very close adherence to the letters of the tradition. The meaning, however, so attained is not quite satisfactory. If we could translate the sentence thus, 'there shall be no paying-back,' we might acquiesce in the emendation. But I venture to maintain that the only correct rendering of

οὐδ' ἀποτίσαι ἔσεται would be 'it will not be possible to pay back'. This is apparent from every parallel passage that can be quoted from Homer to illustrate the use of the impersonal ἔστι with an infinitive. I adduce no examples. Less than all would be useless: all would involve too large a demand on the reader's patience.

Now after refusing to accept as satisfactory this gratuitous confession of impecuniosity or at any rate of inability to pay, which Causer has introduced and Mr. Platt has welcomed in the Cambridge Homer, it is only fair that I should indicate what seems to me a better way. It is this:—

χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδ' ἀπότιτα  
ἔσεται, ὅφρα κεν κ.τ.λ.

'But (so far from heeding your warnings) his substance shall be eaten despitely, nor shall it be paid for, as long as, &c.'

Here ἀπότιτα with the long penultimate supplies, as ἀποτίσαι does not, an obvious and adequate reason for the corruption. In general this verbal adj. has the penultimate short, e.g. β 144 παλίντιτα, N 414 ἄτιτος. At the same time the long quantity is sufficiently defended by Ξ 484 δηρὸν ἄτιτος ἔη. So we have ἀνούτατος (Δ 540), but ἀνουτητί (X 371).

As may be seen from the version above, I have taken ἀπότιτα in the way Eustathius, I fear, erroneously wished to take ἴσα, as an adjective agreeing with χρήματα. This seems to me a material simplification. At the same time, if we are so disposed, it is obviously quite possible, in fact more easily possible than with the traditional ἴσα, to take the adjective substantivally, since the analogy between ἀπότιτα and the parallels εὐκτά (Ξ 98), φυκτά (θ 299, Π 128) and ἀνεκτά (υ 223) is really closer than before. 'There shall be no repayment' is therefore open as a valid rendering.

I have not thought it necessary to discuss other remedies that have been suggested, such as Bekker's or rather Bentley's αἶσα, accepted by Nauck, or Fick's adventurous novelty, the noun, if it be a noun, ἀπορείσα.

β 204.]

ὅφρα κεν ἦ γε διατρίβησω Ἀχαιοὺς  
ὃν γάμον ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα  
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
ἐρχόμεθ', ὡς ἐπιεικὲς ὀπνιέμεν ἐστὶν ἐκάστω.

We are told that Aristophanes doubted l. 206 because of τῆς ἀρετῆς which he called 'a modern expression', νεωτερικὸν ὄνομα. Aristarchus replied that τῆς was a pronoun here, as indeed it is, a personal pronoun, 'of her.' There is no need to read ἥς or ἐῆς with Bentley, van Herwerden and the Cambridge Homer. Still, when we consider the fact that in Homer the pronoun of the third person is usually ὃ γε, ἥ γε, τό γε, &c., rather than ὁ, ἡ, τό, &c., it is not unlikely that the original reading here was:—

εἵνεκα τῆς γ' ἀρετῆς —. (Cf. β 109.)

Afterwards the γε could not be tolerated for a moment; but the idea that it once stood here with the substantival τῆς receives support from the fact that not only here but in the only other similar instance of this use the following noun begins with a vowel:—

Ι 133 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδ' ἐμυγῆναι, (= I 275, T 176). By reading τῆς γ' in these four passages we maintain an archaic usage and at the same time remove all possibility of ambiguity.

Now if Aristophanes rejected l. 206, he must also, as Didymus saw, have extended his condemnation to ll. 205 and 207. πιθανὸν δὲ συναθεῖν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ τὸν μετ' αὐτόν. This is done by van Leeuwen and da Costa in their edition (1897), but they credit Aristophanes with another reason for the rejection 'ob duplicem accusativum verbo διατρίβειν additum'. Whether Aristophanes urged this objection I cannot say; but it is undoubtedly a sound one. No explanation of διατρίβειν Ἀχαιοὺς δὲ γάμον is, or is likely to be, at all satisfactory. δὲ γάμον bears no resemblance to 'the acc. of nearer definition', τὸν βάλε κνήμην, &c. Neither is there sufficient, or indeed any, resemblance between διατρίβειν and ἀφαιρεῖν to justify the former borrowing the construction of the latter. The fact of the matter is that δὲ γάμον is totally impossible here, because when rightly translated it makes absolute nonsense, 'during her marriage.' In all probability δὲ γάμον has been imported, so far as its case, its grammatical case I mean, is concerned directly from υ 341:—

οὐ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω  
γῆμασθ' ὧ κ' ἐθέλη,

where it is simple and natural. In our passage what is required is clearly enough the genitive, thus:—

ὄφρα κεν ἡ γε διατρίβῃσιν Ἀχαιοὺς

οὐ γάμον

In οὐ γάμου we have a regular ablative genitive, v. Monro, H. G. § 152. διατρίβω means to delay, to hinder, ἀναβάλλεσθαι, κωλύειν, as it is explained in the Schol., and naturally takes the common construction of παύω: Ἑκτορα δῖον ἔπαυσε μάχης (O 15) or, to take analogous verbs, παιδὸς ἐέργη μυῖαν (Δ 131), Τρῶας ἄμυνε νεῶν, ἔσχοντο μάχης. In fact we have this ablative genitive with διατρίβω in this same book a little further on:—

β 404 ἀλλ' ἵομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.

where ὁδοῖο is not locative, as is sometimes stated, for they had not commenced the journey, neither is it partitive, as γ 476 may be, but clearly privative or ablative:—

'Come, let us go, that we may not stay them long from their voyage.' Compare also δ 380, α 195.

β 325] ἡ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει.

ἡ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος

ἡ ὁ γε καὶ Σπάρτηθεν, ἐπεὶ νῦν περ ἵεται αἰνῶς.

It is evident that περ is a corruption here. Read ἐπεὶ τόο, viz. φονεύειν ἡμᾶς. The pronoun can hardly be omitted without as much detriment to the sense as περ inflicts on the metre.

β 358] μήτηρ εἰς ὑπερῷ ἀναβῇ κοίτου τε μέδεται.

Neither ὑπερῷ for ὑπερώϊ nor ἀναβῇ for ἀναβήη can be regarded as satisfactory epic forms. Perhaps originally:—

μήτηρ ἐς θάλαμον βήη κοίτου τε μέδεται

The only other occurrence of ὑπερῷ is in the stock phrase:—

ἐς δ' ὑπερῷ ἀναβάσα (εἰς ὑπερῷ)

(α 362, δ 751, &c.), where, though θάλαμόνδ' might serve, a more probable restoration is ἐς δ' ὑπερώϊα βάσα. Elsewhere the forms in use are ὑπερώϊα, ὑπερώϊον, ὑπερώϊω and ὑπερωϊόθεν (ὑπερωϊό).

β 367] οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὑπίσσω,

ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.

I propose here to read:—

ὥς κε δόλῳ φθίῃαι,

The process of corruption I conceive to have been this. First the form φθίῃαι, which would hardly convey to the Greek mind in later times the idea of a subjunctive mood at all, though it is clearly

the 2 aor. subj. midd. (from *ἐφθίμην*) as may be seen from :—

Υ 173

ἦν τινα πέφνη (Leg. εἴ τινα)

ἀνδρῶν, ἣ αὐτὸς φθίεται πρώτῃ ἐν ὁμίλῳ

Ξ 87 ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἑκαστος

this *φθίεται*, I say, would naturally and almost inevitably become *φθίῃ*. Indeed in our *textus receptus*, wherever the termination *-αι* does not form the end of a dactyl in itself, we generally find *-η* substituted, e.g. τ 254, Β 365, Ω 434, &c. From *φθίῃ* the development of *φθίῃς* is not a very extraordinary one, even if no account could be given of the origin of the parasitic sigma. Now the use of the present *φθίω* in Homer rests solely on this passage and on the equally doubtful imperfect *ἐφθιεν* in :—

Σ 446 ἦ τοι ὁ τῆς ἀχέων φρένας ἐφθιεν

where either a transitive or an intransitive use is admissible. It is to the influence of this *ἐφθιεν* that the final *ς* of our *φθίῃς* here may be traced. The Greeks sympathetically wished to give *ἐφθιεν* the comfort of a partner in misfortune. But *ἔσθιεν* (Blass) removes all difficulty. Elsewhere for the present *φθίνω* is used. On such a weak foundation as this an intransitive use of *φθίω* can hardly be based with any assured confidence. Dr. Monro, who suggested *φθίῃς* as an optative in the first edition of his *Homeric Grammar* § 285 (2), has not repeated the proposal in the second, v. on β 52 f. ad fin.

β 403] ἦατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν.

One letter saves the situation, thus :—

δὴν σὴν ποτιδέγμενα ὁρμήν [cf. ν 189].

β 430] δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν —.

To remedy the harsh hiatus, which could only be defended on the broad breezy ground that hiatus is permissible anywhere in Homer, πάντα might be suggested instead of ὄπλα. Naturally πάντα would soon attract as a marginal explanation or gloss ὄπλα, and that ultimately the adscript noun should usurp the place of the mere adjective, when the sense of epic metre was becoming less keen in the Greek mind, need not be wondered at.

This view of the case, though hardly convincing, appears to me far more likely than to suppose that here only ὄπλα still retained some trace of its very archaic initial sigma.

It might be suggested further that what the crew make fast here is not to be limited to what is described by ὄπλων in l. 423,

the mast and sails with the ropes appertaining. They would secure everything on the decks that was movable, especially the oars, as is proved by θ 37 :—

δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ —.

Before they would feel at liberty to refresh themselves, they must make the ship and its equipment as trim and safe as if they were temporally quitting the vessel altogether. Thackeray's poem 'The White Squall' will reveal the barometrical reason for taking such precautions.

Still it is impossible to deny that other remedies of the distressed metre are open. If we may disregard ἄρα — and its frequent intrusion in the received text is a patent fact—something might be said in favour of δ' εὖ before δπλα. Cf. B 253, Ξ 162, Π 191, Ω 269. Or again δὲ τοὶ (δ' ἄρ' οἱ) seems quite admissible here. All that we can be fairly sure of is that the traditional reading is erroneous.

### BOOK III (γ).

γ 64] δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὧς δ' αὖτως ἤρᾱτο Ὀδυσσεύς φίλος υἱός.

The second line may have stood thus in the original text :—

ὧς δ' αὖτως ἤρᾱτο ὁ γε, Ὀδυσσεύς φίλος υἱός.

This might easily become ἤρᾱτό γ' instead of ἤρᾱθ' ὁ γ'; and then the γ' would necessarily be abandoned as worse than useless.

Read :—

ὧς δ' αὖτως ἤρᾱθ' ὁ γ', Ὀδυσσεύς φίλος υἱός.

Cf. ζ 109, &c., λ 52 (Note).

γ 115-6] See Note on γ 317 ff.

γ 122] εἰ ἐτεόν γε

κείνου ἔκγονός ἐσσι·

To write κείνοι here is not permissible, v. ο 425 (Note), η 67 (Note ad fin.). There seem to be two alternatives: either κείνοό γ' (cf. β 274), to which the preceding γε is adverse, or ἐκ κείνου γόνος may be read. The variant ἔγγονος rather suggests that the γ' is the right remedy, having been allowed to amalgamate with the noun following. See also Note on ζ 151.

γ 130] αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρασαν αἰπὴν —.

Here and ν 316, where the line is repeated, the bastard form αἰπὴν should be removed in favour of αἰπύν, which indeed in the



latter passage has the authority of two MSS. to support its claim. See Note on θ 64.

γ 140] μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἀγειραν

This line should be removed as an interpolation. The dual τὼ δὲ καλεσσομένῳ then becomes an ordinary instance of a dual nom. which is afterwards divided into its component parts. The division is not made with absolute grammatical accuracy afterwards, nor is it in other instances, as K 224 σὺν τε δὺ ἐρχομένα. ω 483 ὄρκια πιστὰ ταμόντες. μ 73 οἱ δὲ δὺν σκόπελοι.

The line, I submit, does not mean 'told the people why they had called them together', as is sometimes supposed, but 'delivered the harangues for the sake of which they had called the assembly'. Each of the two made the statement of policy which he wanted to lay before the people.

It seems probable also that the interpolator, misapplying l. 138:—

μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα —

intended to represent Agamemnon and Menelaus as maintaining a disorderly wrangle from morning till night.

γ 145] ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο,

175] τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.

The reason for the juxtaposition of these entirely unconnected lines will soon be made apparent. In l. 145 it is impossible to suppose that τόν is anything other than the regular Attic article of definition. If so, it is certainly not Homeric. The remedy fortunately is, I venture to say, hardly doubtful:—

ὥς κεν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο,

This seems sufficiently indicated by:—

θ 21 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο,

ω 83 ὥς κεν τηλεφανῆς ἐκ ποντόφιν ἀνδράσιν εἴη.

Similarly of course there are several instances of ὥς ἄν with the optative:—

ο 538 ἐξ ἐμεῦ, ὥς ἄν τίς σε συναντόμενος μακαρίζοι. (= ρ 165, τ 311)

ρ 362 ὥτρυν', ὥς ἄν πύρνα κατὰ μνηστῆρας ἀγείροι,

Τ 331 ὥς ἄν μοι τὸν παῖδα—ἐξαγάγους—δείξειας—.

But ὥς κεν (ἄν) with the opt. really needs no array of passages: it is no more anomalous after a historic tense (v. on β 52 ff.) than ὥς κεν (ἄν) with the subj. after a primary one. In the instance

last quoted, one indeed of doubtful antiquity, the original was perhaps :—

ὅπως κέν (άν) μοι παῖδα,

but in any case the rather subtle defence of the article there, suggested by Dr. Monro, H. G. § 261, 3 (a) is not applicable to the present passage, γ 145.

Again in l. 175 I should hope few would deliberately refuse to entertain on the dubious ground of hiatus licitus a similar insertion of the particle κε, though in this case my proposal involves something more considerable in the way of change than the mere addition of the monosyllable :—

τεμνόμεν, ὅφρα κε θάσσον ὑπὲρ κατότητα φύγοιμεν.

It is not difficult to imagine the later Greeks abandoning κε θάσσον in favour of the more familiar and emphatic τάχιστα, but not vice versa. Therefore the utmost confidence may be felt in the genuineness of :—

M 25

θε δ' ἄρα Ζεὺς

συνεχές, ὅφρα κε θάσσον ἀλίπλοα τέγχεα θείη.

Z 143 ἄσσον ἴθ', ὥς κεν θάσσον ὀλίθρου πείραθ' ἴκηται.

(= Y 429)

B 440 ἴομεν, ὅφρα κε θάσσον ἐγείρομεν ὀξύν Ἄρηα.

I will not attempt to conceal the opinion I entertain in respect of this substitution, that the abolition of the hiatus here is a strong point in favour of my proposed reading. Furthermore it is worth noticing that our line, γ 175, supplies the solitary instance in Homer of hiatus after (ὅφρα) τάχιστα, a small matter perhaps, but φωνᾶεν συνετοῖσιν. Compare also ω 532 (Note), where again τάχιστα has displaced an original θάσσον.

γ 206] τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς —.

The genitive here is in conflict with the regular usage of this verb as exhibited in Homer. We have more than a dozen passages in which, as here, the person or persons punished are in the accusative. There is no occasion to quote these passages. We have also a fair list of places where the accusative is used to express the offence for which the punishment is inflicted :—

T 208

ἐπεὶ τιταίμεθα λώβην. (Vulg. ἐπήν)

B 356 = 590 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

ω 470 φῆ δ' ὅ γε τίσεσθαι παιδὸς φόνον,

O 116 τίσασθαι φόνον υἱός —.

ΔΟΔΕ

D

33

υ 262 αἱ γὰρ δὴ, Εὐμαίε, θεοὶ τίσαίαιτο λάβην,  
ψ 31 ὅφρ' ἀνδρῶν τίσαιτο βίην ὑπερηννορόντων.

We should accordingly be maintaining a well-established and unquestionable usage by reading in our passage :—

τίσασθαι μνηστῆρας ὑπερβασίην ἀλεγυῖν  
as also in its fellow offender, for here too the false construction is in duplicate (v. on β 26), Γ 366 :—

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος  
we ought to accept the correction

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητα.

Unfortunately in neither of these lines did the acc. receive any protection from the metre; but fortunately there is still intact an example of the two accusatives, that of the offender and that of the offence, used together, where the metre has been of service :

ο 235 ἀλλ' ὁ μὲν ἔκφυγε κῆρα καὶ ἤλασε βούς ἐρμύκους  
ἐς Πύλον ἐκ Φυλάκης καὶ ἐτίσατο ἔργον δεικὲς  
ἀντίθεον Νηλῆα, κασιγνήτῳ δὲ γυναῖκα  
ἡγάγετο πρὸς δώμαθ'.

This should be conclusive, especially when we consider that ἀποτίσσομαι, ἀπετισάμην exhibit like accusatives. Of the offenders :—

ε 24 ὥς ἡ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθὼν = ω 480  
ν 386 ἀλλ' ἄγε μῆτιν ὕφηνον ὅπως ἀποτίσσομαι αὐτούς· (Leg. ἄνδρας)

Of the offence :—

λ 118 ἀλλ' ἡ τοι κείνων γε βίας ἀποτίσσει ἐλθὼν  
π 255 μὴ πολὺπικρα καὶ αἰνὰ βίας ἀποτίσσει ἐλθὼν.  
ρ 540 αἰψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν  
γ 216 τίς δ' οἶδ', εἰ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν.

Even in Theognis 205, where the old reading was ἀμπλακίης Bergk rightly has the acc. plur. ἀμπλακίας :—

οὐ γὰρ ἐπ' αὐτοῦ

τίνονται μάκαρες πρήγματος ἀμπλακίας.

The usage of τίνυμαι also coincides, v. Γ 279, Τ 260 on the one hand, ω 326 on the other. There is, however, a ray of support for the genitive afforded by β 73 :—

τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες  
τούτους ὀτρύνοντες.

But it is easy to see that this τῶν itself represents an original τῷ,

*propterea, quae cum ita sint, hac de causa*, v. B 254 τῷ νῦν . . .  
ἦσαι ὀνειδίζων. Z 224, π 121 :—

τῷ νῦν δυσμενέες μάλα μυρίοι εἶσ' ἐνὶ οἴκῳ.

O 138, B 296, θ 226, ρ 546, χ 416, η 25, θ 233 and elsewhere.  
In later Greek the genitive with τίσασθαι may be found, Hdt. iv.  
118.

I will add that Liddell and Scott's *Lexicon* is in error in stating that τίνω, to pay, takes a gen. of the thing for which one pays. In the example given from Homer :—

μ 382 εἰ δέ μοι οὐ τίσουσιν βοῶν ἐπιεικέ' ἀμοιβήν

clearly βοῶν depends on ἀμοιβήν and has nothing to do directly with τίσουσιν. So in the passage from Herodotus, vii. 134, the genitive belongs to ποιήν just as in ψ 312 we have ποιήν ἰφθίμων ἐτάρων; Aesch. Prom. 112 is precisely the same. The remaining instance, Hdt. iii. 14, is merely an unfortunate slip, as a reference to the passage will show at once. Τίνω takes an acc. of the penalty and an acc. of the offence.

γ 231] ρεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.

βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας

οἴκαδ' εἴ τι ληθέμεναι καὶ νόστιμον ἤμαρ ἰδέσθαι.

The omission of κε in 231 is remarkable. It duly appears in the only other passage which conveys a similar assertion of the potency of divine intervention :—

δ 753 ἡ γάρ κεν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.

Hence Naber would read θεός κ' ἐθέλων not without some authority of MSS. Nauck evades rather than solves the difficulty by changing σαώσαι into σαώσει; for even if the optative is not assured by δ 753, there can be little doubt of its correctness, when we add the comparison of :—

K 556 ρεία θεός γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε

ἱπποὺς δωρήσεται, ἐπεὶ ἡ πολλὸν φέρετροί εἰσιν.

Neither of these methods then gives an entirely satisfactory result. It seems to me that the traditional reading may in both cases be derived with greater probability from an original :—

ρεία κε θεός γ' ἐθέλων.

If this be so, the tenacity with which γ' has held its ground is highly creditable to what are called the conservative forces always operating to maintain the genuine text. The loss of κε

would be due to the objection to keeping except from an insuperable necessity the monosyllabic form *ῥέα*, appearing in five passages only, from which indeed it would require some ingenuity to effect its removal without making ruin of the sense :—

Μ 381 *κεῖτο μέγας παρ' ἑπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα*

Υ 101 *ἴσον τείνειεν πολέμου τέλος, οὗ κε μάλα ῥέα*

Ν 144 *ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν*

Υ 263 *ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείας*

Ρ 461 *ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων δρυμαγδοῦ*

In N 90, P 285, *ῥεῖα μετεισάμενος* is clearly *ῥέα μεταεισάμενος* (Fick, who writes *ῥᾶ*).

There is little cause for surprise that *ῥεῖα*, which occurs ten times to *ῥέα* once and holds undisputed possession of the Odyssey, should have settled down in the convenient place before *θεός* and shouldered out the little *κε* altogether. Cf. ε 169 *αἶ κε θεοὶ γε*. Z 228 *ὄν κε θεός γε* —.

The above account of the matter is surely preferable to maintaining the legitimacy of the pure optative, as some do. The evidence for this usage is scanty, especially as regards affirmative sentences. Four only are quoted, γ 231, K 556, 247, O 197, v. Monro, H. G. § 299 (f). The first two are here dealt with, and no reliance can possibly be placed on :—

O 197 *θυγατέρεσσιν γάρ τε καὶ νιάσι βέλτερον εἶη  
ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν.*

Dr. Leaf suggests *γάρ κε* doubtfully: but the dative after *ἐνισσέμεν* is not the case required. Read :—

*θυγατέρας μὲν γάρ κε καὶ νιούς βέλτερον εἶη.*

In K 246 perhaps *τοῖό γέ κε σπομένοιο κτλ.*

But to return to our passage, I have a suggestion to make on the concluding line :—

*οἰκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι.*

So it stands giving some countenance to the theory of the in-and-out character of the digamma in Homer. It is supposed to be present or absent according to circumstances, as the speaker may decide, like the Irish members in the first Home Rule Bill.

The original constitution of the line would not, however, have allowed any such looseness. Read instead of the vulgate :—

*οἰκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἀρίσθαι.*

So also ε 220, θ 466, where the line is repeated. Of course ζ 311 ἵνα νόστιμον ἡμαρ ἴδῃαι must follow suit. Probably also ε 209 and Epigr. VII. 3. We may compare α 5 :—

ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.

For, as Curtius (Gk. Et.<sup>4</sup> p. 343) points out, ἀρέσθαι (ἄρασθαι) is to be referred to ἀρνύμαι, and not with the lexicons generally to αἶρω, a word which is not really Homeric at all, though it appears once :—

Π 724 Τρωϊκός, ὡς εἶδοντο νέκυν αἶροντας Ἀχαιοίς,  
where Brandreth's ὡς ἔφιδον νέκυν αἶροντας is probably the original reading.

If further confirmation of the idea that ἀρέσθαι is the true original rather than ἰδέσθαι in this collocation be required, it is supplied by such an expression as :—

α 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.

Here we have the same line of thought from the opposite side. That which Odysseus' followers fail to win (ἀρέσθαι) is said to be taken from them by Eëlios. Similarly we find ἀπώλεσε νόστιμον ἡμαρ (α 354) and ὤλετο νόστιμον ἡμαρ (α 168, ρ 253).

γ 235] ὤλεθ' ὑπ' Αἰγίσθοιο δόλφ καὶ ἧς ἀλόχοιο.

The view usually taken of the construction here is that ὑπό governs the two genitives, Αἰγίσθοιο and ἀλόχοιο, while δόλφ stands alone as a modal or instrumental dative.

With δόλφ in its present position intermediate between the two genitives this construction is undoubtedly harsh. The isolation of δόλφ is too pronounced. It is suggested, however, in favour of the accepted view, that it gives an improved rhythm, which is not altogether certain, and that ὀλλυσθαι and similar verbs are not found with ὑπό with a dat. of the thing (v. Ebeling's Lex. sub ὑπό). These arguments take me by surprise. Certainly if the caesura or rhythm be objected to, we must take exception to a great many lines which have hitherto escaped without criticism in the Homeric poems, such as :—

Α 132 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται —.

ν 424 ἦσται ἐν Ἀτρεΐδαο δόμοις, παρὰ δ' ἄσπετα κείται.

With regard to the second point, it seems to me on the contrary that there is comparatively little in Homer of the construction so common in later Greek, ὑπό with gen. of the agent, while ὑπό with

dat. of the instrument is distinctively Homeric, especially with verbs of *killing, destroying, &c.* With ὀλλυσθαι itself I find—

Π 489 ὤλετό τε στενάχων ὑπὸ γαμφηλῆσι λόντος.

Numerous instances are supplied by δαμῆναι, E 653 ἐμῷ ὑπὸ δουρὶ δαμέντα. Δ 444, 749, Π 848, &c., &c., v. Note on M 117 (J. Phil. xxiv).

σ 156 Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχει ἱφι δαμῆναι.

Δ 433 ἐμῷ ὑπὸ δουρὶ τυπείς. M 250, Π 861, Σ 92.

Π 708 σφ' ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων —.

This touches scarcely more than the fringe of possible illustration; but is sufficient to controvert the ordinary view, and to convince any one whose mind is open to conviction that the true rendering of our line is:—

‘He perished beneath the craft of Aegisthus and his own wife.’

Cf. O 613 ἦδη γάρ οἱ ἐπώρυνε μόρσιμον ἦμαρ

Παλλὰς Ἀθηναίῃ ὑπὸ Πηλεΐδαο βίηφι.

γ 255] ἦ τοι μὲν τόδε καὶ τὸς δέαι, ὥς κεν ἐτύχθῃ.

Some ancient critics wrote here κ' αὐτός, i.e. κε αὐτός; but κε must, in spite of Spitzner's opinion to the contrary, be pronounced inadmissible. The crasis of καὶ αὐτός, however, is by no means an assured Homeric licence. It is indeed, to say the least, very questionable. Hence G. Hermann proposed to read here τόδε γ' αὐτός. But is not τόδε itself objectionable in this place? The matter referred to is not one that can readily or naturally be regarded as immediately present. It is a speculative contingency in the past—what would have happened if Menelaus had arrived home earlier than he actually did. If we further emphasize this τόδε by the addition of γε, we only make the objection to the word still stronger. To obviate this it would, I think, be preferable to delete the last syllable of τόδε and read the Homeric, but un-Attic, τό:—

ἦ τοι μὲν τὸ καὶ αὐτὸς δέαι, ὥς κεν ἐτύχθῃ.

There are in our texts but four instances of the crasis of καὶ before αὐτός. The other three are:—

Z 260 πρῶτον, ἔπειτα δὲ καὶ τὸς ὀνήσεται, αἶ κε πῆρσθα.

N 734 καὶ τε πολέας ἐσάωσε, μάλιστα δὲ καὶ τὸς ἀνέγνω.

ζ 282 βέλτερον, εἰ καὶ τῇ περ ἐποιομένη πόσιν εὔρειν | ἄλλοθεν.

The first two of these may be briefly dismissed. In Z 260 κ' αὐτός (κε αὐτός) would not be out of place, as is generally

admitted, v. Monro, H. G. § 377, while in N 734 Hermann's δέ τ' αὐτός is unquestionably better than δέ κ' (κε), which Aristarchus with his convenient 'περισσὸς ὁ κεν' doctrine found no difficulty in accepting.

The remaining passage from the *Odyssey* may be examined more at length. Nausicaa is contemplating the possibility of one of the baser sort making scandalous and defamatory remarks, if Odysseus should be seen entering the city in her company. The fellow is supposed to say: 'Who is this tall and handsome stranger with her? Where did she find him? Now she'll soon have a husband for herself. Either she has brought some vagabond sailor, a deserter from his ship, a man from some far country, for we have no near neighbours, or some god has descended from heaven in answer to her prayers to make her his wife for ever and ever. It is all the better if she herself has gone abroad and found a husband, for her Phaeacian suitors here on the spot she scorns.'

Now we may disregard entirely the traditional athetesis of fourteen lines, 275-88 (ἀθετοῦνται στίχοι ὡς Schol. H. Q.): but I think a strong case, apart from this question of crasis, may be made out for the removal of εἰ καὶ τῇ—ἄλλοθεν as a needless and inaccurate later addition, so that ll. 282-3 would stand thus:—

βέλτερον ἢ γὰρ τοῦδε γ' ἀτιμάζει κατὰ δῆμον

Φαίηκας, τοὶ μιν μνῶνται πολῖες τε καὶ ἐσθλοί.

Βέλτερον, 'tis better so,' is a clause grammatically complete in itself, and refers to what has been already stated, viz. that she has either got hold of a deserter from a foreign ship or a god straight from Olympus.

The pointed allusion to the fickleness of the gods in their love-affairs is a delicately sarcastic touch. 'Whichever alternative be the true one, it is better it should be so,' says the supposed Phaeacian scandal-monger. But here the interpolator comes in, anxious to tell us what it is that is better so, and oblivious that the poet himself has already told us clearly enough. Moreover he blunders in giving us the needless information; for the interpolation, assuming it to be such, implies that the princess had gone in person (αὐτῇ περ) abroad—to a foreign land—to find a husband, an imputation altogether too much at variance with the facts of the case even for a slander.



That βέλτερον may be used in this way in reference to a previous statement is certain even without such illustrative parallels as κάλλιον γ 358, θ 543, σ 255, τ 128, κέρδιον Γ 41, δλγιον δ 292, π 147 and passim. Again, it can hardly be disputed that single-line interpolations are often of the same character as this one. A probable instance is the much-vexed passage β 244-5. The excision of 245 would leave ἀργαλέον δέ intelligible. See also α 82-3 (Note). Here is one more than usually flagrant:—

H 351

νῦν δ' ὄρκια πιστὰ

ψευδάμενοι μαχόμεσθα· τῷ οὐ νό τι κέρδιον ἡμῖν  
ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.

The strongest faith in the infallibility of the received text might be shaken by the splendid imbecility of the last line. Even were the metre as sound as the morality, imagination boggles at the poetry.

γ 260] κείμενον ἐν πεδίῳ ἐκὰς ἄστεος,

The reading of the majority of the MSS. Ἄργεος is almost to a certainty an explanatory gloss, though a wrong one, on ἄστεος. Obviously, if Ἄργεος had obtained from the first, ἄστεος would never have come in for any such reason. As it is, Ἄργεος has almost succeeded in displacing ἄστεος, and probably would have done so altogether except that the knowledge that the city was Mycenae was never quite lost.

Still, though ἐκὰς Ἄργεος is not the original reading, neither is ἐκὰς ἄστεος entirely right. The most probable reading of the line is:—

κείμενον ἐν πεδίῳ ἀπὸ ἄστεος.

Some confirmation of this view may be found in the condition of a similar expression in the Iliad, Ω 320. Nearly all the MSS. give:—

δεξιὸς αἵξας ὑπὲρ ἄστεος.

The Bankes papyrus, however, shows διὰ ἄστεος, and for δι' ἄστεος we have S Cant. Mosc, 2. Vrat. b. A. Flor. Rom. γρ. διαστεος A. (La Roche). The inference is that διὰ ἄστεος has been from fear of hiatus displaced in the main by ὑπὲρ. And for just the same groundless apprehension, as I surmise, ἐκὰς in γ 260 has superseded ἀπό, for which compare M 70 (= N 227) ἀπολέσθαι ἀπ' Ἄργεος.

γ 296] μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.

Read ἀπεέργει: ν. ξ 411 (Note).

γ 317] ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ  
ἐλθέμεν, ὃν τινα πρῶτον ἀποσφύλωσιν ἄελλαι  
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ  
αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινὸν τε.

Bentley was doubtless right in changing αὐτόετες into αὐτοετῆς. The adverb is probably due in the first instance to a natural error in the transliteration of τριετής, πενταετής, ἑξαετής, ἑπταετής, εἰναετής, all of which should probably be restored. For instance, instead of (γ 115):—

οὐδ' εἰ πεντάετες γε καὶ ἑξάετες παραμύμων  
ἐξέρειος, ὅσα—.

the true reading should rather be

οὐδ' εἰ πενταετής γε καὶ ἑξαετής παραμύμων  
ἐξέρειοί, ὅσα—.

There would also be a feeling in consequence of prevalent usage that these adjectives seemed to imply rather the age of the person than the mere duration of his particular actions.

In the second line I suggest as perhaps preferable either to Nauck's ἐλθέμεν, ὡς κείνος νέον, or to van Leeuwen and da Costa's unmetrical suggestion ἐλθέμεναι· ὅς γάρ, the simple remedy:—

ἐλθέμεν· οὗτος γάρ—.

There is a needless remoteness and estrangement about κείνος.

The chief difficulties, however, of our passage lie in the third verse, l. 319: ἐκ τῶν ἀνθρώπων seems of doubtful antiquity; it is definite, whereas it ought to be indefinite and general: ὅθεν looks like an importation from l. 321: while ἔλποιτο in spite of attempted defences cannot be right without κε. Hence Nauck and Cauer would read ἔλποιτό κε as do van Leeuwen and da Costa. But the position so given to κε, is surely an impossible one.

Fick is constrained to reject ll. 319-22, a very harsh proceeding indeed.

I would suggest the following:—

ἐξ ὧν ἀνθρώπων οὐ κεν ἔλποιτό γε θυμῷ  
ἐλθέμεν·

This gives a natural and easy sense, nor is the development

of the vulgate from it a difficult matter. *ὦν* would readily become *τῶν*. *οὐκ* comes from *οὐ κεν* easily enough through the stages of *οὐ κε* and *οὐ κ'*; and so the intrusion of *ὄθεν* from the neighbouring line becomes a necessity.

With the position given to the relative and the noun compare such expressions as:—

κ 222 *ιστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεῶν  
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.*

and so I think we should explain β 45:—

*ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσε οἴκῃ,*

‘an evil which’.

γ 388] *ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυνὰ τοῖο ἀνακτος.*

One MS. *Hamburgensis* (T) reads *ἀγακλειτά*, which points unmistakably to a primitive and unexceptionable ending

*ἀγακλειτοῖο ἀνακτος.*

If we further change *ἵκοντο* into *ἵκανον* (cf. η 3, ο 216), even the hiatus is avoided. For the similar *τοῖο γέροντος* v. Note on ω 387. Perhaps in φ 62 *δέθλια τοῖο ἀνακτος* the article may also represent the ending of a lost word

*ἄεθλ' αὐτοῖο ἀνακτος,*

‘the prize-gear of the king himself’.

γ 421] *ἀλλ' αἶψ' ὃ μὲν πεδίοδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα  
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ.*

If the second foot in l. 421 can be defended as a legitimate dactyl, then we may safely say that the Homeric poems fail to convey a right impression of what a dactyl is and ought to be. There can, however, be little doubt that the metre halts badly in this passage. Now the mere scansion might easily be restored in many ways, e.g. by prefixing *δεῦρο* or *ᾧδε*; but the difficulty is to find a solution which, while giving a satisfactory reading in respect to metre and sense, at the same time exhibits a source from which the degenerate tradition might reasonably and easily be derived.

In this tradition is there any weakness apart from the metrical defect? The second final clause, *ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ*, comes in very feebly and awkwardly after *ὄφρα τάχιστα ἔλθῃσιν*. So far as it adds anything to the first clause, it is not indeed final at all. It merely deals with the means by which the real end, *ὄφρα τάχιστα ἔλθῃσιν*, was to be attained.

Such being the case I suggest as the original reading:—

ἔλθῃ—τὴν δ' ἐλάσειε βοῶν ἐπιβουκόλος ἀνὴρ

My view is that a parenthetical sentence, which palaeographically is certainly not very remote from the tradition (ἐλάσῃ in archaic writing is ἐλάσει, the actual reading of Eustath.), has through neglect of a pause in recitation been forced into a false co-ordination with the preceding final clause. The virtual imperative, polite possibly, but admitting of no denial, cf. δ 735:—

ἀλλά τις ὁτρηῶς Δολίον καλέσειε γέροντα,

comes in more naturally in independent sequence after the final clause, and yet affords sufficient temptation to the careless reciter to make the slight changes necessary to produce the traditional unmetrical reading, by the omission of the pronominal article and the assimilation of the verb.

For the position of ἔλθῃ cf. γ 60.

γ 427] οἱ δ' ἄλλοι μένεν' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω  
δμῳῆσιν.

Fick's ἔσπετε for εἶπατε is not to be accepted. There is a deeper error. Nestor sends several messengers on special errands. Each commission is given to one individual, apparently one of his six sons. One goes to the plain to tell the herdsman to bring the victim for the sacrifice; another goes to the ship of his guests; another to fetch a goldsmith. The rest are to stay where they are and, if εἶπατε be right, are all required to join their voices to tell the servants to prepare the feast. Of course, after ὁ μὲν, εἰς δέ, εἰς δ' αὖ, the plur. is out of the question. What is required is something like εἰς δὲ κελέσθω, as before (425); but at any rate we need not suppose that εἶπατε is the original here.

γ 432] ἦλθε δὲ χαλκεὺς

ὅπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,  
ἄκμονά τε σφῦράν τ' ἐνποίητόν τε πυράγρην,  
οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη—.

In this last line εἰργάζετο has probably been secured from criticism by the fact that the hiatus has, at any rate since Ahrens promulgated his views, been regarded as 'licitus'. Such is the present popularity of this doctrine that I refrain from basing my objection to εἰργάζετο here upon the hiatus at all.

First of all I will suggest an emendation of a simple

character, not open to any formal objection save that it removes the hiatus licitus:—

οἷσιν τε χρυσὸν ἐργάζεται· ἦλθε δ' Ἀθήνη —.

That the present is *possible* even after the aor. ἦλθε cannot be denied in face of the well-known lines Ω 343-4 (= ε 47-8):—

εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
ὣν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·

That the present is *necessary* is, I believe, an inference—and an inference of some importance—that may safely be drawn from the presence of the distinctively Homeric τε that follows οἷσιν. This τε, for which, for the sake of brevity, I must refer the reader to Dr. Monro's Homeric Grammar, § 332 and §§ 263, 266, is only used in a relative sentence, if the clause, as he informs us, lays stress on the general and permanent element in the fact stated; but there is a further limitation, I believe, to this use, not explicitly pointed out by Dr. Monro, and that is: the relative must be followed by a verb in the *present* or *aor. indicative*, or in the *subjunctive* mood. This passage is the solitary exception. Consequently, unless τε is to be struck out, a course which I should think no one will recommend, there is no hope for the hiatus licitus here. We must read at any cost

ἐργάζεται.

γ 490] ἐνθα δὲ νύκτ' ἄεσαν, ὃ δ' ἄρα ξεινία δῶκεν.

[Ludwich.]

ο 188 ἐνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν.

[Ludwich.]

As the variants given by Ludwich on γ 490 show (ἄεσαν F O; ἔσαν P; ἔσαν corrected from ἔσαν Y; ἄεσαν U with γρ' Y.—ὃ δ' ἄρα ξεινία δῶκεν most MSS. ὃ δὲ τοῖς παρ [παρα P] ξείνια θῆκεν [δῶκεν J K]; ὃ δὲ τοῖς ξεινία θῆκεν W) this line—and the case of ο 188, where also some of these variants are found, cannot be separated from it—has suffered much at the hands of those disposed to eliminate or soften older usages.

That we should have one reading here and another a little more modernized in ο 188 is not a result that should be accepted without strong protest. Let each passage shift for itself is not a sound canon of criticism here at any rate.

The evidence seems to me to condemn ἄρα, πάρ (παρα) and

τοῖς decisively and to point with tolerable certainty to an original:—

ἐνθα δὲ νύκτ' ἄεσαν, ὁ δὲ ξεινῆμα δῶκεν,

from which both the above forms of the line seem to have been developed by various devices easily understood.

### BOOK IV (δ).

δ 28] ἀλλ' εἴπ' ἣ σφῶιν καταλύσομεν ὥκέας ἵππους

Read ἀλλ' ἔνεπ': v. Note on ζ 273-5. van Leeuwen and da Costa incline to reject the line with many others as well, a preferable course doubtless to accepting either ἀλλ' ἔσπ' or ἀλλ' ἄγε φείπ' ἣ σφῶιν, as they tentatively suggest.

δ 61] δειπνον πασσαμένω εἰρησόμεθ' οἱ τινές ἐστων.

Clearly πασσαμένους is right, as οἱ τινες practically shows: for ὦ τιγε is beyond toleration. The verb is a sufficient indication that two persons only are involved. The MSS. give in some instances the further debasement πανσαμένω. For the plural adjective with dual noun compare:—

Ψ 283 τὸν τῷ γ' ἐσταότες πενθείετον —.

λ 211 ὄφρα καὶ εἰν' Αἶδαο φίλας περὶ χεῖρε βαλόντε

Ν 435 θέλξας ὅσσοι φαεινά, πέδησε δὲ φαίδιμα γυῖα

ω 397 ὥς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάστας  
ἀμφοτέρας

The tendency to tamper with this freedom of usage could hardly have a better illustration than is afforded by the Homeric Hymn to Aphrodite, l. 211:—

ἵππους ἀρσίποδας, τοί τ' ἀθανάτους φορέουσιν.

Here the sufferer is not the adjective so far as grammatical number is concerned. The maltreatment of the adjective is at the beginning, not the end of the word. For it is clear as noon-day that the only correct reading here, whatever the MSS. may perversely show, is necessarily:—

ἵπῳ ἀρσίποδας, τοί τ' ἀθανάτους φορέουσιν. (τῷ τ' probably.)

Dr. Monro (H. G. § 173. 2) says: 'The dual is never obligatory in Homer, since the plural may always be used instead of it. Hence we often have a dual noun or pronoun with a plural verb or adjective and *vice versa*.'

§ 93] ὥς οὗτοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.  
καὶ πατέρων τάδε μέλλει' ἀκούμεν, οἳ τινες ὑμῖν  
εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον  
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
ὣν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
ναίειν, οἳ δ' ἄνδρες σοοὶ ἔμμεναι, οἳ τότ' ὄλοντο —.

The speaker, Menelaus, has just remarked that while he was roaming in remote places, gathering riches, his brother was treacherously slain at home. Then follow the words above quoted. As far as the actual text is concerned there is no variant of importance, unless we reckon *τι* for *τοι* in l. 93 as such (*τι* F P, ante correctionem H): but Schol. H. M. Q. give the curious information that some read after l. 93 ridiculously (*γελοῖως*):—

οὐδέ τι βουλόμενος, ἀλλὰ κρατερῆς ὑπ' ἀνάγκης.

Now this is a most amusing mock, an irresistible *reductio ad absurdum* of the beautiful moral of l. 93, and is worth attention. Hitherto attention seems to have been directed solely to the lines that follow, and it must be admitted that the result has not been entirely satisfactory.

A large number of eminent scholars have ended by rejecting altogether the three lines from *καὶ πατέρων* to *καὶ ἐσθλά*. This drastic view, which certainly simplifies matters, is taken by Bergk, Bekker, Fick, Wilamowitz-Moellendorff, Seeck and Hennings. Apart from getting rid of the several difficulties in the banished lines it makes the relative *ὣν* refer to *τοῖσδε κτεάτεσσι*, as indeed Lehrs, Ameis-Hentze and others make it do in spite of the proximity of *πολλὰ καὶ ἐσθλά*. I certainly agree that it is all but a third of his present riches, not of his former and less valuable possessions, that Menelaus says he would be content to lose, if he could recall his dead friends to life. Dr. Merry and Messrs. Butcher and Lang adhere to the natural reference of the relative, and actually represent Menelaus as offering to sacrifice more than half of what he had long ago ceased to possess. This is a sheer impossibility. Dr. Merry is also clearly wrong in explaining *ἀπώλεσα οἶκον* as alluding to damage sustained by the *οἶκος* during the time Menelaus was engaged in the war at Troy, as if his unsympathetic neighbours then took the opportunity feloniously to appropriate his unprotected furniture and effects. The reference is to the

well-known fact that Paris took away with him not only Helen but all the valuables he could lay his hands on. The loss of Helen is always in the Iliad treated as part only of the wrong done. The Greek claim against the Trojans is for the restitution of Helen and the property as well.

The first suggestion I have to make with regard to this vexed passage is that  $\omega\upsilon$  represents an original  $\omega\varsigma$ . The corruption is easy and seems to have arisen from the proximity of  $\pi\omicron\lambda\lambda\acute{\alpha}$   $\kappa\alpha\iota$   $\epsilon\sigma\theta\lambda\acute{\alpha}$ . By reading  $\omega\varsigma$   $\delta\phi\epsilon\lambda\omicron\nu$ , the full stop after  $\epsilon\sigma\theta\lambda\acute{\alpha}$ , a very arbitrary punctuation at present, is justified, and one at least of the recognized difficulties of the passage is removed without wholesale athetesis.

To the condemnation of ll. 94-6 I am entirely opposed, not that I maintain the absolute integrity of the passage, but because I think the excisory knife has not fallen upon the true culprit. There has been a miscarriage of justice. The real offender is the innocent looking l. 93 :—

$\omega\varsigma$  οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.

This is the villain of the piece, the Joseph Surface, which has escaped all suspicion because it has imposed upon every one with its 'noble sentiment'. I make one reservation only in favour of the author of the capital rider :—

οὐδέ τι βουλόμενος, ἀλλὰ κρατερῆς ὑπ' ἀνάγκης.

He seems to have seen through the smirking hypocrisy of l. 93, and his caustic addendum might have warned others and turned their suspicions in the right direction. They would have found enough to confirm their doubts. Nauck would have pounced upon τοῖσδε, as indeed he does without any suspicion of the doubtful character of the whole line, and proposes to read τοῖσιν, which is wrong. The composer of the line used the word he was in the habit of using day by day and hour by hour, τοῖσδε. He did not know that Homer had a predilection for τοισίδε or τοισίνδε as Nauck supposes. Again, the expression ἀνάσσω κτεάτεσσι is unique in this respect that the dative after ἀνάσσω is ordinarily a locative dative of persons (Monro, H. G. § 145 (7)) or places. ἀνάσσω and its synonyms always take a genitive of the thing (H. G. § 151 (f)). Lastly  $\omega\varsigma$  may be taken exception to. It means 'in this way' rather than 'for this reason'. Bekker's substitution of  $\omega\varsigma$  really makes no improvement. The Homeric



idiom, in my opinion, rather requires τῷ in place of ὧς, v. Note on γ 206. Such are the objections to the phraseology of the line, surely an ample and serious list: but the real question is what effect would its removal have upon the whole of this troubled passage. If the difficulties which beset it disappear with the disappearance of l. 93, the case is proved. The whole passage from l. 90 would read thus with the two changes I am advocating, the excision of l. 93 and the change of ὧν into ὧς in l. 97:—

εἶος ἐγὼ περὶ κείνα πολὺν βίον συναιεῖν  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε  
 λάθρη, ἀνωσιτί, δόλῳ οὐλομένης ἀλόχοιο·  
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὕμνων  
 εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον  
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
 ὧς ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναλεῖν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο  
 Τροίῃ ἐν εὐρείῃ ἐκάς Ἀργεὺς ἵπποβότοιο.

‘While I was wandering in those distant lands amassing much wealth, in the mean time another slew my brother by craft, at unawares, by the treachery of his accursed wife. And belike you have heard this my story from your own fathers whoever they be, for (they would tell you how) I have had many things to suffer, and I had my house despoiled, right-well established, filled with goodly substance. Would that I dwelt in my halls with only a third part of my possessions, but they were alive, the brave men, who died in those days in the wide land of Troy far away from Argos where the horses graze.’

The clause beginning with ἐπεὶ gives the reason why their fathers probably told them the story, there was plenty in it to interest them. Note how he passes the exact detail of his main wrong. He vaguely says μάλα πολλὰ πάθον and turns the thoughts of himself and his hearers away from the displeasing subject to the merely material loss he had sustained.

Surely this view is better than to make ἐπεὶ—ἐσθλά give the reason for οὗτοι χαίρων—ἀνάσσω. In fact his previous material losses would rather afford ground for a deeper satisfaction with his present greater prosperity. Even Dogberry interpreted human nature better when he made it his boast ‘I have had losses’.

For the rest the translation above given renders further

explanation needless: but some idea of the difficulties inherent to the passage as transmitted may be gathered from the examination of proposed solutions in the Ameis-Hentze edition, Anhang § 94-96.

§ 106] *μνωμένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσος ἐμόγησεν, ὅσος Ὀδυσσεὺς ἐμόγησε καὶ ἥρατο.*

'For none of the Achaeans laboured in so many ways as Odysseus laboured and—,' so far all is clear: but what is *ἥρατο*? We may accept the explanation of Eustathius, *ὑπέμεινε καὶ ἐβάστασε*, as Dr. Merry does in his very serviceable and well-known edition. He renders *ἐμόγησε καὶ ἥρατο* 'achieved and undertook', thus making the expression a sort of *ὑστερον πρότερον*. Perhaps 'achieved' a little overdoes *ἐμόγησε*, and certainly objection may be taken to the statement that *ἥρατο* comes from *αἰρω*, v. on γ 233 above. Ameis-Hentze reach the same sense, 'auf sich nahm,' more correctly through *ἀρνυμαι*. The later Greeks, no longer possessing *ἀρνυμαι* as a living word, doubtless preferred to recognize the familiar *αἰρω*, and to this end wrote *ἥρατο* rather than *ἥπερο* with its unfortunate suggestion of *ἔρομαι*, 'I ask,' which last Cobet (Misc. Crit. p. 400) would, I think rightly, restore here and elsewhere.

Leaving these questions of orthography and grammar, let us examine the usage of this aor. *ἥρόμην* or *ἥράμην* in order to ascertain whether there is sufficient justification for attributing to it this meaning of 'undertake' in reference to toil and hardship.

It occurs most frequently, twenty-one times in all, with *κῶδος* as an object, *κῶδος ἀρέσθαι* (*ἥρατο*, &c.), with *κλέος* seven times and with *εἶχος* four times, meaning clearly 'to win', 'acquire,' 'get.' 'To win as a prize' seems to be the proper and primary sense, as appears from I 124 *ἀέθλια ποσσὶν ἄροντο*, Ψ 592 (*ἵππον*) *τὴν ἀρόμην*, Ξ 510 *ἀνδράγρια—ἥρατο*, I 188 *τὴν ἀρετ' ἐξ ἐνάρων*, Δ 625 *τὴν ἀρετ' ἐκ Τενέδοιο*, ν 137 *ὅσ'—Τροίης ἐξήρατ' Ὀδυσσεύς*. Add to these M 435 *μισθὸν ἀρηται* and α 390 *τοῦτο—ἀρέσθαι*, i.e. the position of *βασιλεύς*. In every case so far the object gained is a desirable one. In fact the Homeric poems present but two exceptions to this usage, exclusive of the passage under discussion: of these two one is only an apparent, the other is a real, exception. The apparent exception is:—

Ξ 129 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δημοτῆτος  
ἐκ βελέων, μή ποῦ τις ἐφ' ἔλκεϊ ἔλκος ἀρηται.

Who can doubt that the verb is purposely chosen with more playfulness but with the same ironical intent as we have seen in the case of κομίζω, v. note on Ξ 456? The reward they will reap, the prize they will win will be—a second wound. Obviously there is no such irony, either playful or serious, in ἐμόγησε καὶ ἤρατο.

The real exception, and the only remaining instance of this aor. in Homer, is adduced by Dr. Merry on our passage:—

Υ 247 πολλὰ μάλ', οὐδ' ἂν νῆς ἐκατόζυγος ἄχθος ἄροιτο.

Ineffectually; for the change of one letter here will give us the correct verb, which was not, and could not be, ἄροιτο, but, as usage will vouch, ἄγοιτο; cf. H 467 νῆς—οἶνον ἄγουσαι, I 71 τὸν νῆς ἄγουσι, Ω 396 ἤγαγε νῆς, η 9 νέες ἤγαγον, Π 223 θῆκ' ἐπὶ νηὸς ἄγεσθαι, &c. The probability of this emendation is further increased by the noun ἄχος itself, which is fittingly joined with its cognate, or seemingly cognate, verb; cf. ι 415 ὠδίνων ὀδύνησιν and Fick's ἀγριος ἀγρη, which may serve as an example, though it be but a figment of the learned imagination. Nor is the confusion between ἄγοιτο and ἄροιτο elsewhere unknown. In Ω 139 καὶ νεκρὸν ἄγοιτο, though ἄγοιτο is clearly right, yet we find ἄροιτο S Flor. On the other hand in ξ 297 δσπετον ζῶνον ἔλοιτο the variant ἄροιτο seems preferable. In I 124 ἀέθλια ποσσὶν ἄροντο we have an erroneous ἄγοντο in a good MS. L.

We have now ascertained that there is little or no support for the idea, derived from Hesychius, that ἤρατο can mean 'undertook'. It remains to be seen whether there is any other possible way of understanding the word in this connexion ἐμόγησε καὶ ἤρατο. With some harshness we might render it 'was successful', 'won,' the object being not the labour itself, but that for which the labour was incurred. He secured the fruits of his toil. Still this is far from being satisfactory, and therefore I submit that if ἤρατο (ἤρετο) be retained, the sense must be that Odysseus won the distinction of being selected for these achievements, 'he gained the quest.' He was chosen for example out of all the Greek captains by Diomed as his companion in the night attack on the Trojan camp. The idea was a familiar

one in the days of mediaeval chivalry. Here the two verbs would form a *ὑστερον πρότερον*. Otherwise we must fall back on some such conjecture as

*ἐμόγησε καὶ ἦντο,*

but as long as the traditional verb can be understood in the sense suggested it has the prior claim.

§ 141] οὐ γάρ πώ τινά φημι ἰοικότα ᾧδε ιδέσθαι  
οὔτ' ἀνδρ' οὔτε γυναῖκα—σέβας μ' ἔχει εἰσορόωσαν—  
ὥς δδ' Ὀδυσσεύος μεγαλήτορος νῦν ἴοικε,  
Τηλεμάχῳ—.

It may be that van Herwerden is right in changing l. 143 into

*Ὀδυσσῇ μεγαλήτορι πάντα ἴοικε*

and condemning the three following lines altogether. For obviously it is the likeness to Odysseus himself that is the basis of the identification.

But whether this view be accepted or not makes little difference to the proposal I have to make with regard to the reading of ll. 141-2. 'For never yet, I vow, have I seen either man or woman so like.' Like whom? Either Odysseus or his son necessarily. But if so, why the words 'or woman'. Why should it be suggested that a woman might be like either of them? My reply is that Homer never suggested any such possibility. What he said was, as the metre shows, if we reject Ahrens's theory, something slightly different:—

*οὐ γάρ πώ τινέ φημι ῥεφουκώτας ᾧδε ιδέσθαι  
οὔτ' ἀνδρ' οὔτε γυναῖκα.*

'I never yet saw, I declare, two people, either men or women, so like,' i. e. like one another, the man to the man, and the woman to the woman.

The superiority of this in both sense and metre is manifest at a glance. Its applicability to τ 380 is also confirmatory:—

*ἀλλ' οὐ πώ τινά φημι ἰοικότα ᾧδε ιδέσθαι  
ὥς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσσῇ ἴοικας.*

The likeness between the beggar-man and Odysseus is closer, not than that between any one else and Odysseus—that might mean little or nothing—but than that between any two people she (Eurycleia) had ever seen. Therefore read:—

*ἀλλ' οὐ πώ τινέ φημι ἰοικότας ᾧδε ιδέσθαι.*

§ 162]

ἔελετο γάρ σε ιδέσθαι

ὄφρα οἱ ἢ τι ἔπος ὑποθήσεται ἢέ τι ἔργον.

With two slight changes the last line may be thus reconstructed:—

ὄφρα οἱ ἢ τι ἔπεσσι' ὑποθήσεται ἢέ τι ἔργῳ.

The introduction of the dative brings the passage into line with:—

A 394

εἰ ποτε δῆ τι

ἢ ἔπει ὠνησας κραδίην Διὸς ἢέ καὶ ἔργῳ (ἢέ τι Bentley),

504 ἢ ἔπει ἢ ἔργῳ (ὄνησα),

E 879 ταύτην δ' οὔτε ἔπει προτιβάλλεται οὔτε τι ἔργῳ.

The combination of the plur. ἔπεσσι with the sing. ἔργῳ may easily be defended by such examples as Υ 367 ἐπέεσσι—ἔγχεϊ δ', Θ 396 ἐπέεσσι | καὶ δώρῳ, Π 630 τέλος πολέμου, ἐπέων δ'—.

For the elision see Note on ε 328 ff.

The admissibility at least of the proposed emendation, so far as Homeric usage is concerned, being granted, let us see whether this metrical correction is, or is not, essential to the meaning of the passage. The difficulty of the vulgate is this, that while ὑποθήσεται ἔργον must mean 'suggest an act', 'suggest that something should be done,' it is equally certain that ὑποθήσεται ἔπος can only mean 'make a verbal suggestion', 'utter a suggestion', 'say something by way of suggestion.' To put it another way, it is just as inconceivable that ὑποθήσεται ἔργον should be translated 'suggest by an act', 'do something by way of suggestion,' as that ὑποθήσεται ἔπος should convey the absurd idea 'suggest that some one should say something'. The absurdity is even more apparent if we add an adjective. Who would venture to render ὑποθέσθαι πυκινὸν ἔπος 'to suggest that some one should make a wise remark', though none would hesitate to translate ὑποθέσθαι πυκινὸν ἔργον 'to suggest to some one a wise action'?

In technical language ἔπος in this phrase is the accusative of the internal object, ἔργον the accusative of the external object (v. Monro, H. G. § 132). The combination of the two here, even though the rather unepic figure zeugma be called to the rescue, results in such an unmanageable complexity, that translators have very properly preferred the bolder course of treating either both as internal or both as external. Messrs. Butcher and Lang (1879) adopt the second alternative and render: 'that thou mightest put into his heart some word or work,' in fact, suggest something for him to say or do.

'Dass du Rath ihm zu Worten ertheiletest oder zu Thaten' (Voss). On the other hand Worsley's verse translation gives elegant expression to the other alternative:—

For he was fain to see thee and enquire

If word or work thou knowest to forward his desire.

These last words convey, I believe, the true meaning of the passage, but also involve necessarily that the second line (163) should be read as emended:—

ὄφρα οἱ ἢ τι ἔπεισο' ὑποθήσεται ἢέ τι ἔργω,

'that you may now suggest to him something either by word or act,' i. e. generally 'in some way or other', or more definitely 'by advice and assistance', both of which the speaker's father, Nestor, had already given to Telemachus.

§ 222] ὅς τὸ καταβρόζειεν, ἐπὴν κρητῆρι μυγείη,

Two MSS. have ἐπεὶ, which is of course right, and is read by Thiersch, Bekker, van Leeuwen and da Costa. See also Monro, H. G. § 362 on ἐπὴν. I think it is worth suggesting that ἐπὴν has come in here not from an original ἐπεὶ ἄν which would be intermediate, but from ἐπεὶ ἐν, the true reading being:—

ὅς τὸ καταβρόζει', ἐπεὶ ἐν κρητῆρι μυγείη.

The full construction would be ἐν κρητῆρι οἶνον μυγείη, as the drug is mixed not *with* the bowl but *in* the bowl *with* the wine. We have the preposition:—

Δ 259 ἡδ' ἐν δαίβ', ὅτε πέρ τε γερούσιον αἶθονα οἶνον,

Ἄργείων οἱ ἄριστοι, ἐνὶ κρητῆρι κέρονται.

κ 356 ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα

ἡδὺν ἐν ἀργυρέῳ—.

ν 252 ἐν δέ τε οἶνον

κρητῆρσιν κερύωντο·

α 110 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ.

There is but one passage that supports κρητῆρι as a locative dative:—

Γ 269 ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
μίσγον—.

Even there it is quite possible that the original was:—

ὅρκια πιστὰ θεῶν ἄγον, ἐν κρητῆρι δὲ οἶνον.

Indeed if I am right in my supposition that Γ 105 is an interpolation (v. Note on ψ 233) the compound verb must be wrong.

As is well known, the later Greeks renounced the elision of the

ε of the optative in -ει, and were fain to remove instances from Homer, wherever it was possible, sometimes even when it was not, e. g. α 404 and the readings of the MSS. in Δ 178, Π 650, ξ 329.

In this connexion it is interesting to observe that H 125

ἦ κε μέγ' οἰμώξει γέρον ἱππηλάτα Πηλεΐς,

is really fatal to the archaic character of the promiscuous δ γέρον with elision preceding which besets the traditional text of the Homeric poems.

δ 244] αὐτόν μιν πληγῆσιν δαικελήσιν δαμάσσας,—

The stolidity and heaviness of the opening here is very probably the result of the loss of a saving pronoun. With even more confidence the genuineness of the participle at the end of the line may be questioned. It seems to me that it has usurped the place of a somewhat milder and more suitable term. I would read the line thus:—

αὐτόν δ' μιν πληγῆσιν δαικελήσιν ἱμάσσας—.

The expression I recommend occurs it is true once only, O 17

πρώτη ἐπαύρηαι καί σε πληγῆσιν ἱμάσσω.

It is used by Zeus in a threat to Hera. Obviously in this case to change it to δαμάσσω would convert the threat into one of even greater severity. The usage of δάμνημι is unmistakable. In connexion with war and battle it ordinarily means to kill outright, to slay, and at the very least it implies something like complete disablement, an absolute reduction to a state of helplessness and incapacity for further resistance.

In σ 54 we have the nearest approach to the traditional phrase here:—

ὀτρύνει κακοεργός, ἵνα πληγῆσι δαμείω.

where the sense may be 'that I may be beaten to death', and must be not less than 'that I may be overcome by the blows (of Irus)'.

The former version I hold to be the more suitable, because Odysseus is expressing a mock fear—he has no real fear—of Irus's prowess. In either case δαμάσσας seems quite out of place in δ 244 where there is obviously nothing like physical disablement, but only the production of a certain number of stripes and weals to cause the impression of severe suffering inflicted.

δ 252] ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαΐῳ

The MSS. give also ἐλόεν, and ἐγὼν ἐλόεν is, I have no

doubt erroneously, attributed to Aristarchus. ἐγώ γ' ἐλόεν  
U 2 man.

This is the only instance in Homer of the derivative form  
λοέω. The true archaic reading was most probably

ἐγώ γε λόον

as is indicated by κ 361, where the form of the verb could not so  
easily be and therefore has not been tampered with:—

ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο.

For further confirmation let us refer to Hymn. Apoll. 120:—

ἔνθα σέ, ἦε Φοῖβε, θεαὶ λόον ὕδατι καλῶ,

where the MSS. with notable perversity unanimously show λοῦον,  
the correction is due originally to the scholar we have to refer to  
as Stephanus. σ' ἦε E: σ' ἦε M. Hence Müller and Cobet rightly  
σ', ἦε.

There is a still greater monstrosity, which has insinuated  
itself into Hymn. Dem. 289:—

ἀγρόμεναι δέ μιν ἀμφὶς ἐλούεον ἀσπαίροντα,

for which Buecheler suggests ἔλουόν τε σπεύρων τε, and Gemoll  
acquiesces.

I should certainly prefer to insert αἷ γε or ταί γε thus:—

ἀγρόμεναι δέ μιν αἷ γ' ἀμφὶς λόον ἀσπαίροντα

(δέ εἰ ταί γ'). Undoubtedly the verb was badly treated by the  
later Greeks. They nearly succeeded in killing λόω, i. e. λοῶ,  
lavo, altogether.

§ 283] ἡ ἐξελθέμεναι, ἡ ἐνδοθεν αἰψ' ὑπακοῦσαι.

Except from the metrical side there is nothing but the  
adverb αἰψα that calls for remark in this line. The MSS. are  
almost unanimous in its favour. Ludwig notes 'αἰψ Y (ante  
correcturam P?); γρ' αἰψ' Y¹'. But if we turn to κ 395 we find  
a curious state of things. The line begins:—

ἄνδρες δ' αἰψ' ἐγένοντο

rightly enough. The adverb is so given on the authority of  
Aristarchus. All the MSS. with perfect unanimity this time  
present αἰψ'. There is no reason to attribute more importance  
to their preference here than there. The question may fairly be  
determined by intrinsic merit rather than by measurement of  
transcription on parchment or other material.

Now singularly enough αἰψα could not be rationally objected  
to in κ 395. The transformation might have been, and probably



was, instantaneous. But here the idea of a prompt reply, a reply on the instant, is hardly admissible. No third person could check such a thing, not even Odysseus, though we relieve him of Anticlus here.

Consequently I submit that here also we should read *ἀψ* and not *αἰψ*, nor do I think it quite unwarrantable to suggest that Aristarchus himself did so.

As for the metre the third foot is simply intolerable. The hiatus in the middle of it is bad enough, but nothing in comparison with the lengthening of *ῆ* in thesis before an open vowel. I suggest:—

*ῆ* ἐξελθέμεν [*ἱππου*], *ῆ* ἔνδοθεν *ἀψ* ὑπακούσαι (cf. θ 515, λ 531). So or by some similar insertion only (*αὐτίκ*, &c.) can the line be made to scan at all. That it is an error to hold that *ῆ* cannot be shortened legitimately under such circumstances is proved by the following incontrovertible examples:—

Z 367 οὐ γάρ τ' οἶδ' *ῆ* ἐτι σφιν ὑπότροπος ἴξομαι αὐτις,

K 451 *ῆ* ἐ διαπτεύσων *ῆ* ἐναντίβιον πολεμίζων

Π 515 εἰς *ῆ* ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούεις

Φ 113 *ῆ* ὁ γε δουρὶ βαλὼν *ῆ* ἀπὸ νευρῆφιν διστῶ.

576 εἰ περ γὰρ φθάμενός μιν *ῆ* οὐτάσῃ *ῆ* βάλῃσιν,

Ψ 724 *ῆ* μ' ἀνάειρ', *ῆ* ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.

γ 94 ὀφθαλμοῖσι τεοῖσιν *ῆ* ἄλλον μῦθον ἄκουσας

δ 714 πατὴρ ἐοῦ *ῆ* νόστον *ῆ* ὅν τινα πότμον ἐπέσπεν.

ι 497 εἰ δὲ φβεγξαμένου τευ *ῆ* αὐδῆσαντος ἄκουσε,

λ 58 ἐφθης πεζὸς ἰὼν *ῆ* ἐγὼ σὺν νηὶ μελαίνῃ.

π 217 φῆναι *ῆ* αἰγυπιοὶ γαμφώνυχες, οἳσι τε τέκνα

ρ 252 σήμερον ἐν μεγάροις, *ῆ* ὑπὸ μνηστῆρσι δαμείῃ,

384 μάντιν *ῆ* ἱγῆρα κακῶν *ῆ* τέκτονα δούρων,

472 βλήεται *ῆ* περὶ βουσὶν *ῆ* ἀργεννῆς ὀίεσσαν·

ν 63 αὐτίκα νῦν *ῆ* ἔπειτά μ' ἀναρπάξασα θύελλα

ω 430 ἀλλ' ἄγετε, πρὶν τοῦτον *ῆ* ἐς Πύλον ὄκα ἰκέσθαι.

These instances are sufficient to establish the prosody or metrical usage illustrated by the proposed emendation. A law so simple and harmonious one would scarcely expect to find unrecognized among scholars, but even in the more recent edition by van Leeuwen and da Costa the above shortening of *ῆ* is regularly accompanied by the mistaken comment '*ῆ* insolite corripitur'.

§ 349] See note on ν 83.

§ 497] ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.

What is τε doing 'in this galley'? In the statement of a particular definite fact this particle is entirely out of its element, and it would be difficult to formulate a sentence less general and indefinite than 'you also were present in the battle'. The MSS. can hardly be held responsible, for τε is only found in one, the Harleian, and even there it is corrected by the second hand into τι (δέ τε H (i superscripts sec. man.) δέ τι DTUK; δέ τοι post correcturam T<sup>3</sup>; δ' ἔτι FGPJS Ludwich). Editors desiring to escape the Scylla of δ' ἔτι have blindly rushed into the Charybdis of τε.

However, though I believe the case for τε here is a bad one, let me not overstate it. There is one defence open. It may be said that μάχῃ is used here in a distributive sense, and that τε is found with a frequentative verb in three passages at least:—

ε 331 ἄλλοτε μὲν τε Νότος Βορέη προβάλεσκε φέρεσθαι

T 86 καὶ τέ με νεικέεσκον ἐγὼ δ' οὐκ αἰτιός εἰμι

Υ 28 καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέσκον ὀρῶντες

The case therefore against τε with the imperfect is certainly not so strong as that against ὅς τε with that tense: v. note on γ 435. I own I am not thoroughly satisfied however with the above instances. In ε 331 τε might easily have superseded an original ε (fε). In T 86 νεικέουσιν, the present, seems to me required by the sense, and almost indispensable. Again in Υ 28

ὑποτρομέουσ' ὀρῶντες

is metrically (or perhaps I should say formally, for ὀρῶντες is unique) and idiomatically much to be preferred, cf. ι 448

οὐ τι πάρος γε λειψυμένος ἔρχεται οἴῳ.

η 201: A 553, &c.

There appears now, I submit, some reason for suggesting that here, in § 497, μάχῃ has been wrongly assimilated in number to νόστῳ and that the primitive reading was:—

ἐν νόστῳ ἀπόλοντο· μάχῃσι δέ καὶ σὺ παρήσθα.

§ 500] Γυρήσιν μιν πρῶτα Ποσειδάων ἐπέλασσε  
πέτρῃσιν μεγάλῃσι—.

The first line has clearly been modernized to a slight extent in order to introduce the noun Γυραί instead of the adjective. Read:—

Γυραίσι δ' πρῶτα Ποσειδάων ἐπέλασσε

The corruption is of course due to the false idea that *πρῶτα* could not but lengthen a preceding open vowel. The improved metre is exactly similar to the movement of γ 320 :—

*ἐλθέμεν, ὃν τινα πρῶτον ἀποσφύλωσιν ἀελλαι.*

Lastly, if Homer had entertained any preference for the noun here, he would, we may be sure, have said *Γυράων* not *Γυρῆσιν*, which makes an awkward apposition.

§ 514] *ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὺ  
ἵεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα  
πόντον ἐπ' ἰχθυόεντα φέρον βαρέα στενάχοντα,  
ἀγροῦ ἐπ' ἰσχατινῇ, ὅθι δώματα ναῖε Θυέστης  
τὸ πρῖν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.  
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,  
[ἄψ δὲ θεοὶ οὐρον στρέψαν, καὶ οἰκαδ' ἵκοντο,]  
ἦτοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,  
καὶ κύνει ἀπτόμενος ἦν πατρίδα·*

This much-vexed passage may be allowed to stand in the order in which we have received it from tradition, if we remove the bracketed line, 520. It is an utterly mistaken elucidation of *νόστος ἀπήμων*. The expression, moreover, is confused, for *οὐρον στρέψαν* quite fails to convey the meaning 'changed the wind to a fair breeze'; the change of subject is at least harsh, and the metre is also imperfect.

Without this absurd interpolation the passage may be easily explained. Agamemnon has been driven by the storm to the extremity of the promontory of Argolis. He is a long way from Mycenae, but when he thought he saw a prospect of getting home to Mycenae even from that remote spot (*καὶ κεῖθεν*) without again facing the perils of the sea (*νόστος ἀπήμων*), he landed at once, there and then, and was glad of the chance.

The attempt to reach Mycenae by land did not prove *ἀπήμων*, but in my view this is just the grim irony of the poet, and has only escaped notice through the misleading explanation obtruded by l. 520.

§ 673] *ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῆνεον ἡδ' ἐκέλευον·*

Read *ὥς ἐκέλευεν* as we have it in Ψ 539. The vulgate is due to the influence of η 226, ν 47. Similarly in θ 398 *ὥς ἐκέλευε* is preferable. In such cases the sense of the passage is of more moment than the consensus of MSS.

§ 684] *μὴ μνηστεύσαντες μὴδ' ἄλλοθ' ὀμλήσαντες*  
*ὑστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.*

The only question here, by no means an easy one, is the proper understanding of l. 684. There are apart from minor details two main lines of interpretation, which it is necessary to mention:—

(1) 'O that—never having wooed me, nor ever having met here (*alio tempore*)—they may now eat their very last meal in this place' (Merry). So Ameis-Hentze. This version resolves the couplet into three separate wishes, of which it is the agitated and somewhat indistinct expression, (a) Would that they had never wooed me. (b) Would that they had never met here at all on any occasion. (c) May they now eat their last meal here. The two negative wishes may, of course, be reckoned as one, the second being regarded as a repetition of the first in more comprehensive terms. *ἄλλοθ'*, which may represent either *ἄλλοθι* or *ἄλλοτε*, is a difficulty. The undesirability of either in this version is apparent; but while *ἄλλοθι* admits of no explanation at all, being nothing less than a flagrant contradiction, *ἄλλοτε* might refer to meetings held at Odysseus' house previous to the commencement of the wooing. As will be seen in the sequel, I believe *ἄλλοθι* to be right and to stand in necessary contrast with *ἐνθάδε* in the next line.

(2) 'Nay, after so much wooing, never again may they come together, but here this day sup for their last and latest time' (Butcher and Lang). Similar is 'No—these suitors—let them, never meeting again, now eat their last meal' (Liddell and Scott). So Hermann, Passow, Nitzsch, and we may add Monro (H. G. § 361) 'May they (after their wooing) have no other meeting but sup now for the last time'.

In this view both negatives, *μὴ* and *μὴδέ*, are taken with *ὀμλήσαντες* alone, the other participle, *μνηστεύσαντες*, being treated as parenthetical and, as it seems, almost equivalent to the noun *μνηστήρες*. *ἄλλοτε* is again accepted rather than *ἄλλοθι*.

L. Lange's peculiar explanation, that Penelope merely supposes the case that this might be the last meal of the suitors, and then immediately, or even before, she has said it, for the negatives precede, checks herself with a No! No!, indicates at all

events that there is something unconvincing in the ordinary versions of the passage. It shows moreover a very scrupulous regard for Penelope's good name, making her exhibit a womanly gentleness and kind feeling, which is quite in accord with Eustathius' remark on ἐνθάδε (685):—τὸ δὲ ἐνθάδε ἐπιεικῶς ἐρρέθη ὡς μὴ ἀπλῶς ἐπαρωμένῃς τῆς Πηνελόπης ἔσχατον τοῦτο δείπνον τοῖς μνηστῆρσιν, εἰ καὶ ἄλλοθι δειπνεῖν ἐθέλουσι. They may dine anywhere else, she is supposed to remark, but I hope they will not dine here any more. I am sorry to say, in reference to a lady, that I have no doubt whatever Penelope here frankly wishes for the suitors nothing less than what actually overtook them in the end—sudden death. The perusal of the opening scene of Book XXIII of the Odyssey ought to convince any impartial reader of the total absence of the modern humanitarian element from the feminine mind in the heroic ages, whenever real injuries have to be avenged.

I will now submit my own idea of the exact meaning of this much vexed passage:—‘Or ere they go a-wooing or consort together elsewhere may they now here make their last and final meal.’

I treat the two participles with absolute impartiality, placing them fairly on an equal footing, not giving to one more or less than I give to the other. μὴ μνηστεύσαντες (lit. ‘not having wooed’), ‘without going wooing,’ ‘before they go wooing elsewhere’ (ἄλλοθι), refers to future time, a usage that may be illustrated for the benefit of young scholars by such a sentence as this:—ιδὼν Νεάπολιν θάνοις, ‘see Naples and then die,’ ‘may you die after seeing Naples.’ Here ιδὼν refers to future time absolutely, but to past time relatively to θάνοις. Now if we desire to negative the participle, we can only do so, in a wish-clause, by adding μὴ, as here, so that μὴ ιδὼν = ‘before you see,’ ‘without seeing.’

The two participles considered in relation to one another form a sort of ὕστερον πρότερον, for Penelope means to intimate that the suitors would find themselves sooner or later in one another's company in somebody else's house, ready to prosecute another suit there, unless their career should come to an abrupt termination here, as she prays it may. I confess I do not see how this rendering can fairly be disputed. The only real

novelty in it is the making ἄλλοθι refer to both participles alike: but there is nothing so unusual in that as to constitute a serious objection. Both Greek and Latin, no less than our own language, allow such a position for a word, when the second participle, as here, is used to supplement the first. Possibly Eustathius, although his statement is not sufficiently explicit to prevent misunderstanding, was in possession of what I hold to be the right view: *τινὲς δὲ δύο τελείας ἐννοίας ἐνόησαν μίαν μὲν ἑλλειπτικὴν ἐν τῷ πρώτῳ στοίχῳ, ἵνα λέγῃ μὴ μνηστεύσαντες εἶεν καὶ ἐξῆς* (perhaps τὸ μὴ μνηστεύσαντες -ειαν, i.e. *μνηστεύσειαν*), *ἐτέραν δὲ τὸ ὕστατα δειπνήσειαν*. Eustathius in any case is not responsible for the common error of supplying ἐμέ as object after *μνηστεύσαντες*. There is no need for any object, but if one be required, let us try ἄλλην, 'another lady,' as ἄλλοθι suggests, and the meaning will be apparent.

It is hardly possible in a discussion of this passage to leave unnoticed the equally difficult but still very different:—

λ 613 *μὴ τεχνησάμενος μὴδ' ἄλλο τι τεχνήσαιο*.

I do not think that even here *μὴ* is rightly separated from *τεχνησάμενος*; but for the sake of brevity without examining other views I will content myself with offering a translation of my own with just so much explanation as to make it intelligible. Literally then: 'Not having designed such another before, neither may he design such another again.' In effect, 'I hope this is the only one of the kind that he *has ever made* or *ever will make*.' I take ἄλλο τι with both verb and participle, just as in δ 684 ἄλλοθι is taken with both participles. The work, the *τελαμών*, is so *σμερδαλέος*, that it is devoutly to be wished that it is, and will always remain, unique.

§ 694] *ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' εὐεργέων*.

Penelope is drawing a contrast between the conduct of the suitors and the example set by Odysseus in earlier days. He lived with their fathers,

*οὔτε τινὰ βέξας ἐξαίσιον οὔτε τι εἰπὼν  
ἐν δήμῳ*

and again

*κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει*

The point of the contrast is confined to the negative merit of

abstention from wrong in word and deed, and rightly so because it is precisely in this respect that the conduct of the suitors is complained of. But the last line, 695, goes further than the argument requires: it constitutes an appeal for a grateful recognition of good deeds (*εὐεργέων*) done by Odysseus.

In itself such an appeal would not be unnatural, but here it is surely irrelevant, because it draws away the attention abruptly from the main contrast.

When in addition to this we find a form *εὐεργέων* (gen. plur. neut.) of *εὐεργής* = well-made, well-wrought, used as equivalent to 'good deeds', we may fairly doubt the genuineness of this line, which begins, in the manner usual with spurious additions, by supplying a verb to the line preceding.

This argument will be quite conclusive, if a satisfactory predicate can be found for l. 694, which certainly cannot stand by itself, and exhibits a doubtful noun *θυμός* and a more than doubtful *ὁ*. The latter is removable; *θυμός* may be a transposition of *μῦθος* (cf. l. 690)

ἀλλὰ μὲν ὕμῳ ἕτερος μῦθος καὶ ἀεικία ἔργα.

'But verily your way of speaking is other than his, and unseemly your deeds.'

§ 732] εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,

The pronoun is here necessary, but cannot be inserted after *ταύτην* as van Leeuwen and da Costa suggest. The only admissible correction is *εἰ δέ γ' ἐγώ*. The supersession of *δέ* by *γάρ* is not uncommon. In the one other example of this participial usage, which is without a pronoun, N 353, we have a very suspicious, though not unexampled, ending of the hexameter, *ἤχθετο γάρ ῥα*. For this we might write *ἤχθετο δέ σφεας*, and thus correct both on the same principle. For the construction v. Monro, H. G. § 245, 2.

§ 755] πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαι —.

Nauck's *τῶς μακάρεσσι θεοῖσι* will not do. A better solution would be:—

πάγχυ γονὴν μακάρεσσι θεοῖσ' Ἀρκεισιάδαι.

§ 756] ἀλλ' ἔτι πού τις ἐπέσσειται, ὅς κεν ἔχῃσι  
δῶματά θ' ὑπερφέα καὶ ἀπόπροθι πίνοντας ἀγροῖς.

Here van Leeuwen and da Costa ruin the verse by reading *ὑπόροφα* for *ὑπερφέα*. An examination of Homeric usage gives this result. Neither adjective is elsewhere used in the plural at

all. Next we find that *ὑπόροφος* is applied to two nouns only, *θάλαμος* and *οἶκος*; while *ὑπερεφής* is even more closely restricted to *δῶμα* and *δῶ*, in the eleven instances of its appearance. These facts suggest, and fairly warrant, as the restoration here :—

*δῶμα τόδ' ὑπερεφές καὶ ἀπόπροθι πίονας ἀγρούς.*

The reason for the corruption is obvious. Moreover *τόδε* beside its palaeographic fitness has the support of the somewhat similar *νοσφισσαμένη τόδε δῶμα* of Penelope τ 579, φ 77, 104; cf. also ρ 105, σ 37, ξ 395.

§ 777] *μῦθον, δ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.*

Here we have one of the most remarkable instances of steadfast adherence to an impossible tradition in the face of conclusive evidence that it is wrong. The MSS. unanimously give *ἤραρεν*. Only from the second hand of P and H do we get *εὐαδεν*. The question is can *ἤραρεν* mean 'pleased', 'suited', 'commended itself,' literally 'fitted' in the intransitive sense. To determine this we have first to appeal to what we may call the general rule that reduplicated aorists are transitive; next there is the usage of *ἤραρον* itself, which is as under :—

ε 95 *αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἔδωδῃ* = ξ 111.

Δ 110 *καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων*

Μ 105 *οἱ δ' ἐπεὶ ἀλλήλους ἀραρον τυκτῆρσι βόεσσι,*

Π 212 *ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκινούσι λίθοισι* —.

Ψ 712 *ὡς δ' ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἤραρε τέκτων,*

ε 252 *ἱκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,*

π 169 *ὡς ἂν μνηστῆρσιν θάνατον καὶ κῆρ' ἀραρόντε* —.

So far the instances are unmistakably transitive; but as might be expected there is one supporter, a weak-kneed one, of this *ἤραρεν* in δ 777. It is Π 214, and is particularly bad, because it is only separated by one line from an example of the correct transitive use.

*ὥς ἀραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.*

The remedy is either to accept from Bentley

*κόρυθᾶς τε καὶ ἀσπίδας ὀμφαλόεσσας,*

which serves well enough, or to read *ἄρθεν* (*ἄρθεν* Aristarch.) as in l. 211.

It seems to me pretty obvious that *ἤραρεν* here is really due to the influence of ε 95 (= ξ 111). The expression in those two lines, though grammatically entirely different, yet conveys the



same general idea of satisfaction which is here attributed in a different sphere to all the suitors. This approximation of ideas would suffice to suggest, seeing that only a practically obsolete word is concerned, the misuse of which could give offence to none, that the passages might be even more closely assimilated—in form as well as in substance—by introducing ἤραρεν into § 777 also, especially as nothing had to be sacrificed save a still more derelict verb εὔαδεν.

In any case it is clearly impossible to avoid condemning \*ἤραρεν, which miserably fails to justify itself, whether we try it by the particular test of the usage of this form itself, or by the more general test of its agreement with the very considerable number of similar old reduplicated aorists in Homer, which are all transitive in meaning, e.g. λέλαθον, λέλαχον, κεκαδών, κέκυθον, τεταγών, πεπαλών, πέφνον (πέφενον), ἤκαχε, ἀλαλκε, τετύκοντο, λελαβέσθαι, κεχάροντο, κέκλετο (κεκέλετο), &c.

ἤραρεν being disqualified we must, I submit, adopt the alternative which the tradition fortunately still presents, εὔαδεν.

§ 813] (ὀδυνάων) πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν.

Read αἷ πολλαί μ' —. Cf. θ 160, ε 323.

§ 831] εἰ μὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς.

If, undeterred by the mysterious awe that hedges hiatus licitus, of which the above line exhibits an excellent example, I venture to restore for the concluding half of the line:—

θεοῦ τέ τε' ἔκλυες αὐδῆς,

few will refuse to recognize the facility with which such an original would first become θεοῦ τε ἔκλυες, and next by an equally easy modification for the metre's sake the θεοῖό τε ἔκλυες of the vulgate, cf. B 272 Χαρόποιο τ' ἀνακτος for Χαρόπον τε ἀνακτος, Γ 140, &c.

No doubt τε' (τεο) might have been preserved in the form τευ, and our MSS., if we are to follow with servility their authority on such a point, give warrant for that form only of the gen. of τις before a vowel. Hence we may write here θεοῦ τέ τευ ἔκλυες. Should it be said, however, that τευ must have been retained, if the pronoun ever existed here at all, the argument, I submit, ought not to carry conviction, as it is one of that peculiar character that admits neither of substantiation nor of refutation. In any case the conjecture perhaps deserves

to be mentioned for two reasons, firstly, because it strikingly exemplifies a corruption arising from a simple lipography, and secondly, because it indicates that even an apparently irrefragable instance of hiatus licitus may after all be a mere debasement, instead of a genuine survival, of the archaic original.

## BOOK V (ε).

- ε 55] ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν,  
 ε 543 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι,  
 ε 181 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἔοντα.

The use of the article with νῆσος (χῶρος) here is commonly counted as one of the marks whereby the *Odyssey* is adjudged to be a more recent work than the *Iliad*. It would hardly be possible to adduce from the Homeric poems a more apparently unimpeachable example of the defining article of later Greek, v. *Monro*, *H. G.* § 261, 3. It seems to me therefore quite worth while to examine these passages with a view to discover what amount of reliance can be placed upon them as evidence that the article so used is genuinely Homeric.

Now the word νῆσος is by no means a rare word in Homer, for it occurs some seventy times. The article is found with it only in six instances, two of which are given above. This number, six, is perhaps not inadequate for a budding usage still in the early struggling stage of its development. But there is one very peculiar feature about the combination. It is only found in the accusative case singular—rather a suspicious limitation, though the instances are but six altogether.—With regard to χῶρος indeed the case is somewhat different. The above instance is unique so far as the accusative is concerned; but there is one example of the genitive also, φ 142 ἀρξάμενοι τοῦ χῶρου. This, however, only makes the curious deficiency noticed in the case of νῆσος still more marked, unless we decide to athetize φ 142 on the ground that the suitors needed no explanation of ἐπιδέξια.

The stability of the article in our three passages is to a certain extent weakened by these considerations. It begins to wear the aspect of an intruder. Even so it would perhaps be a bold, though hardly an unwarrantable, proceeding to dislodge

it at once and to attempt to replace it by mere conjecture. Fortunately, we can dispense with guessing and—a much safer course—make appeal to Homer himself. Let us compare:—

λ 22 ἦρομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ', ὃν φράσε Κίρκη.

Δ 446 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο, = Θ 60.

Here we see the original formula, fairly free from suspicion of corruption or modernization. It may be noticed in λ 22 that ὄφρα—and there is no easy method of rejecting the services of this conjunction—presents an insurmountable metrical bar to the introduction of the article, while in Δ 446 (= Θ 60) the sense absolutely precludes the possibility of its appearance. Accordingly we may restore in ι 181 without much hesitation:—

ἀλλ' ὅτε δὴ ῥ' ἐς χῶρον ἀφικόμεθ' ἐγγὺς ἶόντα,  
nor indeed need we fear to extend the analogy to the other two passages, ε 55, ι 543. Clearly the trio must stand or fall together. Read then:—

ἀλλ' ὅτε δὴ ῥ' ἐς νῆσον { ἀφίκετο τηλόθ' ἑοῦσαν,  
ἀφικόμεθ', ἔνθα περ ἄλλαι.

So far as regards the usage of the verb (ἀφικέσθαι) and the preposition (ἐς) in combination with this particular noun, νῆσον, it may be useful to compare:—

κ 1 Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'. ἔνθα δ' ἔναυε = κ 135

μ 127 Θρινακίην δ' ἐς νῆσον ἀφίξεαι. ἔνθα δὲ πολλὰί

261 αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον

ικόμεθ'.

From these facts we get an insight into the general principle which governed the introduction of the defining article into the Homeric poems. The process may be regarded as coincident with the development of the later usage. Wherever with a delicate and loving regard for the credit of The Poet the article could be introduced without detriment to the meaning and metre, there it insinuated itself and was ultimately allowed to stand. So the process went on of bringing Homer up to date. Now let us look at the remaining four instances of τὴν νῆσον. These must have an interest as tending either to confirm or invalidate the hypothesis which is really an inference from the facts already stated. We find then:—

μ 201 ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα

403 ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη

ι 146 ἐνθ' οὗ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν

μ 276 ἀλλὰ παρὲς τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.

In the first two examples ἀλλ' ὅτε δὴ νῆσον μὲν seems a probable restoration, because μὲν in this position as an emphasizing particle without a corresponding δέ is quite Homeric, e. g. ξ 301. In later times, however, this particular usage became unfamiliar and antiquated.

In the last two instances the remedy, if other than the above, is not determinable from parallel passages. I will content myself with suggesting that the τὴν νῆσον in ι 146 might have come from πρὶν νῆσον, and that in μ 276 from τάχα νῆσον. It is clear that either adverb could be readily dropped to make accommodation for the article. The adverb would retire socialiter, as Horace says, as an act of friendly politeness. Of course other suggestions might be made as to the exact word supplanted by τὴν, but neither passage, I submit, affords support of the slightest value to the one-sided idea that the accusative case singular of νῆσος possessed in epic times a special and peculiar right to the services of the defining article, a right apparently not conceded to any other case of this substantive.

See also ι 375 (Note).

ε 59] πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο—.

Probably the archaic gen. ἐσχαρόο should be read here. The later nom. was ἐσχάρη, but in the Odyssey, besides ἐπ' ἐσχαρόφιν twice (η 169, τ 389), we have only ἐπ' ἐσχάρη five times (ζ 52, 305, η 153, ξ 420, υ 123) and παρ' ἐσχάρη once ψ 71.

Clearly in these last six instances ἐσχαροῦ would serve better in point of metre, for -η of the dat. is not freely shortened before a vowel. If we put side by side:—

ε 59 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο

υ 123 ἀνέκαιον ἐπ' ἐσχάρη ἀκάματον πῦρ

it is difficult to believe that the so-called metaplastic form, ἐσχαρόφι, does not afford better evidence of the real Homeric word than any number of repetitions of an inevitable modernization, for such ἐπ' ἐσχάρη would be of ἐπ' ἐσχαροῦ (ἐσχαρόο, ἐσχαρόδ').

The only evidence the Homeric poems present against this probable conclusion is afforded by the curious line, in which the noun occurs in the Iliad:—

Κ 418 ὅσσαι μὲν Τρώων πυρὸς ἐσχάται, οἶσιν ἀνάγκη,  
οἱ δ' ἐγρηγόρθασιν—.

Few, probably, will find this evidence convincing. It requires a stalwart faith in the truth of tradition, far more than I can claim to possess, to trust to such an anchor. Of the two rival versions we may say with Virgil:—

*Et vitula tu dignus et hic.*

I will not criticize them. Let them rest in peace. They are past praying for.

*Me muttire nefas. nec clam nec cum scrobe, nusquam.*

• 62] δαιομένων ἡ δ' ἔνδον δαιδιάουσ' ἐπὶ καλῇ—.

We have A 604 ἀμβιβόμεναι ἐπὶ καλῇ of the Muses and κ 221 δαιδούσης ἐπὶ καλῇ of Circe. This is the only place where the original digamma of ἐπὶ (vox, vocis) is clearly disregarded, for A 137, Φ 98 are clearly perversions of ἐπάκουσαν (-εν) and cannot be relied upon.

Here we have the remarkable variant noted in Sch. H P Q γρ' καὶ οὕτως,

δαιομένων νύμφη δὲ ἐνπλοκαμούσα Καλυψώ.

The basis of this variant is the proper name. The rest is evidently derived with the least possible change from l. 57

τῇ ἐν νύμφῃ

ναῖεν ἐνπλόκαμος

We see in this a good example of the easy growth of a variant, if a start once be given. I suggest that the line originally stood thus:—

δαιομένων ἡ δ' ἔνδον δαιδιάουσα Καλυψώ.

The more attractive ἐπὶ καλῇ, which I would not willingly abandon, if it were admissible, can only be due to the reminiscence of A 604 and κ 221 helped by κ 226:—

ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν  
καλὸν δαιδιάει—.

• 79] οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει.

The condemnation of these two lines by R. P. Knight ('commenta putida et inficeta') was probably based on the general consideration that the explanation was not needed. Still their presence in the text shows that the hearers of the Homeric poems at the time of their insertion had a liking for

these little explanations, and if so, why should not the earlier hearers in the time of Homer himself have liked them also? Why in fact should not the audiences for whom the poem was originally composed have had the same simple curiosity to know the reason why Calypso recognized Hermes as the paullo-post-Homeric audiences must have had?

In other respects the only objection that can be raised against l. 79 is that ἀγνώτες is not found elsewhere in Homer. We have only ἀγνωστος (β 175, ν 191, 397) 'unrecognized', 'unrecognizable.' Here ἀγνώτες means apparently 'unable to recognize', otherwise ἀγνωστοί would have served. But we must also not forget that the later Greeks were quite capable of changing ἀγνωστοί into ἀγνώτες on their own responsibility. We cannot therefore reject the line on this ground.

To l. 80 may be objected the flatness of δάνατοι in such an emphatic position and the hiatus in the second foot (illicitus). In the other examples of initial δάνατοι, Δ 64, 128, δ 586, there is real force and no sequent hiatus. Here I would suggest that the true reading and punctuation have been slightly interfered with because of the influence of the two lines just referred to, and that here we should read:—

οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται,  
ἀθανάτων οὐδ' εἴ τις ἀπόπροθι δώματα ναίει.

This order of words is not unlike such examples as:—

ο 35 ἀθανάτων ὅς τις σε φυλάσσει τε ρύεταί τε. ο 25, &c.  
ν 143 ἀνδρῶν δ' εἴ πέρ τις σε βίῃ καὶ κάρτει εἴκων—

and on this principle in δ 187 τόν ρ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς  
νιός we may venture to restore

Ἡός ὃν ρ' ἔκτεινε.

ε 183] οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.

Probably οἷον δὴ τινα μῦθον. Compare ι 348:—

ὄφρ' εἰδῆς οἷόν τι ποτὸν τόδε νηὺς ἐκεκῦνθαι—

The same remedy may be applied to the other similar depravation, λ 519 (v. Note).

ε 188] ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι

Φράσσομαι here apparently represents an archaic φράδσομαι i. q. φράζομαι. There is no point in the change to the future here. The action is sufficiently marked as progressive by the present tense.

ε 190] καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ  
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.

An impossible contrast between the speaker, Calypso, and the gods of Olympus is suggested by αὐτῇ. Read οὕτω with σιδήρεος, as (γ 315) οὕτω ὑπερφιάλους, (H 198) νηϊδά γ' οὕτως, (δ 543) ἀσκελὲς οὕτω, (ν 239) οὕτω νώνυμος, (Γ 169-70)  
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
οὐδ' οὕτω γεραρόν·

ε 209] ἱμερόμενός περ ἰδέσθαι  
σὴν ἄλοχον—.

Read ἀρέσθαι v. Note on γ 233 p. 36 f. It is surely possible that Calypso should here ironically and jealously speak of Penelope as the prize which Odysseus was longing to win v. δ 107 (Note). Bentley's suggestion of ἰκέσθαι seems to me less likely, not so much because ἰκέσθαι comes also at the end of l. 207, as because its usage when followed by an accus. of the person hardly justifies its occurrence here. Perhaps others may feel that this is so, on comparing δ 84, ζ 304, η 141, ι 151, ο 109, 518, ρ 516, ψ 314, A 139, Ξ 260, X 123. Only in this passage would 'to draw near to', 'to approach' be felt to be inadequate.

ε 240] αἶα πάλοι περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς.

I suggest that this line originally read thus:—

αἶα πάλοι περίκηλ', ἃ κέ οἱ πλώοιεν ἐλαφρῶς.

The pure optative here is not of course entirely without the support of other passages, in which we might have expected to find κε, as E 303 for example. But both after past tenses and primary tenses (Monro, H. G. § 304), the weight of usage is altogether in favour of the necessity for the particle in such clauses as this, whether we regard them as final or virtually independent. Compare from this same book:—

166 ἐνθήσω μενοεικέ, ἃ κέν τοι λιμὸν ἐρύκοι—.

142 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης (= δ 560, ε 17).

The case of γ 319 q.v. is similar to this in respect of the omission of κε, as also is γ 231, where the question is discussed in one of its aspects.

ε 255] πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνει.

Here we may restore the Homeric form of expression, and bid farewell to another example of hiatus licitus by reading:—

πρὸς δ' ἄρα πηδάλιον ποιήσατο, τῷ κ' ἰθύνει.

Messrs. van Leeuwen and da Costa condemn the line as spurious on the extraordinary ground that a rudder would be a useless encumbrance, if the wind were favourable. 'Gubernaculum non requiritur ab eo, cui οὔρον dea a tergo est immissura; rati autem additum vix quicquam potuit prodesse.' The learned critics cannot have had any experience of the ways of a small sailing boat. They would probably be surprised to find that the only time the rudder is perfectly useless is when there is no breeze blowing at all. If they were to try to effect a landing at any given spot, with a fair wind a tergo, as they say, and no rudder, their efforts would certainly be more amusing to the spectators than to themselves. They would probably recant about the non-necessity for a rudder at once and for ever.

ε 261] μοχλοῖσιν δ' ἄρα τὴν γε κατεΐρυσεν εἰς ἄλα διαν.

Bentley proposed τὴν καταεΐρυσεν. It would surely be better to retain τὴν γε and read, not κατέφρυσεν, an imaginary form suggested by van Leeuwen and da Costa, but καθεΐλκυσεν, cf.

B 152 ἄπτεσθαι νηῶν ἧδ' ἐλκέμεν εἰς ἄλα διαν—.

Ξ 97, 100. Conversely, B 165 ἄλαδ' ἐλκέμεν might be corrected ἐρύειν ἄλαδ'.

ε 265] ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο  
τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἧα  
κωρύκῃ.

According to the not particularly valuable terminology of the ancient critics l. 266 is ἀκέφαλος, 'headless,' because it begins with a tribrach instead of a dactyl. This licence is a necessary one with such words as ζεφυρίη (η 119), ἐπίτονος (μ 423), Πριαμίδης, &c., but ἕτερος involves no such necessity. Moreover we may observe it is not the head alone in this case that exhibits a quantitative defect but, to continue the metaphor, the shoulders also are similarly afflicted, so that the epithet ἀκέφαλος by no means reveals the full horror of the phenomenon. In plain words we have here not one tribrach only to commence the line but two consecutive ones, both wholly gratuitous.

I believe that Homer never could have propounded, and never did propound, such a metrical monstrosity as a verse at all. The staggering melody of:—

τὸν ἕτερον, ἕτερον δ'



appears to me to be nothing but the glossarial transformation of the primitive:—

τὸν μὲν, τὸν δ' ἕτερον.

Let Homer himself vouch for his own usage. Our recognized text affords a fairly abundant crop of examples in point from both Iliad and Odyssey:—

- E 145 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δονρί,  
τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὅμον.  
ν 67 τὴν μὲν φᾶρος ἔχουσιν ἐκπλυνὲς ἥδ' ἐχιδνὰ,  
τὴν δ' ἐτέρην χηλὸν πυκινὴν ἄμ' ὅπασσε κομίζειν.  
X 149 ἡ μὲν γάρ θ' ὕδατι λιανῶ ῥέει, \* \* \*  
ἡ δ' ἐτέρῃ θέρεϊ προρέει ἐκκυῖα χαλάζει.  
ι 429 ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,  
τὼ δ' ἐτέρῳ ἐκάτερθεν ἴτην σῶοντες ἐταίρους.  
κ 352 τῶν ἡ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλά, \* \* \*  
ἡ δ' ἐτέρῃ προπάροιθε θρόνων ἐτίταινε τραπέζας.  
μ 73 οἱ δὲ δύο σκόπελοι ὁ μὲν σφρανὸν εὐρὺν ἰκάνει \* \* \*  
(101) τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψε', Ὀδυσσεύ,  
M 88 οἱ μὲν ἄμ' Ἑκτορ' ἴσαν \* \* \*  
(93) τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος.

Cf. II 173 \* \* \* 179.

Outside Homer reference may be made to Hesiod, Op. 14, Mimnemos, 2, 5, &c., but the quoted passages are surely sufficient to establish my position.

Now in later times this particular formula passed out of use. It is elliptical, and any one who was desirous to set it forth at full length, would of course write ἕτερον before or after μὲν, producing:—

τὸν ἕτερον μὲν, τὸν δ' ἕτερον.

Cf. E 272 χειρὶ δὲ τῇ ἐτέρῃ μὲν \* \* \*, τῇ δ' ἐτέρῃ. The next step is to delete μὲν leaving ἕτερον in sole possession, and necessitating ἕτερον δ' instead of τὸν δ' ἕτερον.

So far I believe, few will refuse to accompany me in this emendation; but I am less confident about gaining assent to the proposal to transpose ὕδατος μέγαν, which nevertheless I hold to be essential to the complete restoration of the line:—

τὸν μὲν, τὸν δ' ἕτερον μέγαν ὕδατος.

Unfortunately some scholars seem anxious, as the later Greeks probably were here, to relieve Homer, wherever possible, from

the imputation of having needlessly and heedlessly lengthened the υ of ὕδωρ. The most reasonable conclusion seems rather to be this, that the long quantity of the vowel is just as valid for the old epic as the short one, which ultimately prevailed.

It may of course be asked, why, if the above statement of the matter be correct, the other instances of ὁ μὲν—, ὁ δ' ἕτερος were not tampered with and altered in a similar way. To a certain extent the question is an irrelevant one, for after all every passage is subject to its own special risks; but apart from these it may be well to note as a general rule, that the modernizing process, guided by the intuitive vox populi rather than by any learned critical acumen, is likely to have been applied more freely to the text of the Odyssey than of the Iliad because of the greater popularity of the more romantic and adventurous poem. More particularly, as may be seen from the above examples, this is the only passage in which τὸν μὲν is immediately followed by τὸν δ' ἕτερον. In every other instance what may be called the peculiar irregularity of the contrast is made less apparent by reason of the interposition of several words, in one instance (μ 73 ff.) of a considerable paragraph. To the possible influence of ὕδατος I have already alluded.

ε 279] ὀκτωκαδεκάτῃ δὲ φάνη ὄρεα σκίοντα (= η 268).

The true reading here is, I submit:—

φάνεσκ' ὄρεα

'the mountains began to appear', 'became gradually visible'. The aor. is wrong, if Classen's explanation of ἡέλιος δύσεται be regarded as sound. For φάνεσκε see μ 241-2, λ 587, Δ 64.

The following line

γαίης Φαιήκων, ὅθι τ' ἀγχιστον πέλεν αὐτῷ

is a manifest interpolation of an ordinary kind. Some one was anxious to give prompt information as to the whereabouts of the 'dim mountains', and of course his γαίης Φαιήκων is right and unexceptionable. He could hardly fail so far, especially as he had l. 345 to borrow from and η 269 to inspire him: but what are we to say of the remainder of the line? 'Where it was nearest to him' is an extreme specimen of flabbiness and bathos. It is needless to point out that neither πέλεν nor αὐτῷ is properly Homeric. Accordingly the line must be disallowed.

It follows that in the difficult l. 281 :—

εἶσατο δ' ὡς ὅτε ῥινὸν ἐν ἡεροειδέι πόντῳ

the subject to εἶσατο is ὄρεα, and there may be more in the reading ἐρινόν attributed to Aristarchus by the Scholia, and explained by them and by Hesych. as equivalent to νέφος 'cloud', 'mist', than is commonly supposed. This is undoubtedly what distant mountains would seem like to the eyes of an approaching sailor. Odysseus does not seem to know that he is near any land until much later, after he is informed by Ino. If he had seen anything like a shield, ῥινόν, or a promontory, ῥίον, he would have had no doubt about the matter, and would almost certainly have asked himself what land it could be in his first soliloquy, ll. 299-312.

ε 303] οἷουσιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν  
Ζεὺς—.

The correct construction of περιστέφει in this sentence would be οἷα νέφεα περιστέφει οὐρανῷ εὐρεί. The true verb, however, is, I submit, περιτρέφει, 'curdles.' Two MSS., Palatinus and Hamburgensis, come as near as περιστρέφει. So in E 903, where περιτρέφεται is accepted from Eust. and the Lexica, the MSS. are solid for περιστρέφεται. Even in ξ 477 the same depravation may be traced. The restored metaphor is certainly a very striking one.

ε 328] ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας  
ἀμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήλησιν ἔχονται,  
ὡς τὴν ἀμ πέλαγος ἀνεμοὶ φέρον ἔνθα καὶ ἔνθα.

In the last line I propose to read instead of ἀμ πέλαγος, which is a needless assimilation to the ἀμ πεδίον of l. 327, marring both the metre and the picture, ἐν πελάγεσσ'. The phrase occurs five lines further on in the description of Ino :—

νῦν δ' ἄλδς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς.

and again in the Hymns, XXXIII, 15 λευκῆς ἄλδς ἐν πελάγεσσιν, in both cases enjoying absolute metrical protection.

In the passage under discussion the thistle-down, or whatever it is that is denoted by ἀκάνθας (l. 328), is blown over the ground which it never touches or touches only at intervals; but the water-logged raft, half sunk in the waves while it is being carried this way and that by the winds, is never for a moment lifted above the surface of the sea. Therefore

ἐν πελάγεσσι conveys a more realistic and true idea of the scene than ἄμ πέλαγος. In this connexion Curtius' explanation (Gr. Et.<sup>4</sup> p. 278) of πέλαγος as the beating buffeting water (πλαγ-, πλήσσω, plango) is interesting.

The dat. plur. in -εσι and -εσσι was peculiarly liable to misapprehension and corruption when the ε was elided before a vowel. One instance I have already dealt with, δ 163 ἔπεσσι for ἔπος, if my idea be right. Perhaps it would not be out of place here to set down briefly an instance or two, where this particular error has upset the grammatical construction:—

Ε 329 αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους.

Here Zenodotus read κρατερωνύχες ἵπποις. Rightly, I think; for the objection to ἵπποις at the end of the line (pace Nauck) cannot be sustained, cf. N 426, Γ 274, δ 578, &c.

An interesting and tolerably convincing example is afforded by:—

Hes. Op. 479 ἡμενος ἀμήσεις, ὀλίγον περὶ χειρὸς ἔργων.

Clearly nothing can be made of χειρός. χείρες ἔργων accounts for the tradition and gives a satisfactory sense. Hermann indeed suggested χειρὶ ἔργων restoring the grammar at the expense of the metre. Believers in a long ε of the dat. may accept even this: sed non ego credulus illis.

So also I would emend the curious phrase in the Hymn to Hermes:—

153 κεῖτο χέλυν ἐρατὴν ἐπ' ἀριστερὰ χειρὸς ἔργων.

χείρες ἔργων, 'clasping in his arms,' is surely meant.

This same form χείρες has produced χείρας more than once. Take the case of:—

Ο 228 ἐπλετο, ὅττι πάροιθε νημεσσηθεὶς ὑπόειξε

χείρας ἐμᾶς, ἐπεὶ οὐ κεν ἀνδρωτὶ γ' ἐτελέσθη.

There can be, I should imagine, little doubt as to the necessity for χείρες ἐμῆς here, and I may take the opportunity to point out that the first line also seems to require a slight change to restore its integrity, thus:—

ἐπλεθ', ὅτι προπάρουθε νημεσσηθεὶς ὑπόειξε

χείρες ἐμῆς

very similar is:—

Χ 63 οὐδέ κεν ὥς ἔτι χείρας ἐμὰς λήξαιμι φόνοιο,

where χείρες ἐμῆς is a manifest grammatical improvement,

(*χείρεσ' ἀπολλήξαιμι*?), unless we are to suppose that *λήξαιμι* has superseded *παύσαιμι*, a possible but not very likely contingency, as it would be more natural to expect the converse change, cf. Hym. Dem. 351, 339.

Again in the common phrase ὕδωρ ἐπὶ χεῖρας ἔχεναν (—εν) (Γ 270, Ι 174, α 146, δ 216, &c.) we may at least suspect that *χείρεσ'* was once read, if only from Ω 303 *χερσὶν ὕδωρ ἐπιχεῦναι* and δ 213 *χερσὶ δ' ἐφ' ὕδωρ χενάντων*.

Neither do I think we ought to place implicit faith in the correctness of the accusatives *μνηστήρας ἀγήνορας* in the following passage:—

β 235 ἄλλ' ἦ τοι μνηστήρας ἀγήνορας οὐ τι μεγάρῳ  
ἔρδεν ἔργα βίαια κακορραφίῃσι νόοιο·

The dative *μνηστήρεσ' ἀγηνόρεσ'* seems almost, if not quite, essential to the sense, as otherwise the grudging would naturally be taken to apply to the persons addressed by the speaker, in this case the people of Ithaca. In the parallel passage γ 55 there is of course an intentional ambiguity.

I will conclude with a passage in which the grammatical construction cannot be very seriously objected to. It is:—

Α 51 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχευενκὲς ἐφίει  
βάλλ'.

There are however considerations, setting aside the metrical gain, which lend support to the subjoined emendation:—

αὐτὰρ ἔπειτ' αὐτοὺς βελέεσσ' ἔχευενκὲς ἐφίει  
βάλλ'.

The dominating verb in this sentence is, as its position proves, *βάλλ'*, not the participle *ἐφίεις*, with which compare the usage of the synonymous *τιτυσκόμενος* in Γ 80, χ 118, or even *ιέντες* Β 774, θ 626, ρ 168. See also remark on *μεμνημένη* α 343. Moreover the tense of this verb, indicating, as it does, a repeated action, accords better with a plural than a singular noun.

The corruption is not in itself unnatural to a reciter familiar with ω 180:—

αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόοντα  
ἄντα τιτυσκόμενος, —.

But there the verb is *ἐφίει*, and the participle, as I contend should be the case here, does not influence the construction.

The above evidence, I submit, is sufficient to establish a very

strong probability that this particular misreading has been to a certain extent a real source of textual error. Cf. ν 163, χ 460 (Notes).

ε 343] εἴματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι  
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου  
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἔστιν ἀλύξαι.

I suggest here νόσφι in place of the impossible νόστου. It is clear that the commentators and translators are mistaken in taking χεῖρεσσι with νέων. That χεῖρεσσι goes with ἐπιμαίεο and nothing else is placed beyond doubt by

λ 591 τῶν ὁπότε ἰθύσειε γέρων ἐπὶ χερσὶ μάσασθαι —.

ε 302, τ 480.

νέων νόσφι, 'swimming away from it,' the σχεδὴν, just mentioned, the drifting wreck.

The arrangement of the words is not unexampled. Compare:—

ξ 142 ἡ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην

λ 423-4. See also *Classical Review*, May, 1899, p. 195.

ε 162 ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ | εὐρείαν σχεδὴν.

ε 379] ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος

(κακότητα XU ante correcturam FD [os superscriptum F<sup>a</sup> D<sup>a</sup>, Et. Gud. 581, 60 Ludwich).

Here κακότητα, the acc., should be read of necessity. ὀνομαι, 'to make little of' (ν. Note on ρ 378), occurs with sufficient frequency to leave no doubt upon the point:—

Δ 539 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών —.

Ν 127 καρτεραί, ἅς οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθών —.

Ρ 399 τὸν γε ἰδοῦσ' ὀνόσσαιτ', οὐδ' εἰ μάλα μιν χόλδς ἴκοι.

Ξ 95 (= Ρ 173) νῦν δέ σευ ὀνοσάμην πάγχυ φρένας, οἷον ἔειπες.

Ο 439 οὐκ ἂν τίς τοι πομπὴν ὀνοσσάμενος μαχέσαιτο.

Ι 55 οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί

Ν 287 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο

Θ 239 νεῖκεσεν ὥς ἂν σὴν ἀρετὴν βροτὸς οὔτις ὄνοιτο

Φ 427 οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται

Ρ 25 ἥς ἧβης ἀπόνηθ', ὅτε μ' ὤνατο καὶ μ' ὑπέμεινε

Not only so, but the reason for the appearance of the genitive here is quite apparent. In the passages where this verb is used with irony as here, the ancients, oblivious of the irony, were continually attributing to it the meaning of the middle voice of

δνίνημι. See the scholia on ρ 378, Ω 241, Apoll. Lex., &c. Of course δνήσομαι does take a genitive:—τ 68 δαιτὸς δνήσο.

Π 31 τί σευ ἄλλος δνήσεται δφίγονός περ ;  
and P 25 above. In our passage δνήσεσθαι Anec. Oxon. I. 449, 18.

For the rest I will just draw attention to the fact that here only ἔλπομαι is used in reference to a matter within the speaker's own power. Is Poseidon doubtful of his ability to execute his threat? I trow not. The use of the verb is part of the irony which has generally escaped the notice of commentators. He makes pretence of being not quite sure. σέ γε *ἔλπομ'*? If so, the later Greeks preferred a hiatus to the elision of a diphthong.

ε 393] — μεγάλῳ ὑπὸ κύματος ἀρθείς.

Read *μεγάλῳ ὑπὸ κύματ' ἀερθείς*. For ὑπὸ with dative v. Note on γ 235. van Leeuwen and da Costa read *ἐπὶ* needlessly.

ε 421] *ἥέ τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων*  
*ἔξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη*

Schol. Harl. gives the information that Aristarchus wrote *εἰν ἁλί, ἄτε, πολλά*. According to Aristonicus he had *ἔξ ἁλός*. The latter seems hardly possible, seeing that Odysseus himself was actually *εἰν ἁλί*. I submit that Aristarchus really read the two lines thus:—

*ἥέ τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων,*  
*εἰνάλι' οἷά τε πολλὰ κτλ.*

Compare for the order of words μ 331, ι 15, and Note on ε 80 above.

## BOOK VI (ζ).

[ 29] *ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει*  
*ἑσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.*

The scholion of the Codex Harleianus, collated by Porson for the Grenville Homer, runs thus: *ἐκ γάρ τοι τοιούτων φάτις ἀνθρώπων ἀναβαίνει. Καλλίστρατος δὲ χάρις ἀντὶ τοῦ χαρά· μεταποιῆσαι δὲ φησι τὸν Ἀριστοφάνην φάτις*. If the statement that Aristophanes altered *χάρις* to *φάτις* be trustworthy, that critic is certainly entitled to the credit of having maintained the true reading against a dangerous intruder. But there is an even more important piece of information to be derived from this scholion,

viz. that its author read l. 29 with two considerable variations from our vulgate as given above. He clearly had the couplet before him in this form :—

ἐκ γὰρ τοιούτων φάτις ἀνθρώπων ἀναβαίνει  
ἑσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.

‘For from such things a right goodly report among men ariseth, and father and lady mother rejoice.’

We have not, it is true, ἐκ γὰρ τοιούτων actually presented, but only the intermediate dittographic stage, ἐκ γὰρ τοι τοιούτων, through which the vulgate is readily and, it might almost be said, inevitably reached. But after all it is a matter of comparative indifference whether we say ‘from these things’ (not surely ‘from these men’, as one editor at least would have it), or ‘from such things’. The second change, however, ἀνθρώπων for ἀνθρώπους, is one of considerable importance and, unlike the former, may be regarded as essential not only to the integrity but also to the intelligibility of the text. It is, I submit, a quite inadmissible and unwarrantable vagary to render ἀνθρώπους ἀναβαίνει, as we are now obliged to do, ‘spreads among men,’ instead of ‘ascends men’ or ‘mounts up men’, which rendering indeed would serve excellently well, if men were only mountains or could be regarded poetically as elevations, cf.

A 497 ἡεὶρή δ’ ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.

σ 302 ἡ μὲν ἐπειτ’ ἀνέβαιν’ ὑπερώια διὰ γυναικῶν.

From a recognition of this difficulty ἀνθρώπους ἀναβαίνει has been excogitated, or adopted from Eustathius, by Hermann and welcomed by Nitzsch, who actually rebukes Hermann for having bestowed words of approval on ἀνθρώπων and ἀνθρώπους (Schol. MS. Pal.). But to say nothing of the fact that ἀνὰ ἀνθρώπους is hardly a Homeric expression (v. Ebeling Lex. Hom. s. ἀνά), I am afraid this dis severing device equally fails to give a satisfactory result. In fact it leaves the matter pretty much as it was except that men are now fancifully regarded as possessing horizontal instead of vertical extension.

No wonder then that Dr. Merry remarks of the vulgate in his note on the passage ‘this construction with ἀναβαίνειν finds no exact parallel’; but when he proceeds to say ‘though Eustathius says well ἀναβαίνει ὁμοιότητά τινα ἔχει πρὸς τὸ ἀναδέδρωμε’, the point of adding this as a qualification of the first remark is not



at all clear. It enforces what has gone before, but does not modify it in the slightest degree. The only difficulty is that *ἀναβαίνει* is, if anything, too much like *ἀναδέδραμε*; for neither verb will admit after it an accusative such as *ἀνθρώπους* with any propriety. Schol. R. interprets *ἀναβαίνει* here as transitive, *ἀναβιβάζει*, *αὔξει*: but this is of course an error. It would really be better, if the acc. had to be retained at any cost, to change *ἀναβαίνει* to *ἀναφαίνει*, 'sets men in the light,' 'gives them notoriety,' or to something equivalent. There is, however, no need for such extreme measures. The expression in the scholion, *φάτις ἀνθρώπων*, 'what men say,' 'popular rumour,' is not only satisfactory in sense, but is thoroughly in accord with Homeric usage, as can easily be shown. It seems indeed that *φάτις* never occurs except in combination with a dependent genitive:—

φ 323 ἀλλ' αἰσχυρόμενοι φάτιν ἀνδρῶν ἡδὲ γυναικῶν,

I 460 δήμου θῆκε φάτιν καὶ ὀνειδεα πόλλ' ἀνθρώπων.

Once this genitive is objective:—

ψ 362 αὐτίκα γὰρ φάτις εἶσιν ἄμ' ἡελίῳ ἀνιόντι

ἀνδρῶν μνηστῆρων, οὓς ἔκτανον ἐν μεγάροισιν.

Quite similar is the usage of *ἀνθρώπων* in such expressions as:—

Z 351 δς ἦδει νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.

O 661 καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ

ἄλλων ἀνθρώπων.

Z 202 πάτον ἀνθρώπων ἀλεείνων (cf. ι 119).

σ 136 τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων.

ρ 487 ἀνθρώπων ὕβριν τε καὶ εὐνομήν ἐφορῶντες.

I 134 ἧ θέμις ἀνθρώπων πέλει, 276 (= T 177).

There still remains Nitzsch's objection to *ἀναβαίνειν* used absolutely in the sense of 'mounts', 'arises'. His words are '*ἀναβαίνειν* kann nicht metaphorisch stehn'. Now we have this compound used without the object being expressed in:—

μ 77 οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ οὐδ' ἐπιβαίῃ.

Furthermore the amount of metaphor involved in the passage is a mere nothing compared with that which is involved in the acknowledged use of other compounds of *βαίνω*, e. g. *προβαίνειν*, II 54 ὃ τε κράτει προβεβήκη, *ἀμφιβαίνειν*, Z 355 πόνος φρένας ἀμφιβέβηκεν. These instances are a sufficient refutation of a limitation which is almost as unmeaning as arbitrary. Eustathius,

as we have seen, had no hesitation about suggesting ἀναδέδρωμε as the nearest equivalent of ἀναβαίνει here.

The above arguments, which would go a long way to prove the reading φάτις ἀνθρώπων ἀναβαίνει, even if it were a mere conjecture, as in the first instance I admit that it was, are, surely, amply sufficient to confirm the variant of the scholia of two MSS. Harl. and Pal., especially when we consider that an original ἀνθρώπων might captiously be objected to as liable to be erroneously taken to agree with the preceding τοιούτων or τούτων, to say nothing of the natural inclination to give ἀναβαίνειν its usual accusative. But Homer was satisfied with essential clearness of expression, and his text has only too often been tampered with and made to suffer from the ill-regulated fancies of grammatical purists.

[ 32] καὶ τοι ἐγὼ συνέριθος ἄμ' ἔψομαι, ὄφρα τάχιστα  
ἐντύναι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι.

The metrical wreck, for it is nothing less, of l. 33, well illustrates not so much any inability of the later Greeks to comprehend the principles of epic metre, as their decided preference for less antiquated methods of scansion, in fact, for a nearer approach to the prosody of their own times. Even if their reverence for Homer prevented them from actually introducing ἐτύνη and ἔσση, it is clear that the scansion of both these forms is practically secured here.

Originally, instead of ἐντύναι, which we are told is an aor. subj., stood ENTYNEAI, that is, ἐντύνηαι, or as it should now be written with the elided syllable omitted, ἐντύνη', the present subj., 'that you may be getting ready.'

With regard to the ending there is some reason to think that the word παρθένος in Homer's time had not yet reached the precise sense which undoubtedly belonged to it in later times. Like the Sanscrit 'vardh', to which it has been traced, it seems to mean merely 'young girl'. See B 514, and note the usage in :—

ζ 109 ὥς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

228 ἀμφὶ δὲ εἴματα ἔσσαθ', ἃ οἱ πόρε παρθένος ἀδμής.

It is an easy matter now to restore ζ 33 to its original form :—

ἐντύνη', ἐπεὶ οὐ τοι ἔτι δὴν ἔσσεαι ἀδμής

Παρθένος is the inevitable gloss, which has displaced ἀδμής as

a refinement demanded by the delicate scrupulosity of a more artificially cultivated age. By itself ἀδμής is in short an ἀππερές : even in ζ 109 we still can trace an attempt to eliminate it in favour of an aesthetic ἀγνή.

[ 60 ] καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἔοντα—.

This line has been corrected by Fick into :—

καὶ δ' αὐτόν σε ἔοικε μετὰ πρώτοισιν ἔοντα

by van Leeuwen and da Costa into :—

καὶ σ' αὐτῷ δὲ ἔοικε μετὰ πρώτοισιν ἔοντα

and previously by Payne Knight into :—

καὶ δὲ σοὶ αὐτῷ ἔοντι μετὰ πρώτοις ἔοικε.

The traditional order is undoubtedly wrong, as ἔοικε (Fέfουκε) could no more drop its initial *F* in Homer's day, than λέλυκε could shed its initial *λ* in the time of Thucydides. It should be noticed, however, that there is very fair MSS authority for ἔοντι as against ἔοντα, as also for ἔχοντι in l. 61.

The second of the above emendations we may disregard, as it is vitiated by the position assigned to δέ, a position unwarranted by epic usage. Against the first there is no such tangible objection. Still, it is not quite fanciful to observe that, with the pronoun emphasized as here by αὐτῷ (αὐτόν), and perhaps by καί, it is very questionable whether the accusative is even possible. The impropriety falls upon the daughter in the first place for her negligence, but also (καὶ δέ) upon Alcinous himself for allowing the neglect of duty, and suffering himself to be untidy on such occasions. It seems to me then that the datives σοὶ αὐτῷ must in any case be maintained, and if so Payne Knight's arrangement is the only possible one.

This raises the interesting question whether transposition of words should be recognized as a form of corruption in epic verse. Great modern authorities have hastily answered this in the negative : but their position is certainly untenable. It would be impossible here to examine in detail even a tithe of the passages which it would be necessary to consider for the full discussion of the point. I will, however, refer to a few examples without comment. Not altogether unlike the present case is :—

Hes. Op. 234 τίκτουσιν δὲ γυναῖκες ἑοικότα τέκνα γονέουσιν.

where γονέουσι—γυναῖκες is required.

N 204 ἦκε δέ μιν σφαιρηδὸν ἐλιζάμενος. Read σφαιρηδὸν δέ μιν ἦκε with Heyne.

φ 211 εὐξαμένου ἐμὲ αὐτὶς ὑπότροπον οἶκαδ' ἰκέσθαι  
οἶκαδ'—αὐτὶς Fick.

κ 240 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος—. ἦν νόος Knight.

ν 374 Τηλέμαχον ἐρέθιζον ἐπὶ ξείνοισι γελῶντες. Read γελῶντες  
—ἐρέθιζον.

θ 305 σμερδαλέον δ' ἐβόησε γέγωνέ τε πᾶσι θεοῖσι. Read  
θεοῖσι—γεγώνει.

There is also another question which naturally arises here and deserves a full investigation. Is the usage of the acc. and infin. following a verb governing the dative really Homeric, as Dr. Monro apparently would have us believe (H. G. § 240), or is it of later origin and obtruded on Homer by a wholesale modification of the primitive tradition?

Here, for instance, it is difficult to put much faith in the validity of ἔχοντα (l. 61) as against ἔχοντι, when we once accept ἐόντι, as it appears we must, in l. 60.

That there was a tendency in later times to introduce the acc. for the dat. is clear from the case of T 80:—

χαλεπὸν γὰρ ἐπισταμένῳ περ ἐόντι,

where Aristarchus is the sole authority for the dat., the MSS. being absolutely unanimous for a quite impossible ἐπιστάμενόν περ ἐόντα. Compare I. 398-9, Φ 184-5.

In the Hym. Dion. 8-9 ἐπιληθόμενον is generally read, though the MS. has ἐπιληθόμενοι, pointing directly to the more metrical ἐπιληθομένῳ. See also π 88-9 (Note), and τ 221 (Note).

[ 64] οἱ δ' αἰεὶ ἐθέλουσι νεόπλута εἶματ' ἔχοντες

Here already we probably have an instance of the removal of a slightly archaic form by transposition, as the hiatus indicates. Why should one more hiatus matter among so many, it might be said. Let us recall:—

αἰεὶ δ' οἱ γ' ἐθέλουσι—, or αἰεὶ τοί γ' ἐθέλουσι—.

[ 82] μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνου·

αἰ δ' ἄμωτον τανύοντο, φέρον δ' ἐσθήτα καὶ αὐτήν.

Out of the fourteen instances of ἐσθής in the Odyssey—the word does not occur in the Iliad—only the above line offers any serious resistance to the insertion of the initial digamma. The others, ξ 510 and ω 67, are easily disposed of: they require but

the omission of a needless τ'. Here however the δ' after φέρον cannot be removed without creating an unnatural asyndeton. Yet the claims of the digamma are too strong to be set aside. If we take into account *ἐννυμι* and *εἶμα*, the other members of the family to which *ἐσθής* belongs, there are in both the Homeric poems only three instances in which *F* is not readily admissible (v. Monro, H. G. § 390, p. 368). The other two are:—

Γ 56

ἦ τέ κεν ἦδη

λαῖνον ἔσσο χιτῶνα κακῶν ἐνεχ' ὄσσα ἱοργας.

η 259 ἐνθα μὲν ἐπτάετες μένον ἔμπεδον, εἶματα δ' αἰεΐ—.

Passing over other suggested remedies I think *λαῶν* is probably right for *λαῖνον*, the addition of a material genitive to a noun being peculiarly common in Homer. We have *κνημὶς κασσιτέριοιο* (Φ 592), *οἰμοὶ κνάνοιο* (Λ 24), *χρυσοῖο τάλαντα* (Ι 122), *πλήμναι ἀργύρου* (Ε 726) and even *τόξον αἰγός* (Δ 105), *ἱμάντα βοός* (Γ 375), and with a plural *σάκος ταύρων* (Η 223), a much more surprising expression than *λαῶν χιτῶνα*.

In η 259 Bekker's *ἔμπεδα* is beside the mark: but the original reading may be restored with tolerable certainty:—

ἐνθα μὲν ἐπτάετες μένον αὐτόθι, εἶματα δ' αἰεΐ—.

No doubt in later times the removal of the seemingly tautological *ἐνθα—αὐτόθι* in favour of *ἐνθα—ἔμπεδον* would seem a manifest improvement; but the addition of *αὐτοῦ* (*αὐτόθι*) to even more detailed and explicit descriptions of place than we have here is almost too frequent in the Homeric poems to need reference to passages. One instance, and that a strong one, would perhaps suffice:—

© 207 αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἴδη.

Still, if only for the sake of the coincidence of the verb, it would be inexpedient to suppress:—

Ι 634 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας (L. αὐτόθι) and for final proof

ξ 285 ἐνθα μὲν ἐπτάετες μένον αὐτόθι, πολλὰ δ' ἄγεира, where we have the emendation ready made.

Now the way has been cleared for dealing with our passage, ξ 83, the last remaining hope, so far as the root *Fes* is concerned, of those who wish to regard the digamma as a visionary unreality, and the despair of those who have arrived at an opposite conclusion. Nauck, we may notice, contents himself with 'verba vix

sana', Fick rejects both 83 and 84. I would venture to restore the line thus :—

τῷ δ' ἄμοτον τανύοντε φέρον ἐσθῆτα καὶ αὐτήν.

Here we have a line, which possesses obvious archaic features well calculated to invite the efforts of the modernizer to bring it up to date. So fierce an onslaught has been made at various periods upon τῷ as a feminine pronoun (or article), that it has only recently won its way to complete recognition even in our best Grammars, and the same may be said of the participial form -οντε, τανύοντε. The later Greeks looked with no favour upon, and indeed could hardly tolerate with patience, a fem. dual participle in -οντε -αντε or -εντε. We have apparently to thank Aristarchus for the preservation of προφανέντε in @ 378, where it has barely escaped extinction in favour of the spurious modernism προφανείσα or the peculiar Doric licence προφανείσας (v. Cobet, Misc. Crit., p. 400, for this and other instances).

The change of αἰ to τῷ immediately after the dual, ἡμιόνουν, need not detain us; but a question might certainly be raised as to whether τανύοντε can fairly be read here in the sense of ταννομένα, 'galloping.' The interchange of active and middle forms is not altogether a rarity in the pages of Homer. It appears, as I have already had occasion to show, probably with greater frequency than it ought to do in our tradition. But what we have to consider now is, whether an active form of a verb can be used in a sense peculiarly belonging to the middle voice. Undoubtedly this would be a deviation from strict propriety of usage, although the cognate verb τείνω is frequently intransitive, and would hardly be likely to occur except under stress of special conditions. The nature of these conditions seems to be fairly apparent from the instances I am about to adduce. If the participle or other form of the middle voice be such that the metre forbids or makes difficult its admission, then the active may sometimes be called into service. Thus we have ἐίλετο δόρυ (Π 139, χ 125), but ἐλὼν δόρυ (Ο 474, κ 145), obviously because ἐλόμενος is impracticable; ζ 134 πειρήσοντα because πειρησόμενον is certainly not easily manageable there; κ 249 ἐξερίοντες for ἐξερέομενοι, also τ 166 ἐξερέουσα for ἐξερεομένη; σ 143 ἀτάσθαλα μηχανώντας for μηχανωμένους, cf. π 93; ο 77 δειπνον τετυκεῷ, which may be compared with θ 61 τετύκοντό τε δαῖτα; μ 297

βιάζετε (Aristarchus) for βιάζεσθε; Hym. Herm. 188 νέμοντα for νεμόμενον. On this principle τεχνήσαι may be accepted in η 110, though τεχνάομαι be elsewhere only valid, and in Hym. Dion. 51 ἐξαλείοντες (Barnes) is probably right as representing ἐξαλειόμενοι. Also in Δ 446, θ 301 ὑποστρέψας for the metrically prohibited ὑποστρεφάμενος, unless the true reading be ὑποστρεφθεῖς (Δ 567).

In ι 149 κελσάσῃσι δὲ νηυσὶ we have a unique instance; but although the active form is here abnormal, it must not be forgotten that the middle voice of this verb is not in use at all.

In our passage van Leeuwen and da Costa (1897) suggest μεμαῶτε φέρον, but do not admit it into their text. μεμαῶτε is obviously too remote from the tradition. Naber's ἀνύοντε is nearer, but makes the second foot a nerveless tribrach.

§ 113] ὡς Ὀδυσσεὺς ἔγροιτο ἴδοι τ' ἐνώπιδα κούρην,  
ἧ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.

The later Greeks made little scruple about sacrificing an antiquated little κε occasionally, as we have seen on γ 231 q. v. Here I suggest as the original form of ζ 114:—

ἧ κέ οἱ ἀνδρῶν Φαιήκων πόλιν ἡγήσαιο.

There is clearly no attraction of mood here, because the governing verb is in the optative. The relative clause is used exactly as an independent sentence. In Dr. Monro's words (H. G. § 304), 'it is connected, by implication at least, with the action of the principal clause, and expresses an intended or expected consequence.' 'And she would lead him to the city of the men of Phaeacia.'

The reason for the omission, apart from a supposed metrical improvement, is not far to seek. When ἀνδρες is used in combination with the name of a people, the usual arrangement is that which the tradition gives. In fact, in this book in l. 3 Φαιήκων ἀνδρῶν occurs in the very same place in the verse. So merely for the sake of uniformity this order seems to have been adopted here, and the unfortunate κε, the harmless necessary particle, elbowed out. The ordinary arrangement is, however, I find, twice varied, v. ξ 335 (= τ 292).

§ 137] σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη.

Read αὐ τῇσι, cf. B 681. So again ν 70 Ἥρη δ' αὐτῇσι appears for αὐ τῇσι. Similar changes may be made, ν 103, 347, α 143 (Note), cf. ω 80, 241, 282, Hymn. Apoll. 200.

An excellent example of the damage that occasionally results

from this particular modernization may be noticed from the *Iliad*:—

Σ 205 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔσπεφε διὰ θεῶν  
χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανώσαν.

The division αὐτοῦ is essential. With all respect for the commentators the idea that there is a cloud about the head of the hero and a flame arising from his body is a grotesque absurdity. The flame must rise from the cloud.

[ 141 ] στῆ δ' ἅντα σχομένη· ὁ δὲ μερμήριζεν Ὀδυσσεύς.

It is a curious coincidence here that the metrical difficulty of the hiatus in the third foot—theoretically indeed it is *licitus*—should be associated with an equally serious, or perhaps more serious, exegetical mystery in connexion with *σχομένη*. Eustathius gives the explanation ἐπισχοῦσα ἑαυτὴν τῆς φυγῆς. Now we have undoubtedly ἔσχοντο φόβου (ω 57) in this sense, and the very similar expressions Γ 84 ἔσχοντο μάχης, B 98 αὐτῆς σχοίατ', P 503 μένεος σχέσσεσθαι, δ 422 σχέσθαι βίης. But on these analogies the omission of the gen. φόβου here seems hardly possible, and even if we contrive to overlook this difficulty, the further objection might be raised that, while in every instance above quoted the genitive describes a condition of things actually existing (cf. Nitzsch's defence of the genitive δέθλων in α 18), in the present case the princess, Nausikaa, not only never took to flight but, thanks to Athene, never felt even the impulse to fly:—

οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων.

These considerations are, I venture to say, conclusive against the interpretation offered by Eustathius, '*halting*,' '*stopping*'; but it seems just possible that *σχομένη* might bear the meaning '*controlling herself*', implying that in the midst of the general alarm she maintains her self-possession, her sang-froid. If the line must be accepted, as it stands, this is the only interpretation really admissible, though it can only be supported weakly by ρ 238 φρεσὶ δ' ἔσχετο, where the addition of φρεσὶ facilitates matters considerably. In the other examples of the absolute use of ἔχομαι, viz. β 70 (= X 416) σχέσθε, φίλοι, Φ 379 σχέο, it is clearly not necessary to assume any meaning other than our '*give over*', '*have done*'.



Then again *μερμήριζεν* in our line occupies an unusual position, almost a unique one. This verb stands at the end of a line, forming a spondaic ending, no less than twenty-one times. There is but one instance of its occurrence as here :—

ρ 235 ἄλλ' ἔμεν' ἀσφαλῆως· ὁ δὲ μερμήριζεν Ὀδυσσεύς.

Nay, even in this one instance, about to be left in inglorious solitude, the true reading may very well have been :—

ἀλλ' ἔμεν' ἀσφαλῆως Ὀδυσσεύς· ὁ δὲ μερμήριζεν.

Undoubtedly as the subject is already changed with *ἔμενε*, the name, Odysseus is a little belated with *μερμήριζεν*.

So far I have only shown from Homeric usage that ζ 141 possesses certain peculiar features, which must excite some surprise and justify a little mistrust : but the case is materially altered and becomes a much blacker one, when we take into consideration those passages, which along with the identical words, *στῇ δ' ἅντα σχομένη*, here used, contain also important supplementary additions. The lines are read α 333-4, π 415-6, σ 209-10, φ 64-5, and have often been quoted on our passage :—

στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
ἅντα παρειῶν σχομένη λιπαρὰ κρήδεμνα.

Now it is of course utterly impossible that *σχομένη* should be used by itself as equivalent to *σχομένη κρήδεμνα*. The object is indispensable as in M 298 (*ἀσπίδα*) *τὴν ἄρ' ὃ γὰρ πρόσθε σχόμενος*. But neither is it reasonably probable that with such surroundings the participle should bear a sense entirely different from that in α 334, &c. Accordingly an hypothesis that will reconcile and account for all the difficulties ought to have a fair claim to consideration. I suggest then that Ὀδυσσεύς is nothing but a gloss on ὁ δέ, and that the original form of the line was this :—

στῇ δ' ἅντα σχομένη κρήδεμν'· ὁ δὲ μερμήριζεν.

The intrusion of the proper name would easily cause *κρήδεμν'* to be dropped. Moreover, some wiseacre would be sure to discover that the *κρήδεμνα* were thrown aside at l. 100, and as, according to the most approved principles of microscopic criticism, ancient and modern alike, Nausikaa could not be in possession of, or hastily catch up, hers without this important fact being expressly

stated in terms, it follows, as the night the day, that the sooner κρήδεμν' is hustled out of sight, the better.

§ 151] Ἀρτέμιδι σε ἐγὼ γε, Διὸς κόρη μέγαλοιο.

The curious hiatus here is evidently due to the disinclination to tolerate γε with two pronouns in sequence. This squeamishness on the part of the later Greeks, who frankly preferred to see in Homer as nearly as possible the usage of their own day, and had no desire needlessly to perpetuate an archaic turn, is quite intelligible. Modern scholars who are acquainted with Homeric usage are still affected in the same way, probably from a vivid recollection of their own juvenile use of this particle in writing iambics and of the reception it met with from the authorities.

Accordingly, though the enclitic σε is absurd here, no one has dared to propose σέ γ', which is quite as necessary as σοί γε in l. 154; for the pronoun in the one passage is just as much and just as little emphasized as in the other. Knight ventured ῥά σ' ἐγὼ γε, and more recently Gerhard σέ γ' ἔπειτα, which might have been said, but could not possibly have generated the vulgate.

The final ι in Ἀρτέμιδι, I wish to remark for the benefit of the tiro, is not to be regarded as long by nature here. It stands here as a long syllable exactly as the α of the acc. in σ 77 δεδιώτα σάρκες δέ —, or the syllable τε in ι 293 ἔγκατά τε σάρκας τε. Additional instances of this power of initial σ may be found, P 463, M 431, Y 434, φ 219, κ 238.

§ 166] ὥς δ' αὖτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ  
 δῆν, ἐπεὶ οὐ πῶ τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὥς σέ, γύναι, ἀγαμαί τε τέθηπά τε, δεῖδιά τ' αἰνῶς  
 γούνων ἄψασθαι.

There is no metrical defect in this passage save the hiatus, not claimed as *licitus*, after γύναι; but the inverted sequence of ὥς αὖτως—ὥς, as Dr. Merry quaintly but truly remarks, 'seems to begin the comparison at the wrong end.' In no other place does ὥς αὖτως introduce the simile, or more precisely that fact to which the main circumstance is compared as analogous or identical. Elsewhere in every instance (Γ 339, H 430, I 195, K 25, γ 64, ι 31, υ 238, φ 203, 225, χ 114, ω 409) the sentence beginning ὥς δ' αὖτως, 'And in the same way,' states that some particular procedure is precisely the same as one already recounted in detail. Such a sentence is of the

nature of apodosis rather than protasis, so that here the natural arrangement—I still follow Dr. Merry, and his statement is incontrovertible—would be *ὡς καὶ κείνο ἰδὼν ἐτεθήπεα, ὡς αὐτως σέ, γύναι, ἄγαμαι*.

This natural order, I do not hesitate to say, was in all probability the original order also; but the old critics, the rhapsodists if so be, would not fail to observe that in the other eleven instances of *ὡς αὐτως* the formula invariably runs *ὡς δ' αὐτως* for the very sufficient reason that the conjunction is everywhere in place. Hence if they found here—and the supposition is permissible—a solitary instance of *ὡς αὐτως* without the intervening *δέ*, proceeding by rule of thumb and little recking that here the clauses are for once differently arranged, they would not hesitate to give admission to the missing *δέ*, even though to effect this they had to turn the two clauses topsy-turvy and invert their proper relations. Praeposteri homines! to use the expression Sallust attributes to C. Marius (B. J. § 85), they have put the cart before the horse. Let us now restore the correct sequence and read:—

*ὡς δέ, γύναι, καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ  
δῆν, ἐπεὶ οὐ πω τοῖον ἀνῆλυθεν ἐκ δόρυ γαίης,  
ὡς αὐτως ἄγαμαί τε τέθηπά τε δειδιά τ' αἰνῶς  
γούνων ἄψασθαι.*

The pronoun *σέ* may be omitted as needless. I do not insert it, not only because *ἄγαμαι* can stand well enough without an object, and *τέθηπε* always *does*, but because its omission enables us to dispense with the comma that usually follows *τέθηπά τε*. Obviously those who prefer to retain the pronoun can easily insert it after either *ὡς* or *αὐτως*.

[ 182 ] *οὐ μὲν γάρ τοῦ γε κρείσσον καὶ ἄριον, —*

The omission of *τι* here is exceedingly harsh. The sense is incomplete without it. The archetype probably was not so defective, though it may have exhibited a form that could not afterwards be tolerated:—

*οὐ μὲν γάρ τι τόο κρείσσον καὶ ἄριον,*

‘For indeed not *any* state is nobler and better than this,’ &c.

[ 210 ] *λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.*

The Homeric form of the aor. of *λόω* (v. Note on δ 252) is worth a little examination. It is freely used in both the *Iliad*

and the *Odyssey*, occurring at least thirty-nine times. In the active voice we have *λούσεν*, *λούσαν* fifteen times, *λούσον* once, *λούσατε*, *λούση*, *λούσειαν*, *λούσαι*, *λούσασα* each once, and beside these we have the older uncontracted forms *λοέσσαι* (τ 320), *λοέσσας* (Ψ 282). There is a vast (twenty-one out of twenty-three) numerical preponderance of the contracted forms. But we may notice that in the twenty-one instances of *λου-*, nineteen are in thesis, which means that *λοε-* might be substituted for *λου-* without detriment, indeed with some advantage, to the metre.

The two recalcitrant instances are our passage and Ξ 7:—

θερμήνη καὶ λούση ἄπο βρότον αἱματόεντα·

(λούσηδ' D om. καὶ La Roche).

Now let us see how matters stand in the middle voice. The sixteen examples comprise *λούσαντο* four times, *λούσασθε*, (*ἀπο*)*λούσομαι* and *λούσαιτο* once each, *λούσασθαι* twice. The tale is made up by *λοέσσατο*, *λοέσσομαι* once each and *λοεσσάμενος* five times. There is but one case where *λοε-* cannot replace *λου-*, and in three out of the four instances of *λούσαντο* the verb ends the line, as does *λούσασα* (ε 264), which makes the claim of the older unresolved form still stronger.

The one instance of *λου-* which does not admit *λοε-* at once is:—

ζ 218

ὅφρ' ἐγὼ αὐτὸς

ἄλμην ὦμουν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ —

followed almost at once by the unmodernized

221 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι.

There are then three passages in all, and three only, which have apparently failed to maintain their integrity under the pressure of the later *λούω*, failed, I mean, to such an extent that something more is required to restore them than merely to change *λου-* into *λοε-*. In Ξ 7 van Herwerden would read *θερμήνη λοέση τε*. This or *λοέσησί τ'* might serve, but I should prefer *θερμήνησα λοέση*. The other two passages present more difficulty. In ζ 218 we cannot but note that the gen. *ὦμουν* does not agree with the Homeric usage of this verb, and of analogous ones, cf.

Σ 345 Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. Ψ 41.

Φ 122 οἳ σ' ὤτειλὴν | αἴμ' ἀπολικμήσονται.

Π 667 αἶμα κάθηρον . . .

Σαρπηδόνα.

ζ 224 χροά νίξετο . . . ἄλμην.

I would accordingly suggest either :—

ὄφρ' ἐγὼ αὐτὸς

ἄλμην ὦμω ἐμὴν γε λοέσσομαι —

(the loss of ἐμω after ὦμω is merely an ordinary lipography) or, with rather more extensive change :—

ὄφρα κεν αὐτὸς

ἄλμην ὦμω ἐγὼ γε λοέσσομαι —.

But what is to be done with our passage ζ 210? Are we to throw λούσατε overboard altogether with Nauck and read δείξατε? Why not νίψατε? I hardly think we are reduced even to this alternative. Might not the original have stood thus :—

ἐν ποταμῷ τε λοέσσαθ', ὅθι σκέπας ἔστ' ἀνέμοιο

It is worth noting, however, that ποταμοῖο appears in D most unaccountably, unless, as I rather suspect, the archetype had :—

καὶ ποταμοῖο λοέσσαθ', ὅθι σκέπας ἔστ' ἀνέμοιο

Cf. Φ 560 λοεσσάμενος ποταμοῖο.

Let it be remembered that in these three exceptional cases even the possibility of a reasonable correction helps to confirm the view of the impossibility of such forms as λούσατε being really Homeric.

[ 216 ] ἦνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.

Here again we are confronted by a unique modernization in λούσθαι. Strangely enough two MSS., F, H, show λούσασθαι. Hence Nauck would read :—

ἦνωγον δὲ λοέσσασθαι ποταμοῖο ῥοῇσι.

Undoubtedly the aorist is the preferable tense here, and Nauck's reading may be accepted, as ἄρα μιν might be dispensed with without detriment to the sense. But why was it introduced? It seems to me that the real intruder here is to be found at the end of the line, ῥοῇσι, borrowed inopportunely from Π 669, 679. I suggest :—

ἦνωγον δ' ἄρα τὸν γε λοέσσασθαι ποταμοῖο.

[ 248 ] πὰρ δ' ἄρ' Ὀδυσσῇ θέσαν βρῶσιν τε πόσιν τε.

The simplest correction of the gratuitous hiatus here would be :—

πὰρ δ' ἄρα ταί γ' Ὀδυσσῇ θέσαν βρῶσιν τε πόσιν τε.

The line seems to have been carefully assimilated by the omission

of the pronoun to ν 73, where there is no hiatus or metrical defect :—

καὶ δ' ἄρ' Ὀδυσσῆι στόρεσαν ῥῆγός τε λίνον τε.

[ 273 ] τῶν ἀλεείνω φῆμιν ἀδευκία, μή τις ὀπίσσω  
 μωμεύῃ—μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον—  
 καὶ νύ τις ὦδ' εἴπῃσι κακώτερος ἀντιβολήσας

The parenthetical treatment of μάλα—δῆμον is no novelty. I find the clauses arranged as above by Loewe (1828) and Dindorf (1862). Still the prevalent method of punctuating l. 274 is :—

μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·

So it appears in the texts of Merry and Riddell (1876), Ludwich (1889), Platt (1892), Monro (1896) and Ameis-Hentze<sup>10</sup> (1895). Perhaps it does not necessarily follow from the adoption of this punctuation that these editors, one and all, agree with Nitzsch, who explicitly denies the parenthetic character of the clause. 'Der Satz μάλα bis δῆμον bildet keine Parenthese.' But certainly such a punctuation fails to convey the least idea that μάλα—δῆμον is intended to be regarded as parenthetic; and if it be not so regarded, καὶ νύ τις ὦδ' εἴπῃσι κτλ. must be taken as an independent clause with κε omitted. This latter usage, however, is itself open to very serious question. Dr. Monro, H. G. § 275 (b), adduces as apparently the only example of a pure Subj. used as an emphatic Future in an affirmative sentence καὶ ποτέ τις εἴπῃσι (Z 459, 479, H 87), and therefore inferentially would seem to agree with Loewe and Dindorf. But let us see what weight these three passages carry. In Z 459 the Subj. follows ὅτε κεν in l. 454, as indeed Dr. Monro has himself explained. In Z 479 the true reading is εἴποι (Oxford Homer, 1896), not εἴπῃ at all. Lastly, in H 87 εἴπῃσι follows ὄφρα (85). Even if we were to concede the legitimacy of the usage—a most needless concession on such flimsy evidence—, neither the Subj. with κε nor the Subj. without κε would be quite suitable here as a principal sentence. The statement would be much too positive. According to ascertained usage κε with the Opt. would be nearer the mark. Upon the whole there are in these considerations good grounds for rejecting Nitzsch's view of these lines and regarding εἴπῃσι as parallel to the preceding μωμεύῃ.

So far then with regard to the general construction of our passage. I wish now to propose an emendation which will not in any way affect that question, but yet may be considered of some moment, inasmuch as its applicability extends considerably beyond this particular instance. Owing to the neglect of the digamma in εἴησι (275) Bekker, in his text of 1858, read ὡς εἴησι. But what adequate motive could have induced any one to change ὡς into ὡδε? A better and more probable correction would, I submit, be:—

ὡδ' ἐνέησι.

The corruption of this is simplicity itself, being merely the substitution of a more familiar word (εἴησι) for one that, having passed out of the sphere of colloquial use, had consequently acquired a somewhat antiquated colouring.

A strong point in favour of the emendation is, as I have already intimated, that it supplies a far easier and more satisfactory solution than any hitherto suggested, of the apparent disregard of the digamma in several other instances of this verb εἶπεῖν. For example, in the oft-repeated line (η 187, θ 27, ρ 469, σ 352, φ 276, Η 68, 349, 369, Θ 6, Τ 102):—

ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει—

nothing could be simpler than to restore ὄφρ' ἐνέπω. Previous suggestions ὄφρα φέπω, ὄφρ' ἔσπω and ὡς εἶπω are hardly on the same level of probability. Again, in M 317, H 300, where ὄφρα τις ὡδ' εἶπη (εἴησιν) bears a very close resemblance to our passage, we may restore ὡδ' ἐνέπη as here. Similarly, in Z 281 ἐθέλῃσ' εἰπόντος, the elision, though perhaps not absolutely necessary, may still be maintained by ἐθέλῃσ' ἐνέποντος. In Λ 791 ταῦτ' εἶποις should surely be corrected ταῦτ' ἐνέποις, not τὰ φείποις, which only makes bad worse. In λ 297 πάντ' εἰπόντα we might hesitate to replace the aor. part. by ἐνέποντα except for the strong warrant of ρ 549, 556.

I have still two lines more to adduce. They are these:—

δ 28 ἀλλ' εἶπ', ἥ σφωιν καταλύσομεν ὠκέας ἵππους,

ι 279 ἀλλὰ μοι εἶφ', ὅπη ἔσχες ἰὼν ἐνεργέα νῆα.

In the first case I do not anticipate much objection to ἀλλ' ἔνεπ' being substituted for ἀλλ' εἶπ'. But in the second case the proposal I have to make is:—

ἀλλὰ μ' ἐνισφ', ὅπη ἔσχες ἰὼν ἐνεργέα νῆα,

challenges comparison with Bentley's ἀλλ' ἄγε εἴφ', which might be considered less elaborate and therefore more probable. It so happens, however, that indirectly the proposed emendation can command a curious and powerful piece of extraneous support. There is a line in the Homeric Hymn to Hermes (199) running thus:—

ταῦτά μοι εἰπέ, γεραὺ παλαιγενές, εἴ που ὄπωπας—.

Now obviously this line, like the other one, may be emended in either way ταῦτ' ἄγε εἰπέ or ταῦτά μ' ἔνισπε (v. δ 642). Let me say in favour of the latter that the elision of the diphthong of μοι would act as a strong inducement towards modification. Each then has something in its favour, so that merely from considerations of intrinsic probability the balance may be taken as even. But it turns unmistakably to the side of ταῦτά μ' ἔνισπε, when we observe that the only passages in which εἴ που ὄπωπας occurs have this very verb, this very aor., ἐνισπᾶν, preceding it. The passages are:—

γ 93 (= δ 323) κείνου λυγρὸν ὀλεθρον ἐνισπᾶν, εἴ που ὄπωπας.

Hym. Dem. 71 νημερτέως μοι ἔνισπε, φίλον τέκος, εἴ που ὄπωπας.

The recognized tendency of epic phraseology to become stereotyped could hardly be more strikingly illustrated. Nor is the case without its warning for the ardent palaeographer.

[ 289 ] ξῆνε, σὺ δ' ὦδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα —.

Schol. H has fortunately preserved the true reading here:— ἀρίσταρχος σὺ δ' ὦκ' ἐμέθεν. Ζηνόδοτος ἐμῷ. The contribution of Aristarchus is not of great moment. ὦκα is recoverable even without it from B 26, Ω 133. But it is evident that Zenodotus strove to maintain the archaic genitive ἐμέο, for which was being substituted slowly but surely the traditional ἐμέθεν, for no other reason than that the former fell out of common use earlier than the latter. The Greeks we may be sure were on speaking terms with ἐμέθεν, long after they had parted company with ἐμέο. Now ἐμέο might have been arrived at inferentially in these three passages from the presence of ξῖνες and ξυνίει instead of σῖνες and συνίει, but the testimony of so old a witness as Zenodotus puts the matter on quite a different footing. We may now read with full confidence:—

ξῆνε, σὺ δ' ὦκ' ἐμέο ξυνίει ἔπος, ὄφρα τάχιστα —.



[ 294 ] τóσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας

I suggest τóσσον ἀποπρὸ πόλιος just as we have H 334 τυτθὸν ἀποπρὸ νεῶν, where the obsolete preposition is not so easily removable as here; but it still caused some searchings of heart with the result that ἀπὸ πρό is even now generally adopted, as by La Roche, under the supposed sanction of Aristarchus, though ἀπόπροθι and ἀπόπροθεν are conclusive in favour of ἀποπρὸ.

The iambic scansion of πόλιος here recommended may be found:—

B 811 ἔστι δέ τις προπάροιθε πόλιος αἰεΐα κολώνη,

Φ 567 εἰ δέ κέ οἱ προπάροιθε πόλιος κατεναντίον ἔλθω,

So in ζ 262 αὐτὰρ ἐπὶν πόλιος ἐπιβείομεν Dr. Monro rightly suggests ἐπεὶ κε πόλιος (he adopts the form πόλεος, but the change is not, I think, advisable), H. G. § 362, p. 329 note. Another instance of a curtailed preposition before πόλιος occurs in π 471:—

ἦδη ὑπὲρ πόλιος, ὅθι θ' Ἑρμῆος λόφος ἐστίν.

where the original may easily be restored:—

ἦδη ὑπερθε πόλιος—.

[ 297 ] αὐτὰρ ἐπὶν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,

That the solitary instance of ποτὶ after ἀφικνέομαι should be coincident with the appearance of the later ἔλπη for the epic ἔλπηαι is noticeable and informing.

ἀφικνέομαι is usually followed by the acc. alone or with either ἐπὶ or εἰς (ἐς). We may safely venture to read here:—

αὐτὰρ ἐπεὶ χ' ἡμέας ἔλπη' ἐπὶ δώματ' ἀφίχθαι.

[ 300 ] ῥεῖα δ' ἀρίγνωτ' ἐστί, καὶ ἂν πᾶς ἡγήσαιο  
νήπιος

Though I am quite unable to agree with Dr. Monro (H. G. § 363 (c)) who thinks ἂν carries a degree of emphasis here that κε would not have conveyed, yet I am bound even more emphatically to protest against the travesty of a verse which van Leeuwen and da Costa have introduced into their text:—

ῥεῖα δ' ἀρίγνωτα· καὶ κεν πᾶς ἡγήσαιο

relying on the few instances in which the tradition presents us with ᾱ as the ending of the neuter plural. Defects cannot thus be multiplied.

As far as emphasis is concerned καὶ ἂν πᾶς and καί κεν πᾶς are on an equality. The meaning is: 'Even a child would show

you the way.' The emphasis is on *πάς* and is placed upon it by the preceding *καί*. *άν* and *κε* occupy their regular position immediately after the first word in the sentence, there being no other particles to disturb the arrangement, and can have no special emphasis. Moreover, *ήγήσαιο άν* (*κεν*) does not require to be emphasized here any more than 'would show you the way' does in the English version.

Now the epic poet has here rightly emphasized *πάς* and *πάς* only. But he had also another means of emphasizing this word and that by the simple means of placing it first in the sentence. So that assuming he used *κεν* and not *άν* he would have said

*ρεῖα δ' ἀρίγνωτ' ἐστί· πᾶς δέ κεν ἡγήσαιο.*

This form would have allowed also the admission of the pronoun *σοι*, of course with elision,

*πᾶς δέ κέ σ' ἡγήσαιο* (cf. η 22, ζ 114).

But in the later ages, when the Homeric poems were used as books of instruction, this could not be tolerated except under the direst necessity. Every one would agree that *καί άν πᾶς* would be much better. Every word is up-to-date here. Even *πάς* may be pronounced in the usual way as a monosyllable. Would there have been found one man in an Athenian audience ready to say: 'Let us keep the old version'? Not one.

[ 302]

*οἷος δόμος Ἀλκινόοιο*

*ἥρωος. ἀλλ' ὅπότε άν σε δόμοι κεκύθωσι καί αὐλή.*

The MSS. unanimously read *ἥρωος*, but editors, with equal unanimity, prefer to adopt the gen. from Eustathius. Rightly, I should say, if they will refrain from trying to make us believe, or to make believe, that *ἥρωος* can be scanned as a dactyl or as a spondee. *ἥρωος* is — — ∪ and cannot be scanned here at all.

It is curious that no editor has ever remarked on the absurd pomposity of the word here, unredeemed by any mitigating circumstances. What has happened is merely this. The word has strayed from its proper position, not unnaturally attracted to the immediate neighbourhood of *Ἀλκινόοιο*, to whom of course it refers.

Let us restore the original order and, incidentally, the punctuation, thus:—

*οἷος δόμος Ἀλκινόοιο.*

*ἀλλ' ὅπόθ' ἥρώς σε δόμοι κεκύθωσι καί αὐλή,*

(ὅτε χ' vice ὅπόθ').

For the position of ἥρωος, which has a slight, but only a slight, emphasis here, see note on α 37. But why does she use the word at all? The reason is that πατρός is scarcely available, partly because she has already used it several times in this speech, mainly because it would make an undesirable contrast with the μητέρ' ἐμήν following. There remain the pronouns κείνου and τούτου, one of which is distant and both discourteous. I submit that no objection can be raised to the use of ἥρωος where I have placed it. *There* it is merely a courteous and complimentary reference justified by Homeric usage. At the beginning of the line, which is also the end of the sentence, doubly emphasized it possesses a tone of empty boastfulness and vulgarity, which as little belongs to the princess as the impossible scansion to the poet. We may safely acquit them both.

[ 329] αὐτῇ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα  
πατροκασίγνητον· ὃ δ' ἐπιζαφελῶς μενέαινε—.

The difficulty is that she does appear, γ. η 19 f. Consequently, ll. 328-31 are condemned as later additions by Knight, Nitzsch, Ludwig, &c. I would suggest for αὐτῇ, which can hardly be right here, as the emphasis is meaningless, that αὐτῇ should be read meaning 'in her proper person', i. e. without disguise. She appeared παρθενικῇ εἰκυῖα νεήνιδι (η 20). There seems no impossibility in such a contrast, as we have the well-known (A 4) αὐτοὺς δέ referring to the actual bodies in contrast to the spirits of slain men. The two verses would then read, with some further improvement (γ. on ν 33), thus:—

αὐτῇ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα  
πατροκασίγνητον ὄν· ὃ δὲ ζαφελῶς μενέαινε—.

## BOOK VII (η).

η 5] οἳ ῥ' ὑπ' ἀπήνης  
ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερον εἴσω.

Originally, even here, in spite of appearances, the hiatus was in all probability non-existent; the pronoun *φοι* with elision seems, as usage elsewhere indicates, to have been omitted twice in a line and a half, once with, and once without, compensation. Read:—

οἳ ῥ' ὑπ' ἀπήνης  
ἡμιόνους ἔλυνον ἐσθῆτά τε ῥ' ἔσφερον εἴσω.

A sufficient parallel may be found with a less evanescent pronoun in δ 364 :—

εἰ μή τίς με θεῶν ὀλοφύρατο καί μ' ἐσώσσε,

or with a dative *commodi*, as in our passage, take δ 765 :—

τῶν νῦν μοι μῆσαι, καί μοι φίλον νῦα σώσον, cf. δ 736-7.

Passages like this, for which the true remedy is not at once apparent, are largely responsible for the doctrine of *hiatus licitus*.

η 10] Ἀλκινόω δ' αὐτὴν γέρας ἔξελον,—

Read αὐτῇ for αὐτὴν, allowing the emphasis to fall on the really, though of course only momentarily, prominent personality, as the words that follow sufficiently show :—

οὐνεκα πᾶσι

Φαίηκεσσι ἄνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν.

η 18] ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἑρανήν,

So also with similar hiatus :—

ζ 110 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι—.

κ 275 ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσοντας—.

But let us compare with these the following :—

Κ 365 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι—.

Α 181 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ὑπὸ πτόλιν αἰπύ τε τείχος—.

Ψ 773 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαίξεσθαι ἀέθλον—.

δ 514 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶων ὄρος αἰπύ—.

ι 378 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν—.

It is surely impossible to maintain the hiatus with ἀρα except under the perverse assumption that τάχα is the real intruder, having been brought in to remedy the primitive hiatus, an assumption happily confuted in this case by such passages as :—

Ζ 52 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν—.

ν 393 οἷον δὴ τάχ' ἔμελλε θεὰ καὶ καρτερὸς ἀνὴρ—.

φ 418 κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πευρήσεσθαι.

So too B 724, ρ 412, Hymn. Herm. 15, even if the natural affinity, as it may be termed, of τάχα to ἔμελλον with the future infin. were not of itself sufficiently convincing.

η 62] Ναυσίθοον μεγάλθυμον, ὅς ἐν Φαίηξιν ἄνασσε·

Here we have a modernization which may, I think, be clearly proved; the motive for introducing it apparently is merely to avoid the obsolete use of the article as a relative. Furthermore, if this be so, we have a distinct indication of

the partial and local character of the correction of the antique text. There has not been any systematic attempt to eliminate  $\delta$  as a relative everywhere. Let no one dream of such a deliberate project. One passage allows more easily than another an approximation to everyday usage. There the supposed improvement is made and there only. Modernization in the language of mechanics proceeds along, and (we may say) only on, the lines of least resistance.

The original here I have no hesitation in saying ran thus:—

Ναυσίθοον μεγάθυμον, δ Φαίηκεσσι δάσσε

Here we have the proof. In the first place the dat. Φαίηξι stands unique. Elsewhere Φαίηκεσσι is always read. The instances are fairly numerous ε 386, ζ 241, 270, η 11, θ 21, 96, 201, 386, 535, 557, λ 349:—

ζῶδες Φαίηκεσσι φιληρέτμοισι δάσσω.

ν 36, 204, 302.

In the next place the preposition *ἐν* confirms the argument from Φαίηξι. The usage of *ἐν* with δάσσω, when examined, quite fails to support the present passage. We have:—

λ 275 ἐν Θήβῃ πολυηράτῃ . . . Καδμείων ἦρασσε

284 ὅς ποτ' ἐν Ὀρχομανῶ Μινναίῃ ἱφι δάσσωσεν

Π 572 ὅς ῥ' ἐν Βουδαίῃ ἐν ναιομένην ἦρασσε—.

ω 26 οὔνεκα πολλοῖσιν τε καὶ ἱφθίμοισι δάσσωσες

δήμῳ ἐνι Τρώων—.

Clearly these stand on a different footing. Still η 62 has one friend in adversity:—

τ 110 ἀνδράσιν ἐν πολλοῖσι καὶ ἱφθίμοισι δάσσωσιν—,

not, however, one much to be depended upon, for ω 26 shows that the reading should be:—

ἀνδράσι πολλοῖσιν τε καὶ ἱφθίμοισι δάσσωσιν.

Usage then fails to defend the preposition in our line (η 62), and all that can be said in its favour is, firstly, that in the abstract it does not appear unnatural or forced—not a very convincing argument I imagine; secondly, the occasional use of *μετά* after δάσσω gives a sort of analogical support to *ἐν*, cf. η 23:—

Ἀλκινόου, ὅς τοῖσδε μετ' ἀνθρώποισι δάσσωσι;

Δ 61 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισι δάσσωσις (= Σ 366).

Ξ 94 τοσσοῦδ' ὅσσοισιν σὺ μετ' Ἀργείοισι δάσσωσις

Ψ 471 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισι ἀνάσσει,

A 252 μετὰ δὲ τριτάτοις ἀνασσει.

Even this ray of protection fades away, if we consider that in every instance, with the possible exception of A 252 where the sense is apparently different, μετὰ may be merely the corruption of an original μέγα, which has the support of the synonymous ἴφι with ἀνάσσω and of the use of μέγα in such passages as:—

λ 485 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσι.—

A 78, K 32, Π 172, ο 274, α 276, &c.

It follows that Bentley's emendation of T 124 cannot be accepted, and the line must be condemned as a later addition to the passage.

In Hymn. Aphr. 196, σοὶ δ' ἔσται φίλος υἱὸς δς ἐν Τρώεσσι ἀνάξει the slight correction δ κεν for δς ἐν would be sufficient, ἀνάξει being the old form of the aor. subj. which afterwards became ἀνάξη.

η 67] καί μιν ἔτιω' ὥς οὗ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὄσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσι οἶκον ἔχουσιν.  
 ὥς κείνη περὶ κῆρι τετίμμηται τε καὶ ἔστιν  
 ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο  
 καὶ λαῶν, οἳ μὲν βα θεὸν ὥς εἰσπορόωντες  
 δειδέχεται μύθοισιν, ὅτε στείχησ' ἀνὰ ἄστυ.

There can be no doubt that Nauck is right in describing the concluding words of l. 69, τε καὶ ἔστιν, as corrupt, 'verba vitiosa.' Even in these days, when many scholars cling stoutly but helplessly to a tradition obviously debased by modernization in many places, few or none would be hardy enough to maintain that the words, as they stand, ever proceeded from the lips of Homer. Yet it does not follow, because there is a corruption of limited extent in one line, a glaringly manifest corruption if you will, that the whole passage or any considerable portion of it is to be condemned as an interpolation and eliminated from the text.

This summary procedure, largely indulged in by Zenodotus and by no means eschewed by Aristarchus, is very facile in application and has consequently been freely used, or in other words, abused. So here the whole passage, ll. 69-74, is condemned by P. Knight, as having been forged 'prava sedulitate

diversorum rhapsodorum'. But while hasty rejection is to be deprecated, we ought no less to be on our guard against that other extreme of blind credulity, which prompts us to take the words as we find them and make the best of them, however bad that best may be.

Here, if we rely on the resources of exegesis, we may take our choice between three alternatives. (1) We may understand *τιμήσσα* with *ἔστιν* from the previous *τετίμηται*. This method, a fairly popular one, is Nitzsch's, and is backed by a similar expression found in Propertius, truly a rare authority for Homeric language. He writes, 2, 13, 38:—

Nec minus haec nostri notescet fama sepulcri,

Quam fuerant Phthii busta cruenta viri,

where *fuerant* clearly is equivalent to *nota fuerant*. But little admirable as is the expression of the Latin poet, it falls very far short of the lame imbecility of what Homer is supposed to have adventured. *Nota fuerant* is not identical in time with *notescet*, nor are the two verbs in the same clause, whereas *τετίμηται*, 'is now in a state of honour,' is, according to Homeric usage, absolutely synonymous with the postulated *τιμήσσά ἔστιν*, and they both stand coordinately in the same sentence, as closely combined as any two verbs can be. The truth is, this first method proceeds from, and altogether depends upon, a misapprehension of the meaning of the Homeric perfect, v. Monro H. G. § 28. The words of C. T. Damm (*Lex. Hom.*) are amusingly illustrative of this error. After paraphrasing thus '*sicut illa maxime ex animo honorata inque pretio habita est et etiamnum habetur*', he goes on with confident but misplaced worldly wisdom to libel his married contemporaries in these terms, '*nam saepe uxores primis mensibus vel annis carae fuerunt, at nunc non sunt adhuc.*' The second course (2) would be to supply *περί κῆρι* with *ἔστιν*; but as such an expression is altogether unparalleled in Homer, and no one could say what it would mean or whether it would mean anything at all, we may put it aside respectfully but firmly. Lastly (3) it is suggested that *περί ἔστιν* may mean 'she excels', which it frequently does when the particular point of excellence is defined, as for instance by *νόον* or *μάχεσθαι*. But, however admissible elsewhere, here such a parenthetical remark, breaking the construction of *τετίμηται*

with *ἐκ τε φίλων παιδων κτλ.*, would surely be little less than intolerable.

Clearly then in this passage, if anywhere in Homer, there is room for an emendation, provided it be possible to find one, which would give a reasonably good sense without deviating too far from the tradition. Bothe conjectured *τοκάδεσσιν*, which certainly in form approximates very closely to the vulgate, but in meaning is less satisfactory: we can only hope he was oblivious for the moment of the real sense of *τοκάδες* (v. ξ 16). Van Leeuwen and da Costa read *τεκέσσιν* with the fatal necessity of deleting l. 70 and changing *λαῶν* in l. 71 to *λαοῖς*. Hartman (Epist. Crit. 1896) has by a happy instinct suggested *γεράεσσι*, but fails to carry conviction, because he considers that the hopelessly incompatible *κῆρι* must be maintained:—

*ὥς κείνη περὶ κῆρι τετίμῃται γεράεσσιν.*

The original form of the line seems to have been practically preserved for us in a passage which apparently has escaped the notice of Hartman, Hesiod Theogon. 449:—

*πᾶσι μετ' ἀθανάτοισι τετίμῃται γεράεσσιν.*

From this we may restore to Homer with tolerable certainty and with manifest advantage:—

*ὥς κείνη περὶ πᾶσι τετίμῃται γεράεσσιν*

‘So she is graced beyond others with all marks of honour.’

The absolute difference between *τεκαίεστιν* and *γεραεσσιν* in Greek uncials is not very great; and although *γεράεσσι* does not happen to be found in Homer, yet in face of *τεράεσσι*, *δεπάεσσι*, &c., it would be absurdly fastidious to question its validity. However, I am inclined to trace the corruption not so much to the confusion of similar letters as to the fortuitous substitution of the word *κῆρι* for *πᾶσι* earlier in the line. The rhapsodists, one and all, were familiar with:—

ε 36 *οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,*

τ 280 *οἳ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο* (= ψ 339),

Δ 46 *τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή,*

also N 430 *περὶ κῆρι φίλησε*, ο 245 *περὶ κῆρι φίλει*, Ω 61, 423 *περὶ κῆρι φίλος*, so that not only is *περὶ κῆρι* a frequent combination, but it is found often enough in conjunction with the verb *τιμάω*. The force of association then would almost inevitably cause *κῆρι* to be introduced into our line as a variant instead



of *πᾶσι*. In the struggle for possession *κῆρι* would have the outside help of the parallel passages above quoted, which would seem decisive; but in order that *κῆρι* might reign without a rival with absolute security of tenure, it was inevitable that *γεράεσσιν* should suffer extinction, as it has done; for the two datives are clearly at irreconcilable odds, whatever may be said by those who forget that complicated subtleties of expression are quite foreign to Homer and his age, and belong essentially to a time when language had become, what it certainly was not in early epic poetry, the object as well as the instrument of thought.

In l. 70 *ἐκ τ' αὐτοῦ Ἀλκινόοιο* cannot be read *ἐκ τ' αὐτοῖ' Ἀλκινόοιο* with van Leeuwen and da Costa, curiously oblivious for the nonce of hiatus licitus with *αὐτόο*. There is no trustworthy example of a gen. in -οιο with its penultimate syllable long in thesis. The form is apparently only admitted when this syllable stands in arsis. Hence the arrangement *αὐτοῦ τ' ἐξ Ἀλκινόοιο* alone is metrical. But that the original is so recovered is more, I think, than can rightly be assumed. It may well, or even better, have run thus:—

*ἐκ τε φίλων παίδων ἐκ τ' ἀνέρος Ἀλκινόοιο.*

η 89] *ἀργύρεοι δὲ σταθμοὶ ἐν οὐδῷ χαλκῆς ἔσταν,*

So Ludwich. The MSS. read with a fine disregard of scansion:—

*ἀργύρεοι δὲ σταθμοὶ ἐν χαλκῆς ἔστασαν οὐδῷ,*

*ἔστασαν* being given by all but two. Generally editors have followed the lead of Barnes, who in one of his unhappier moments read:—

*σταθμοὶ δ' ἀργύρεοι ἐν χαλκῆς ἔστασαν οὐδῷ.*

Ludwich certainly has shown better judgement by leaving the opening words in the order given by tradition and making the necessary transposition at the other extremity of the line. *ἔσταν* has not much to justify its introduction save the necessity of the case and the breathing on *ἔστασαν*. Unfortunately, the aor. here is totally unsuitable: the imperfect is really inevitable. Now it is quite possible for *ἔστασαν* to be developed from *ἔσταν*; but it is at least equally possible that it owes its origin to a primitive *εσταν*. Consequently, we might venture to read:—

*ἀργύρεοι δὲ σταθμοὶ ἐν οὐδῷ χαλκῆς ἦσταν*

For ἤστην v. E 10. The duality of door-posts goes without saying.

η 125]

πάροιθε δέ τ' ὀμφακές εἰσιν

ἀνθος ἀφιεῖσαι, ἕτεροι δ' ὑποπερκάουσιν.

Possibly this should be read and punctuated thus:—

πάροιθε δέ τ' ὀμφακές εἰσιν

ἀνθος ἀφιεῖω' αἶ γ', ἕτεροι δ' ὑποπερκάουσιν.

Compare © 457-8. The lines, however, occur in a doubtful passage, 103-31, and there can be no restoration of later work, which, whatever its merits may be, has never possessed the genuine metrical quality of the Homeric epic.

η 130]

ἡ δ' ἐτέρωθεν ὑπ' αἰλῆς οὐδὸν ἔστι

πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.

The lengthening of the final syllable of ὑψηλόν is attributed to the joint efforts of the metrical arsis and the stop that follows. The subjoined passages however:—

K 428 πρὸς μὲν ἄλδς Κἄρες καὶ Παῖονες ἀγκυλότοξοι.—

430 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι.—

O 669 μάλα δέ σφι φόως γένητ' ἀμφοτέρωθεν,

ἡμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο.

X 198 αὐτὸς δὲ περὶ πτόλιος πέτετ' αἰεὶ.

φ 347 οὐθ' ὅσσοι νήσοισι πρὸς Ἥλιδος ἱπποβότοιο

embolden me to suggest that the verse here in question was originally independent of either arsis or comma, and began with unexceptionable metre thus:—

· πρὸς δόμον ὑψηλοῦ,

'in the direction of the lofty house,' practically 'near to the lofty house'. See also the Note on ρ 206.

But over and above this easy emendation the passage deserves a little further consideration. The accepted interpretation is that the second spring flows beneath the court-yard wall, issues again in the centre of the court-yard and forms a piece of ornamental water there. Afterwards, of course, though nothing is said about this, it must find an outlet by another passage beneath the ἔρκος αἰλῆς, perhaps going first right under the house and so affording a specially convenient domestic water-supply.

My impression is that the above view is hardly warranted even by the text as it stands, certainly not by the text as

emended, and is in fact inadmissible, firstly, because the fashion of forming artificial ponds, so much followed in later days, is scarcely likely to have been in vogue in primitive times, secondly, because under this arrangement the Phaeacians at large, who were presumably pretty numerous, actually took their water from a point in the stream above where the royal household derived their supply—certainly a bad sanitary scheme for the king and his family—but mainly because a far simpler explanation of the passage is attainable. I would render it thus:—‘but the second spring flows the opposite way *right up* to the threshold of the outer court near to (in the direction of) the lofty house, and from hence the citizens used to draw water.’ The stream, as I understand the case, flowed outside the οὐδὸν αὐλῆς, close up to it, but not necessarily or by any means underneath it. Similarly the Greek host came ἐπὶ Ἴλιον; but this conveys no implication that they drove mines beneath the town. On this hypothesis the water would be taken by all from the same point, the οὐδὸς αὐλῆς, though possibly the king’s servants would take their supply a couple of yards higher up. But that is immaterial.

Bekker proposed to read ὑδρεύουσι πολῖται: the imperfect, however, seems quite defensible here even in the midst of the present tenses, because the fact mentioned is not part and parcel of the scene described and placed as it were before our eyes, but is obviously based upon subsequent information or observation. Moreover, as I have elsewhere maintained (Journ. Phil. xxv p. 314 f.), πολῖται was probably originally πολιῖται (cf. πτολίεθρον), and the whole line stood thus:—

πρὸς δόμον ὑψηλοῦ, ὅθεν ὑδρεον πολιῖται.<sup>1</sup>

<sup>1</sup> I really cannot agree with Dr. Leaf (X 429) that πολιῖτης is less archaic than πολῖτης. Analogy is pre-Epic, while πρεσβύτης is not Homeric, and δδῖτης is usually stated to be formed from δδῖς + εἰμι, ‘way-farer.’

Πολῖτης, as a propername, is undoubtedly a difficulty. But is it certain that the name means ‘citizen’ at all? It would be very surprising that a son of Priam should bear a name apparently taken directly from the nomenclature of the French Revolution. I suggest that Πολῖτης is from πολίς, and means one who effects the momentous change referred to in T 216:—

ἐπεὶ οὐκ ἔω Ἴλιος ἱρή

ἐν πεδίῳ πεπόλιστο—

If so, Πολῖτης and πολιῖτης might be totally different terms in the early epic, and my argument be considerably strengthened.

I cannot think that Naber's conjecture πρὸς θόλον ὑψηλὴν (cf. χ 442) deserves any credit beyond that of verbal ingenuity. The reasons already given against the ordinary interpretation tell equally against the acceptance of this novelty.

η 134] αὐτὰρ ἐπεὶ δὴ πάντα ἐφ' ἠγήσατο θυμῷ (= ε 76),

ο 132 δεξάμενος, καὶ πάντα ἐφ' ἠγήσατο θυμῷ

In these passages the possessive pronoun is entirely without emphasis. It might fairly be given as an example of what is meant by a redundancy. Still, I would not on this ground merely, even with the hiatus to boot—for notwithstanding the opinion of some scholars there is a real hiatus, licitus or otherwise, in each of these lines—pronounce sentence against the validity of ἐφ' except for the positive argument from the usage of the verb, *θηέομαι*, which makes it morally certain that the true reading in these passages is:—

πάντα ἰδὼν ἠγήσατο θυμῷ.

No other conclusion is admissible in face of:—

θ 17 ἀγρομέων· πολλοὶ δ' ἄρ' ἐθηήσαντο ἰδόντες  
νῖον Λαέρταο—.

ε 74 θηήσαιο ἰδών—.

ρ 315 αἰψά κε θηήσαιο ἰδὼν ταχυτήτα καὶ ἀλκήν.

and last but not least in cogency:—

ω 90 ἀλλά κε κείνα μάλιστα ἰδὼν θηήσαιο θυμῷ.

Apparently the later Greeks thought a needless pronoun less to be deprecated than a tautological participle. They forgot, or did not care to remember, that the tautology was solely due to the accidental variation of modern from primitive usage.

η 143] καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.

In this line we have a time-honoured error, which might surely without offence be relegated to the limbo of detected impostures. The true reading is:—

χύτ' ἀθέσφατος ἀήρ

and the following passages bear strong, I think convincing, testimony to the fact:—

Γ 4 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,

Κ 6 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἡὲ χάλαζαν—.

η 273 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα—.

λ 373 νύξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη—.

ο 392 ἦμενος· αἶδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὐδειν,

λ 61 δσέ με δαίμονος αἶσα κακή καὶ ἀθέσφατος οἶνος

ν 244 ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος—

ν 211 νῦν δ' αἱ μὲν γίγονται ἀθέσφατοι (sc. βόες),

Hymn. Apoll. 298

ἀμφὶ δὲ νῆον ἔνασσαν ἀθέσφατα φύλ' ἀνθρώπων—

Hes. Op. 660

Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον αἰδεῖν.

Let me observe in passing, that in λ 61 the original was in all probability not ἀθέσφατος οἶνος, but ἀθέσφατος ὕμνος, a soft impeachment, to which Elpenor, for there is a good deal of human nature even in ghosts, would plead guilty more readily than to the vulgate, even if the digamma did not stand in the way of the latter's genuineness.

With regard to ἀθέσφατος, the meaning given in Apoll. Lex. 13, 5: πολύν, οἶον οὐδ' ἂν θεὸς φάρισκεν διὰ τὸ πλῆθος, is undoubtedly in the main correct, whether θεός enters into the composition of the word or not. The nouns to which this adjective is applied agree only in possessing quantity or volume that passes description. They indicate something indefinitely large or copious. An epithet of this kind is obviously given with full propriety to the pouring rain, the vast sea, the long night, &c. On the other hand, no description of the impenetrable mist that enshrouded Odysseus as he entered the Phaeacian king's palace could be more absurdly ridiculous than to say that it was 'describably large', the converse of ἀθέσφατος, whether the describer be a god or any one else. Clearly the ἀήρ, the mist, is ἀθέσφατος in the same way as is the δμβρος of Γ 4. It is copious and indefinable, all the more so, because it is invisible. If θέσφατος could be supported by an array of passages such as ἀθέσφατος has at call, the case would be materially altered; but it so happens that our passage stands absolutely alone to vouch for the word as either the converse or, if any one cares so to regard it, the equivalent of ἀθέσφατος. Elsewhere θέσφατον is either a noun substantive, 'an oracle,' or means 'declared by heaven', v. Θ 477, δ 561, κ 473, Hymn. Herm. 534.

The only plausible consideration in favour of maintaining θέσφατος here is that the ancients would never have sacrificed ἀθέσφατος to save a common elision such as the ο of χύτρο. But here again I must recur to my argument that the words

would probably be written in very early times, as in Latin, without mark of elision, *χ'το δθέσφατος*, and consequently it is merely the wrong vowel that happens to have suffered extinction. *δθέσφατος* was made the victim, not only because it produced the rare trochaic caesura of the fourth foot, but because it had passed out of familiar speech, the only efficient safeguard of language in ancient times. Luckily the other sufficiently numerous examples of *δθέσφατος* were not imperilled in a similar way, and have therefore been enabled to preserve their pristine integrity. Here the MSS. without exception, so far as I am aware, present *θέσφατος*; but 'twould be a topsy-turvy world, my masters, if the combined evidence of eight unquestioned passages were insufficient to overrule a nonsensical unanimity in one.

Earlier in our line *αὐτοῖο*, 'from himself,' seems needlessly emphatic. This emphasis may perhaps not lack defenders; but most probably the original reading, subsequently altered by a modernizing hand, was *ἀπὸ τοῖο*. It is true the gen. may stand after *πάλιν* without a preposition, as in Σ 138, Υ 439: but its presence is clearly admissible, as may be seen from Φ 593 *πάλιν δ' ἀπὸ χαλκὸς ἄρουσε | βλημένον*. One MS. Vind. 50 supports *ἐκ τοῖο*, so that there is not entire unanimity for the vulgate.

η 164]

*οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικραύνῃ  
σπείσομεν,*

*κρῆσαι* is a remarkable importation. We have to come down to the middle of the fifth century B.C. before we meet another example, in the Ionic of Hippocrates to wit (γ. 254 (Littré)). Happily the Homeric form is placed beyond question. We have γ 390, ε 93 *κίρασσε*, κ 362 *κεράσασα*, Θ 189 *ἐγκεράσασα*, γ 393, σ 423 *κεράσασατο*, η 179, ν 50 *κερασσάμενος*.

Obviously the fact that *ἐπικεράσαι* fails to satisfy the metre has led to the introduction of *ἐπικρῆσαι*, which had the essential recommendation of belonging to a living dialect. It may well have been preferred even to *ἐγκεράσαι* because of a later reluctance to allow two prepositions in a compound verb.

Still I cannot think that *ἐγκεράσαι* would suffice here, for, as may be seen from η 179, ν 50, σ 423, the middle is quite

legitimate (see also Note on ζ 82 f.). Therefore I propose to read our line thus:—

οἶνον ἐπεγκεράσασθ', ἵνα καὶ Δί᾽ ἑρπικεραύνῃ  
σπείσομεν—.

η 193] πομπῇ ὑφ' ἡμετέρῃ ἣν πατρίδα γαίαν ἴκηται

The prep. might be eliminated by reading ἡμετέρῃ πομπῇ. That it is needless appears from ε 32. The validity of the dactyl πομπῇ ὑφ' may also be doubted, cf. ι 35 (Note).

η 196] πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι

Evidently τὸν is not required here, as it is in the line which apparently has caused its introduction, α 210:—

πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι,

The remedies proposed are πρὶν γε ἐῆς, once supposed to be metrical, πρὶν γ' ἐτι ἧς (van Herwerden), πρὶν γέ ἐ ἧς (Bekker). I venture to think πρὶν γ' ἐπὶ ἧς more probable. The repetition of the preposition is archaic and Homeric, though the contrary has been sometimes rashly asserted.

η 204] εἰ δ' ἄρα τις καὶ μῶνος ἰὼν ξύμβληται ὁδίτης.

For ξύμβληται with its peculiar accentuation (προπαροξύτονον Schol. P) Bekker and Cobet would read ξυμβλήται, and if the contracted form of the word is to be admitted at all, the circumflex accent is undoubtedly correct, v. Monro, H. G. § 88.

Nauck's idea that ξύμβληται is indicative, ξυμβλήται being subjunctive, is altogether untenable. The Homeric aor. ἐβλήμην, parallel with ἐλύμην, ἐδέγμην, ἐλέγμην, ἐφθίμην, may of course appear in the 3rd per. sing. as ἔβλητο or βλήτο, but to suppose that βέβλημαι may make βλήται as well as βέβληται is not merely questionable, but is destructive of all rational accidence.

Dr. Monro (loc. cit.) would defend ξύμβληται as an encroachment of the common thematic type, at the same time admitting a doubt whether the change reaches back to the earliest form of the text of Homer. But evidently this defence is only one remove from a severe blow to the impugned form; for it is this very encroachment of later types which has debased the Homeric text and dotted it with modernizations, which have in the present century served as pegs on which to hang disquisitions intended to prove that the poems as a whole are only sham antique, the work of a cultivated age vainly trying to imagine a remote and

indeed never actually existent anterior stage of civilization. The true form of the subjunctive of *εβλήμην* is *βλήεται*, as appears from :—

ρ 471 ὀππότ' ἀνὴρ περὶ ὁλοῖ μαχεύμενος κτεάτεσσι  
βλήεται, ἢ περὶ βουσὶν ἢ ἀργεννῆς δόεσσι.

In Y 335 *ξυμβλήεαι* has been rightly restored for *ξυμβλήσεαι* by Cobet. Similarly we find *φθίεται* (Y 173), *φθιώμεσθα* (Ξ 87). Hence we should read in our passage, not *ξύμβληται* with ancient grammarians, who from simple ignorance used the linguistic types of their own day as standards to determine ancient epic forms, whenever the metre would allow them to do so, nor yet *ξυμβλήται*, a doubtful contraction of little authority and less probability, but the simple uncontracted and unquestionable *βλήεται* with elision thus :—

*ξύμβληθ' ὀδίτης.*

It is very satisfactory to find this reading already adopted in the text by the Leyden editors, van Leeuwen and da Costa, who have also, it appears, in two other passages, β 368 and γ 255, anticipated my suggestions.

η 270] ἢ γὰρ ἔμελλον ἔτι ξυνέσσεσθαι διζύ—.

Probably διζύ—ἔμελλον, cf. Note on ζ 60 and ρ 504.

η 275] αὐτὰρ ἐγὼ γε

*νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ—.*

For τόδε Bekker reads μέγα, and is probably right as the line seems to have been subjected in more respects than one to the influence of ε 409 :—

*Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐπέρασσα.*

Clearly it is only this *διατμήξας ἐπέρασσα* that we have to thank for *διέτμαγον* here. There is no other warrant for *διέτμαγον* so far as the meaning is concerned : in form it is really entirely without excuse. It is not so much a false archaism as a barbarous solecism. This may be seen certainly enough from :—

A 531 τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἢ μὲν ἔπειτα—.(= ν 439)

H 302 ἦδ' αὐτ' ἐν φιλότῳ διέτμαγεν ἀρθμήσαντε.

M 461 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη—.

Π 354 ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες—.

374 πάσας πλήσαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν· ἤψι δ' ἄελλα—.

where we have merely the alternative form of (δι)ετμάγησαν from the passive aor. ἐτμάγην. Consequently, if the poet had wished to



use the verb at all in our line, he might easily have said without any straining of usage :—

αὐτὰρ ἔμοιγε

νηχομένην τόδε λαῖτμα διετμήγη,

This, however, it is pretty clear he did not say, or some trace of it would have come down to us, and it is still clearer that he did not say, and could not have said, what the tradition gives us, viz. διέτμαγον, a form elsewhere not to be met with in all Greek literature.

As I have already said the meaning which must be given to this verb here, *I crossed*, depends upon the expression found in ε 409 διετμήξας ἐπέρασσα. But it is one thing to use this participle in subordination to and controlled by ἐπέρασσα, to express very nearly the sense of our phrase, ‘by a short cut,’ ‘as the crow flies,’ or in American ‘taking a bee-line’, and quite another thing to change the participle into the indicative mood and to employ it as by itself equivalent to both verb and participle together. I doubt very much the possibility of saying, even though there would then be no formal eccentricity, such as now confronts us :—

νηχόμενος τόδε λαῖτμα διέτμηξ', ὄφρα με γαίῃ—.

So far then as the exposure of the corrupt character of the vulgate is concerned we are upon sure ground, and such an examination of the Homeric text has a real value, even though it may not result in the recovery of the true reading in every instance or in the majority of instances. No one has a right to demand or expect so much from researches of this kind. So here it is only possible to hazard the conjecture, still based upon the illuminating ε 409, that the original was :—

αὐτὰρ ἐγὼ γε

νηχόμενος μέγα λαῖτμα διεκπέρασ', ὄφρα με γαίῃ—.

Compare ε 174 περάαν μέγα λαῖτμα θαλάσσης. ἐπέρασσα, though necessarily admissible as well as ἐπέρασσα, has not actually been preserved in the sense of ‘I traversed’, though we have πέρασαν ο 428 and περάσειε ξ 297 meaning ‘transported’ or ‘sold’. This fact alone would to some extent explain the disappearance of πέρασ(ε) here, and it seems to me most probable that this is the true account of the matter, though I cannot deny the possibility of some other verb having been the original occupier of

the place now usurped by the intrusive *διέτμαγον*. Other metrical equivalents that suggest themselves, such as *διήλυθον*, *διέδραμον*, *διέξιον* (*διέξη*), *διήρεσσ'* have little to recommend them otherwise.

η 321] *εἰ περ καὶ μάλα πολλὸν ἑκαστέρω ἔστ' Εὐβοίης*,—

Bentley's suggestion *πολλά* is improbable, *πολύ* (τ 387) would be preferable; but in view of Hymn. Dion. 29:—

*ἦ ἐς Ὑπερβορέους ἢ ἑκαστέρω· ἐς δὲ τελευτήν,*

a spurious addition, which supplies a source from which *ἑκαστέρω* may have been derived, it would seem quite possible that we have to deal with a gloss on the more usual word *ἀπόπροθεν*, cf. η 244:—

*Ὀγγυγὴ τις νήσος ἀπόπροθεν εἰν ἀλλὶ κείμεται*.—

But if so, a further change would be necessary, and the line must have run thus:—

*εἰ περ καὶ πολὺ μᾶλλον ἀπόπροθεν ἔστ' Εὐβοίης*.

It may be noticed that *μάλα πολλὸν ἀπόπροθεν* occurs twice Ψ 832 and δ 811. There is no additional instance of *ἑκαστέρω*, though *ἑκαστάτω* occurs once, K 113, in a book which is not always a very safe authority for diction: *ἀπόπροθεν* eight times, and *ἀπόπροθεν* six.

## BOOK VIII (θ).

θ 12] *εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθῃσθε*,—

If we compare with the above:—

ν 362 *εἰς ἀγορὴν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ εἰσκει*

θ 42 *ἔρχεσθ', ὄφρα ξείνον ἐνὶ μεγάροισι φιλέωμεν*

κ 562 *φάσθε νῦ που οἰκόνδε φίλην ἐς πατρίδα γαίαν*

*ἔρχεσθ' ἄλλην δ' ἡμιν ὁδὸν τεκμήρατο Κίρκη*.—

there is a strong presumption that the hiatus here is no more correct than it was in η 164 (ν. Note); that in fact the true reading is, as these passages suggest:—

*εἰς ἀγορὴν ἔρχεσθ', ὄφρα ξείνοιο πύθῃσθε*.

θ 64] *ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδέϊαν αἰοδὴν*,—

ι 210 *χεῦ', ὀδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδῶδει*.

As these two passages in conjunction with the probably spurious ν 80 are supposed to demonstrate the impossibility of restoring the digamma of *ῥηδύς* in Homer, v. Hoffmann Qu. H. § III, it may be of advantage to take the two lines

as a test case and to show that, intractable as they appear, they do not by any means make it an inevitable necessity that we should accept the doctrine that Homer considered himself at liberty to use either *ἡδύς* or *ἡδύς*, as fancy or convenience might prompt.

Let us first deal with θ 64, for if the problem can be solved there, our second instance, ι 210, will be found to present little difficulty. Now unless we are going to suppose that the poet meant to intimate by this particular licence that the Muse in an excess of wanton cruelty—he says she did it all out of love, τὸν περὶ Μοῦσ' ἐφίλησε,—deprived poor Demodocus not only of his eyes but of his *fs*, and so converted him into the ancient equivalent of those modern poets who adopt the dialect of the slums or the barrack-yard, I see no reason why we should not restore the line thus:—

ὀφθαλμῷ μὲν ἄμερσε, δίδου δ' ἄρα ἡδὺν δαιδῆν. [Cf. N 340.]

The facility with which ι 210 follows suit is a point in favour of this change:—

χεῦ', ὀδμή δ' ἄρα ἡδὺς ἀπὸ κρητῆρος δῶδαι,

nor in this last case can I count the removal of the so-called hiatus licitus as anything but an additional recommendation.

Clearly such an expression as *ἡδὺν δαιδῆν* would seem to the later Greek in the interests of elementary grammar to call for the simple correction δ' ἡδεῖαν, which if it had been equally simple would doubtless have been with equal readiness applied to the line which may still be quoted in support of the apparently anomalous concord:—

μ 369 καὶ τότε με κνίσσης ἀμφήλυθε ἡδὺς ἀντμή.

Compare also ζ 122 θῆλυς ἀντή, T 97 θῆλυς ἰούσα, ε 467 θῆλυς ἑέρση, δ 442 ὀλοώτατος ὀδμή, 406 πικρὸν—ὀδμήν, K 27 πουλὺν ἐφ' ὑγρῆν &c. It is indeed rather strange that the distinctively feminine forms of this adjective (*ἡδεῖα*, *ἡδεῖαν*) depend for their validity in Homer solely on these two lines (θ 64, ι 210) and the doubtful © 550, which belongs to a passage found in none of the MSS., but introduced by Barnes from the probably spurious Platonic dialogue, *Alcib.* II. 149 D, where it might well have been allowed to rest. This consideration may serve at any rate to diminish the natural regret we might otherwise feel at parting with *ἡδεῖα* (-αν) here.

In this connexion it is by no means difficult to discern the nature and cause of the remarkable reading found:—

Ο 71 Ἴλιον αἰπὺ ἔλωσιν.

The lost fem. αἰπύν, found in Harl. Mor., should certainly be restored, nor need we hesitate to read αἰπύν for αἰπὴν in θ 516. So also in Π 766 οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην, Nauck's correction βήσσησι βαθύν may be safely accepted. There is little to recommend the curious compromise βαθέην. Hes. Theog. 39 for ἡδεῖα· γελᾷ we may restore ἡδύς· γελάει.

For μὲν—δ' ἄρα in θ 64 reference may be made to Α 426, Α 308, Β 426, Γ 8 &c.; but to support δ' ἄρα in ε 210 by any quotations would surely be a work of supreme supererogation.

θ 67] καὶ δ' ἐκ πασσαλόφι κρέμασεν —.

Here and θ 105 the archaic genitive πασσαλόο may be restored, cf. ε 59 (Note). So also in Ω 268.

θ 100] νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθώμεν

For πειρηθώμεν, the later form of the epic πειρηθήομεν (-είομεν), we have πειρήσωμεν Schol. T, Δ 389, πειρηθίωμεν Bekker, πειρησώμεθ' ἀέθλων Fick, all nearly equally objectionable. Other suggestions might be made, such as πειραώμεθ' or πειρηθήητ' ἀέθλων; but perhaps the most satisfactory solution would be to suppose that the original reading was πειρηθήηναι (sensu imperativo). This would be almost sure to be converted into the traditional form. Compare ω 532 (Note).

θ 121] τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.

The first clause is a doubtful entity. The technical terms of sport, racing and pedestrianism, are always somewhat of a mystery to the uninitiated, and, besides this inherent difficulty, vary so much from age to age, that it is not a matter of surprise if those of a remote time suggest to us ideas which originally they never conveyed. It is therefore no reproach to scholars if they are not agreed as to the meaning of this short sentence:—

τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος.

The most generally accepted explanation, at any rate in England, is that given by Dr. Merry: 'Their running was kept up at full speed from the starting-point,' and so to the same effect Messrs. Butcher and Lang have: 'From the very start they strained at utmost speed.'

On the other hand Ameis-Hentze understood the words quite differently. Their interpretation would run thus: 'a course was drawn for them from the starting-point.' This would be the *δίαυλος*, which extended, as they explain, from the starting-point to some mark in the distance and then back again to the starting-point.

We have the sentence again in Ψ 758 also in the description of a foot-race. The competitors are named, then follows:—

τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὧκα δ' ἔπειτα  
ἔκφερ' Ὀυλλείδης, ἐπὶ δ' ὤρνυτο διὸς Ὀδυσσεὺς —.

In this passage the first explanation, if the words will bear it, is suitable enough to the context. But the same cannot be said of θ 121-2, for there the clause immediately following amounts to nothing more than a very weak and lumbering repetition of the statement that the race was a fast one.

Of the second we may say generally that no one can consider the words 'a course was drawn for them from the starting-point' to be an adequate description of a *δίαυλος* at all. They really describe, if anything, what is called a point-to-point course.

When we come to consider the particular words used it is almost a certainty that neither version can be accepted.

It is always assumed that *νύσσα* means in these two places 'the starting-point'. The assumption, however, is most unwarrantable. If Homer had given us these two passages only, and the meaning had to be inferred from them, 'starting-point' would be a very tolerable guess, though not, as we have seen, entirely satisfactory. But he has not left us in the dark at all. No explanation could be more definite and precise than the one he has given us:—

Ψ 327 ἔστηκε ξύλον αὖτον ὅσον τ' ὄργυι' ὑπὲρ αἴης,  
ἥ δρυὸς ἥ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ·  
λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ  
ἐν ξυνοχῆσιν ὁδοῦ, λείως δ' ἱππόδρομος ἀμφίς·  
ἥ τευ σῆμα βροτοῦ πάλαι κατατεθνηῶτος,  
ἥ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·  
καὶ νῦν τέρματ' ἔθηκε ποδάρκης διὸς Ἀχιλλεύς.  
τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,  
αὐτὸς δὲ κλωνθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ

ἦκ' ἐπ' ἀριστερὰ τοῖον· ἀτὰρ τὸν δεξιὸν ἵππον  
 κένσαι δμοκλήσας, εἰξαί τέ οἱ ἥγία χερσίν.  
 ἐν νύσση δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω,  
 ὥς ἄν τοι πλήμνη γε δοάσσεται ἄκρον ἰκίσθαι  
 κύκλου ποιητοῖο· λίθον δ' ἀλέασθαι ἐπαυραῖν,  
 μή πως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξῃς·

εἰ γάρ κ' ἐν νύσση γε παρεξέλασθησθα διώκων,  
 οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος —.

The νύσσα is the turning-point in the distance, remote from the starting-point, the ἀφετηρία, with which the Schol. B. Q. absurdly identify it. That the word should have both meanings is only conceivable on the improbable supposition that Homer used the terms of sport without caring for, we cannot say without knowing, their significance.

For my part I believe rather in the fallibility of the writer of Schol. B. Q. and of all his authorities, if he had any. The only author who is supposed to have used νύσσα in the sense of starting-point is Oppianus in his Halieutica, and as he lived nearly 200 years after the beginning of the Christian Era, it does not matter much if he misused the word. It may be, however, that Oppianus is maligned.

The only question is: Can νύσσα be taken in its proper acceptation of 'turning-point' in these two passages Θ 121 and Ψ 758? If so all other renderings, however ingenious and plausible, are at once out of court, being founded on an erroneous basis.

Now what serious objection can be taken to our rendering the sentence in this way?—

'A course was marked out for them straight from the turning-point.'

If we take a piece of string, pass it over a peg or nail or projection of any sort, and then holding the two ends nearly together in one or both hands pull the string taut, the line forms a δίαυλος. The one thing needful beside the string is the peg or nail, the νύσσα. The line, the δρόμος, τέταται ἀπὸ νύσσης.

So in arranging the race in Homer's time the one thing needful was the distant νύσσα. They did not need even the

string or any actual marking of the intermediate ground. The eye stretched an imaginary line to and from the *νύσσα*. This was sufficient: it made the *δίαυλος*, and none could mistake the course to be run. I hardly think it is necessary to say more in favour of this interpretation. It recommends itself. An English reader might perhaps imagine that Homer would have said *to* rather than *from* the *νύσσα*; but it is the idiom of the Greek language which differs from our own in this respect. Where we should speak of tying Odysseus to the mast, the Greeks said 'from the mast' (μ 51) and so on. Nor does it really matter in this case, as the imaginary line that forms the *δίαυλος* is drawn both to and fro.

It only remains to notice one passage which is thought to justify the first of our two recognized renderings. It is:—

Ψ 373 ἀλλ' ὅτε δὴ πύματον τέλειον δρόμον ὠκέες ἵπποι  
 ἄψ' ἐφ' ἀλὸς πολίῃς, τότε δὴ ἀρετὴ γε ἐκάστον  
 φαίνεται, ἄφαρ δ' ἵπποισι τάβη δρόμος· ὦκα δ' ἔπειτα  
 αἱ Φηρητιάδαι ποδώκεας ἔκφερον ἵπποι.

Here the accepted rendering of *τάβη δρόμος* is 'the pace was forced', 'accelerabatur impetus.' This cannot be objected to as unsuitable to the passage; at the same time I venture to doubt whether this is precisely what the words really meant to the mind of the author.

First of all I would notice that, except in one passage (Σ 281), regarded by many critics as an interpolation, *δρόμος* never means anything but 'course', 'running-ground.' Next *τείνω* seems to convey not so much the idea of hard *tension* as of *extension* in length. So that in P 543 *τέτατο κρατερὴ ὑσμίνη*, M 436 *ἐπὶ Ἰσα μάχῃ τέτατο πτόλεμός τε*, *τέτατο* may mark rather the length, the protracted character, of the struggle than its ferocity and intensity.

In any case I should be content to render *ἄφαρ δ' ἵπποισι τάβη δρόμος* 'at once the horses had a straight course before them'. The turn round the *νύσσα* being accomplished they had a straight run home, in which speed, not the driver's dexterity, would tell. This may be a less picturesque expression, but is quite as effective a touch in the description.

Θ 159] οὐ γάρ σ' οὐδέ, ξάνε, δαήμονι φωτὶ εἴσκω  
 ἄθλων, οἳά τε πολλὰ μετ' ἀνθρώποισι πέλονται,

ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληΐδι θαμίζων,  
 ἀρχὸς ναυτῶν οἳ τε πρηκτῆρες ἔασι,  
 φόρτον τε μνήμων καὶ ἐπίσκοπος ᾗσιν ὁδαίων  
 κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἴουκας.

This is the flouting speech of the Phaeacian Euryalus to Odysseus during the progress of the games. Even the most careless reader of Homer must be struck by the solitary example in l. 160 of the contracted form *ἀθλον*. Rising up in protest against it there stand at least forty instances of the uncontracted *ἀεθλον* and *ἀέθλια*. Again the question arises:—Is the presence of this later form sufficient to prove that the line, and as much of the passage as may be involved in its excision, ought to be regarded as not genuine? And again the answer is:—By no means. Nothing has happened here beyond the introduction of a modern form where the original turn of expression happened to be of a slightly archaic cast, and happened also to lend itself with facility to such modernization. The primitive phrase is still recoverable:—

οἳ αὖ τ' ἀέθλια πολλὰ μετ' ἀνθρώποισι πέλονται.

We may therefore disregard Knight's rejection of this line. He also condemns on the same ground l. 164, to which I will make reference later.

Now the omission of the antecedent genitive which the preceding *δαήμονι* implies is peculiarly epic and may be illustrated by such examples as H 401 *γνωτὸν δὲ καὶ ὅς μάλα νήπιός ἐστιν*, τ 40 *ἣ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσιν*. The attraction of the antecedent noun into the relative clause is too common after *οἷος* to need much illustration. Compare:—

θ 244 *ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἡμῖν*

*Ζεὺς ἐπὶ ἔργα τίθησι διαμπερές ἐξ ἔτι πατρῶν.*

also the Note on λ 364. But it may be worth while to consider briefly the remaining instances of this contraction (*ἀθλ.*) of the cognates of *ἀεθλον*. The contraction of the simple noun is, as I have said, unique here. The other instances are six in number, seven, if we count a repeated line. We have *ἀθλίσαντα* twice (H 453, O 30). I have already dealt with these passages in a discussion of the former line Journ. Phil. xxiv. 48, p. 278, and need say no more of them. Ω 734 *ἀθλεύων* may be dismissed as late. Either the composer himself did not accurately realize



the proper sense of *ἀεθλεύω*, for which see Δ 389, Ψ 274, 737, or possibly he wrote *θητεύων*, which some one afterwards altered to save the royal dignity. We next come to two instances of *ἀθλοφόρος* :—

I 124 *πηγούς ἀθλοφόρους, οἱ δέθλια ποσσὶν ἄροντο* = 266

Δ 699 *τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν*.

In the first case *πῆγας ἀεθλοφόρους* (Brandreth) is probably right. *πῆγες* from *πηγός* would be fairly paralleled by *ἐρίηρες ἱταῖροι* beside *ἐρίηρος ἱταῖρος*. But there is even less difficulty here, as no well-established singular form *πηγός* has to be discounted. There is only *κύματι πηγῶ* at the end of a line (ε 388). In the second Δ 699 a transposition leads directly to an easy remedy :—

*αὐτοῖς τέσσαρες ἵπποι ἀθλοφόροι σὺν ὄχεσφιν*.

Cf. X 22 *σευάμενος ὥς θ' ἵππος ἀθλοφόρος σὺν ὄχεσφιν*, and for the rhythm :—

E 222 *οἱ Τρῶιοι ἵπποι ἐπιστάμενοι πεδίῳ*.

Of course the metre would allow the commencement *τέσσαρες αὐτοῖσ'* with elision, if preferred.

There is now left to be noticed only the concluding line of this speech of Euryalus :—

*κερδέων θ' ἀρπαλέων οὐδ' ἀθλητῆρι ζῶικας*.

It would be possible to suggest *μάλ' ἀεθλητῆρι* or with a closer adherence to the tradition *σὺ δ' ἀεθλητῆρι* (cf. Aesch. Eum. 137 *σὺ δ' αἵματηρόν*, for which the MSS. offer *οὐδ' αἵματηρόν*) with contemptuous irony: but the whole line seems rather like a later addition, 'e commentis ortus' (Knight). Over and above the objection to *ἀθλητῆρι*, the ground on which Knight based his rejection of the line, there are suspicious features about the adj. *ἀρπαλέων*. It is difficult to believe that the meaning, 'alluring,' 'attractive,' given by Liddell and Scott for this passage, is Homeric at all. The use of the adverb *ἀρπαλέως* is not reconcilable with such a sense. On the other hand, if the meaning be 'snatched,' 'plundered,' it seems hardly consistent to make this a reproach to a trader in an age when plundering open and avowed in the form of piracy was an honourable calling. Moreover the speech would end effectively enough with *ὀδαίων* instead of with the mere repetition of the all too near opening remark.

In l. 163 *εἶσιν* should be accepted from P 1 man. and

Schol. H. rather than ἦσιν, not only because the only genuine Homeric form of the subj. is ἔησιν, but because, while palaeographically the two words are identical, ΕΙCIN, the subjunctive here is at any rate not essential.

θ 167] οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἄγορητήν.

The use of οὕτως here is unparalleled in Homer, and is hardly sufficiently vouched for by the similar use of adeo in Latin, v. Merry and Riddell ad loc. 'so true is it that'. This doubt is strengthened when we compare:—

Δ 320 ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν

N 729 ἀλλ' οὐ πως ἅμα πάντα δυνήσεται αὐτὸς εἰσθαι.

and confirmed when we take into consideration the undeniable fact that the most important word in the two lines just quoted, the cardinal point as it were, πάντα, is conspicuously absent in θ 167. Hence we have several proposed emendations here. Duentzer proposed and van Leeuwen and da Costa accept:—

οὕτως οὐχ ἅμα πάντα θεοὶ χαρίεντα διδοῦσι.—

So also van Herwerden with οὐ γάρ πως for οὕτως οὐχ.

On the other hand Adam would find room for the necessary word by removing χαρίεντα. He proposes:—

οὕτως οὐ πάντεσσι θεοὶ ἅμα πάντα διδοῦσιν

or as an alternative, not unnecessarily offered, as the hiatus is glaring:—

οὕτως οὐκ ἄρα πάντα θεοὶ πάντεσσι διδοῦσιν.

I confess I do not find any of these suggestions satisfactory. It does not seem likely that πάντεσσι is wrong, and still less that χαρίεντα is an intruder. The doubtful word is οὕτως, and if this be, as seems probable, properly represented by the οὐ πως of Δ 320 and N 729, then we have only to deal with οὕτως οὐ. The rest of the line should not be touched.

The passage is, I submit, made to read satisfactorily, and its present state is most easily accounted for, if we suppose that it stood originally:—

πάνθ' ὥς οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν.

Thus the emphatic word occupies the first place, the place to which it is properly entitled. I suggest further that πάντα ὥς became corrupted into πάντως, which was then changed into the more suitable adverb οὕτως.

Θ 179]

ἐγὼ δ' οὐ νῆις ἀέθλων,

ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν δῶ

ἔμμεναι, ὅφρ' ἤβη τε πεποιθεα χερσὶ τ' ἐμῇσι.

The second line in all probability ran thus in the original:—

ὥς σύ γε μυθεέ', εἰμ', ἀλλ' ἐν πρώτοισιν δῶ—.

μυθεέ' = μυθεῖαι with elision. We may of course adopt the traditional hyphaeresis of β 202 μυθείαι, which was doubtless preferred as less antiquated, and read

ὥς σύ γε μυθείαι, εἰμ', ἀλλ' ἐν πρώτοισιν δῶ—.

The necessity for the εἰμ' here is not metrical only. The contrast with ἔμμεναι = 'was' will not allow us to leave out the corresponding and contrasting 'am' in the earlier clause.

Θ 195]

καὶ κ' ἀλαός τοι, ξεῖνε, διακρίνει τὸ σῆμα  
ἀμφαφόνων

Here τὸ σῆμα should hardly be accepted unquestionably as an early instance of the defining article (v. Monro, H. G. § 261, 3). There is every probability that a primitive

τόδ' ἦμα

would have had small chance of surviving, when so facile a modernization as τὸ σῆμα was suggested by the words of a line so near as l. 192

ὁ δ' ὑπέρπτατο σήματα πάντων—.

The noun ἦμα 'cast', 'throw', is only preserved in Ψ 891:—

ἦδ' ὅσσον δυνάμει τε καὶ ἦμασιν ἔπλεν ἄριστος

and even there we are told that a wild modernization was essayed, δυνάμει καὶ ῥήμασι. So hard is it for an obsolete word to remain untampered with, even when interference leads directly to absurdity.

Here though the change to τὸ σῆμα introduces no such discordant element, yet ἦμα might challenge comparison with σῆμα on intrinsic merit alone leaving the choice between τό and τόδε out of the question. If, as is usually supposed, the σήματα of l. 192 are *pegs* stuck in the ground, Athene would in effect say that this ἦμα needs no σῆμα to make it more discernible. It needs no judgement of the eye. A blind man could tell by touch alone that this *throw* was first and the rest, as they say, nowhere.

θ 229] δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις διστῶ.

Read ἀκοντίζειν as the metre demands. The infinitive depends on the εἰ οἶδα of l. 215:—

εἰ μὲν τόξον οἶδα εὖξοον ἀμφαφάσθαι

Even if the intervening lines be retained as genuine, the maintenance of the construction is characteristic of the epic style, but it is of interest to note that the whole passage ll. 216-28 is condemned as an interpolation by many eminent scholars, Kirchhoff, La Roche, Fick, Lehre, Kayser, van Leeuwen and da Costa. If the passage be removed as inconsistent with the incognito of Odysseus, for here he clearly poses as one of the leaguers against Troy, and also with the speech of Alcinous, ll. 577-86, the emendation might commend itself even to the casual reader, perhaps indeed to all except those who wildly imagine hiatus licitus to be a thing desirable in itself and for itself.

θ 237] ἀλλ' ἐθέλεις ἀρετὴν σὴν φαίνεμεν, ἧ τοι ὀπηδεῖ,  
χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς  
νέεικεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο  
ὅς τις ἐπίσταιτο ἧσι φρεσὶν ἀρτια βάζειν

The last line may also be found verbatim in the Iliad in a passage which may be compared advantageously with the above:—

Ξ 90 σίγα, μή τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ  
μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἀγοιτο,  
ὅς τις ἐπίσταιτο ἧσι φρεσὶν ἀρτια βάζειν  
σκηπτούχος τ' εἶη, καὶ οἱ πειθοίατο λαοὶ—

In Ξ 92 there is a well-supported, though unmetrical, variant ἐπίσταται. One MS. Lips. has ἐπίστατο. So in θ 240 ἐπίσταται has some support and ἐπισταίη is given in two scholia. As admissible readings none of these variants are of any value. Their existence however necessarily reflects some doubt upon ἐπίσταιτο, and makes one wonder what common origin they all can have had. The common point about them seems to be that they are efforts of the grammatical spirit to impart a formal accuracy to something which to the later critical ear must have seemed defective in this respect. The missing link of the traditional readings, the basis of the grammatical deviation, may be found in the form ἐπιστάμενος. The probability of

this suggestion depends upon the ascertained usage of this word in Homer. Curiously enough it is almost always strictly adjectival. The step from participle to adjective is not perhaps very difficult to take, the border line being narrow enough, but it is seldom taken so thoroughly as to admit the possibility of anything like:—

Τ 80 ὑββάλλειν χαλεπὸν γὰρ ἐπισταμένῳ περ ἑόντι,  
where the participle of the verb, 'to be', has to be added to this participle to ensure that the expression should be recognized as really participial.

Ο 282 Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι  
ἰσθλὸς δ' ἐν σταδίῳ.

Ξ 599 οἱ δ' ὅτ' ἐν μὲν θρέξασκον ἐπισταμένοισι πόδεσσι—.

δ 231 ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
ἀνθρώπων.

ξ 359 ἀνδρὸς ἐπισταμένον.

ν 312 ἀργαλέον σε, θεά, γνῶναι βροτῶ ἀντιάσαντι  
καὶ μάλ' ἐπισταμένῳ.

ψ 184 τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἶη  
καὶ μάλ' ἐπισταμένῳ.

φ 406 ὥς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ αὐοιδῆς—.

In one passage π 374 ἐπιστάμενος should probably be read for the unique ἐπιστήμων.

Only once is it still participial δ 730 ἐπιστάμεναι σάφα  
θυμῷ.

Similar is εἰδώς with acc. (participle), with gen. (adjective). Compare also the usage of πεφυγμένος, α 18 and elsewhere.

It seems to me highly probable that if the only passage in question had been Ξ 92 f. :—

ὅς τις ἐπιστάμενος ᾗσι φρεσὶν ἄρτια βάζειν  
σκηπτουχὸς τ' εἶη καὶ οἱ πειθοίαιτο λαοί—.

we should not have been troubled with ἐπίσταιτο at all, as εἶη can go with ἐπιστάμενος as well as with σκηπτουχός. In θ 240 however the case is different. The statement ends with βάζειν, so the grammatical purist had only two courses open to carry out the convictions of his soul. He had either to begin a new line with εἶη and find some words to complete his verse, or to change ἐπιστάμενος into ἐπίσταιτο. Naturally he would choose the latter alternative. Both passages had to be treated alike.

Hence we have our traditional *ἐπίστατο* and its train. Compare for ellipse of *εἶη*:—

N 322 *ὅς θνητός τ' εἶη καὶ ἔδοι Δημήτερος ἀκτὴν,  
χαλκῷ τε ῥήκτος μέγαλοισί τε χερμαδίουσιν.*

In l. 238 the original reading may well have been

*χωόμενός περ, ὃ σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστάς.*

This ὃ equivalent to the later conjunction *ὅτι* would fall an easy victim to the improver. See λ 101 (Note).

θ 262]

*ἀμφὶ δὲ κοῦροι*

*πρωθῆβαι ἴσταντο*

All that is necessary is to allow the text elsewhere to come to the rescue of the text here.

*πρωθῆβαι σεύοντο*

is vouched for by Λ 414-15 and 419.

'Were busy about him' in a bustling crowd is the sense.

θ 290] *ἐρχομένη κατ' ἄρ' ἔζεθ' ὃ δ' εἶσω δώματος ἦει (ἦε Nauck).*

Read *ὃ δ' εἶσω δώματ' ἐσῆε*

The expression is a little pleonastic; but not more so than our own 'he entered in', cf. η 6 *ἐσθῆτά τε ἔσφερων εἶσω*. The other passage, which is quoted in support of *δώματος* here, is so used by a misunderstanding. Thus it stands:—

η 135 *καρπαλίμως ὑπὲρ οὐδὸν ἐβήσето δώματος εἶσω.*

where if we take *οὐδὸν δώματος* together like *οὐδὸν μεγάροιο* (χ 127), *αὐλῆς οὐδόν* (η 130), then *εἶσω δώματος* here has absolutely nothing in epic usage to justify it, and can only appeal to the later idiom, to which it undoubtedly owes its origin.

θ 305]

*σμερδαλέον δ' ἐβόησε γέγωνέ τε πᾶσι θεοῖσι.*

If we accept this—the traditional form of the line—we cannot escape the necessity of believing that Homer practically made no distinction, if so inclined, between a perfect and a pluperfect form, that although he was under ordinary circumstances willing to submit to the general laws of language and allow *γέγωνα* to mean 'I shout' but (*ἰ*)*γεγώνεα* 'I shouted', yet he did not hesitate on occasion to override even such a fundamental distinction as this, and sometimes to treat the perf. *γέγωνε* as equivalent to the pluperf. *γεγώνει*, as in the present line. The truth is these grammatical solecisms are not to be charged to Homer at all. They have one and all been foisted into the text, and modern editors, deeply impressed

by the legal maxim that possession is nine points of the law, have not ventured to question their validity, much less to expel them as intruders. There is also this peculiarity about them, which has greatly favoured their maintenance, that they have only ventured to inflict themselves upon those verbs which, like weakly and ailing plants, have lacked strength to protect themselves from parasitic growths. We do not find verbs, that have preserved their vigour and vitality in the later language, suffering in this way. Words like *ἴστηκα, πέποιθα, οἶδα, πέφυκα* (but v. η 114) &c. are, and always have been, safe enough from these attacks. Perhaps we should say they have had friends to stand by them, to raise their voices in their behalf and save them from maltreatment. It is only the obsolete word, deserted and friendless, that has been permanently damaged. *δεῖδι* twice appears as a pluperfect, v. Journ. Phil. xxv. 50. p. 320, and the martyrdom of *ἄνωγα* might move a heart of stone to pity. Unfortunately its wounds remain and are kept rankling by the timidity and thematic plasters of philologists. At present however we are only concerned with the rescue of *γέγωνε*. For *ἄνωγα* v. Note on v 139.

It will be sufficient to set forth the usage of our verb in the indicative mood and in the third pers. sing. only:—

ε 400 ἄλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας,  
(= ε 473, μ 181).

ζ 294 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας

Χ 34 ὑψός' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει—.

Ψ 425 Ἀτρείδης δ' ἔδρισε καὶ Ἀντιλόχῳ ἐγεγώνει.

φ 368 Τηλέμαχος δ' ἐτέρωθεν ἀπειλήσας ἐγεγώνει.

So far all is normal and regular; nor is there much difficulty in:—

Ξ 469 Αἴας δ' αὖτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι,  
where it is obvious enough that the traditional *ἐγέγωνεν* is merely *ἐγεγώνε'* (*ἐγεγώνεε*) with a paragogic *ν* erroneously inserted in place of the apostrophe.

Then we come to our passage θ 305 and its one associate in the misery of corruption:—

Ω 703 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ.

I would suggest that the former should be redeemed by an easy transposition thus:—

σμερδαλέον δ' ἐβόησε θεοῖσί τε πᾶσι γεγώνει.

and again in the latter instance, although there is also a possibility of restoring grammatical regularity by substituting *βόησε* for *γέγωνε*, we may employ similar means:—

κώκυσέν τ' ἄρ' ἔπειτ' ἰδὲ πᾶν κατὰ ἄστυ γεγώνει.

Nauck's *ἐγέγωνες* for *ἐβόησας* (δ 281) is a barbarism not to be tolerated even in an interpolated passage.

In two passages our verb is open to some suspicion, as it can hardly bear, certainly not with any obvious propriety, its ordinary sense of shouting. First comes:—

μ 370 οἰμῶσας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνειν.

Odysseus was not 'in the company of the immortal gods', nor, if he had been, would shouting have been *comme il faut* on his part. The case is different with Hephaestus (θ 305). Clearly the expression is drawn from X 34 quoted above, and therefore Bekker's *μέγ'* for *μετ'* is likely to be right. *γεγώνειν* remains a difficulty. But what are we to say of:—

ρ 161 ἦμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγώνειν?

It was disallowed by Aristarchus along with l. 160 with good reason. It reminds one very forcibly of the words of Humpty Dumpty in Lewis Carroll's 'Through the Looking-glass', p. 134:—

I said it very loud and clear;

I went and shouted in his ear.

Whether Telemachus behaved as the next couplet describes is not revealed; but no one could blame him, if he did:—

But he was very stiff and proud;

He said 'You needn't shout so loud!'

In these two last passages the thematic *γεγώνειν* may be taken to be the nearest approach to an original *γεγώνεα* with monosyllabic -εα, that could pass through the mill-stones of tradition.

In connexion with this verb it is of interest to note that in the recovered Bacchylides (III. 35) we have:—

χέρας δ' ἐς

αἰπὴν αἰθέρα σφετέρως δείρας

γέγωνεν.

[Ed. Princeps]

This might have served as an indication more or less definite of the period (about 500 B.C.) before which the original usage was lost and superseded by the loose treatment of *γέγωνε* as a past tense. Unfortunately however the verb here is by no



means assured. The papyrus has preserved only the last three letters NEN, so that the true reading may conceivably have been *λίταινεν* or *λίτανεν* (aor.) or something similar. Certainly we have here no warrantable authority for *γέγωνεν*, which Prof. Jebb (1905) retained.

Let me add that the poet ought to have written, though the papyrus forbids me to say he did write:—

*αἰθέρ' ἀμφοτέρως.*

Θ 315] οὐ μὲν σφεας ἔτ' ἔολπα μίννῃθ' γε κειέμεν οὔτω—.

We may take *σφεας ἔτ'* with Bentley as an imaginary metrical improvement of an original *σφωε ἔολπα* (*φέολπα*), but even then the line is very unsatisfactory. The metre proceeds with all smoothness, the sense lags and halts considerably. It is just barely possible to maintain that *μίννῃθ' γε* = 'a moment longer', a possibility which becomes very bare indeed when we reflect that the sense thus reached might be even better expressed by the diametrically opposite expression *μάλα δὴν*.

It must not however be supposed that I am here suggesting *μάλα δὴν* as a possible reading instead of *μίννῃθ' γε*. I only wish to point out the incongruity of the accepted text. The corruption, if there be any, is not to be looked for in *μίννῃθ' γε*, but rather in the opening words of the line. A plausible and, I think I may venture to say, a probable restoration might be found in the following:—

*ἦ μὲν σφωε ἔολπα μίννῃθ' γε κειέμεν οὔτω*

'Verily indeed I expect the pair will lie thus but a little time',—it will only be for a little while that they will remain as they are.

Θ 347] λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπὸσχομαι, ὥς σὺ κελεύεις,  
τίσειν αἵσιμα πάντα μετ' ἀθανάτοισι θεοῖσι.

Here one MS gives *αὐτός*, Monacensis Augustanus (U). The most cursory view of the context makes it quite impossible for any one to entertain the idea that Poseidon is here promising that he himself will pay. That offer he makes later on (ll. 355-6), in case Ares defaults. Consequently we may be sure that no one ever deliberately altered *αὐτόν* into *αὐτός*. Such an introduction of confusion into a plain tale is inconceivable as the act of a sane man.

On the other hand the converse change of *αὐτός* (supposing

this to be the original reading) to αὐτόν would be made at once by everybody, as a necessary correction. The question then that arises is this. Is it possible that αὐτός is after all what was found in the primitive text and that this MS. has preserved it for us? Clearly not, unless the subject of τίσειν (τισέμεν) was otherwise given, for it cannot be omitted. I would submit the following reconstruction, which will account for all the phenomena:—

ἐγὼ δέ εἰ τ' αὐτὸς ὑπὸσχομαι

No fault can be found with the sense thus given: 'But I give thee my personal promise that he will,' &c. The elision of the diphthong of τοι is legitimate enough, though in course of time the Greeks eschewed it, and the loss of εἰ after δέ only natural, while it would certainly entail the correction of αὐτός into αὐτόν.

Similarly in π 66 ἐγὼ δέ τοι ἐγγυαλίζω the true reading would rather be, for the pronoun should not be omitted:—

ἐγὼ δέ εἰ τ' ἐγγυαλίζω

Θ 352] πῶς ἂν ἐγὼ σε δίοιμι μετ' ἀθανάτοισι θεοῖσιν,  
εἰ κεν Ἄρης οἴχοιτο χρεῖος καὶ δεσμὸν ἀλύξας;

According to Ameis-Hentze the form χρεῖος instead of the only well authenticated Homeric χρεῖος has caused La Roche to suggest (*Hom. Unters.*, p. 41) χρεῶς with monosyllabic scansion as the original reading. The result sounds anything but rhythmical. The equal division of the verse into two separate parts is a device not so richly beautiful as it is fortunately rare. To read the line as a verse at all is rather a trial to the vocal organs, a dangerous delight, not to be indulged in too frequently by the wise and prudent. Hence, if χρεῖος is as inadmissible as I fully believe it to be, I should prefer to attempt the restoration of the line in this manner:—

εἰ κεν ὁ γ' οἴχοιτο χρεῖος καὶ δεσμὸν ἀλύξας.

The pronominal ὁ γ' without further addition is sufficiently lucid here, and yet it might easily have been displaced to make room for the very correct gloss, Ἄρης. Certainly the metrical outcome of this hypothesis need not fear comparison with La Roche's curious effort.

There are one or two interesting points attaching to the

examples of *χρεῖος* in Homer, which for the purpose I have in view may be exhibited at length:—

- γ 367 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε—  
 Λ 686 τοὺς ἵμεν ὁσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖῃ·  
 φ 17 ἦλθε μετὰ χρεῖος, τό β' αἰ πᾶς δῆμος ὀφελ्लε·  
 θ 355 Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας—  
 Λ 688 δαίτρου· πολέσιν γὰρ Ἑπιοὶ χρεῖος ὀφείλον,  
 698 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖῃ,—  
 Ν 746 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο—  
 α 409 ἣ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
 β 45 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσε οἴκῳ.

The odds against *χρεός*, which is not very likely to find many advocates—it is also impugned by Leo Meyer (*Kuhn's Zeitschr.* vii, p. 208)—are not, however, quite nine to one, as would seem from the above list. It has the support, whatever it may be worth, of the accepted, but for all that not very trustworthy, reading of λ 479:—

ἦλθον Τειρεσίαο κατὰ χρεός, εἴ τινα βουλὴν (εἴποι),—  
 so that in this case as in several others the questionable form exists in duplicate. It would seem as if there had been a deliberate intention not to leave the modernized form entirely without a comrade to keep it in countenance.

But it may be observed that *χρεός* in this latter line departs not only from the quantity of *χρεῖος*, but is used in an uncertain sense. The commentators obligingly give us the choice of three renderings, (1) 'on business with,' (2) 'in need of,' (3) 'for consultation with.' To add to the difficulty the identical expression *κατὰ χρεός* actually occurs in the 'Hymn to Hermes', l. 138:—

αὐτὰρ ἐπεὶ τοι πάντα κατὰ χρεός ἦνυσε δαίμων,  
 where it evidently means 'duly', 'in due course', and contributes precisely nothing to the elucidation of the usage in the Homeric passage.

I would suggest, as the only possible solution short of absolute surrender to *χρεός*, that in λ 479 the original must have been subjected to some slight alteration, and might previously have run thus:—

ἦλθον Τειρεσίαο κατὰ κλέος—

This is a little different from the usual *μετὰ κλέος*, but this  
 130

difference would correspond to a difference in the sense of the expression. He came not 'in quest of', 'to find', the fame of Teiresias, cf. Α 227 μετὰ κλέος ἵκετ' Ἀχαιῶν, but 'because of his fame', 'along of', as we say in provincial English of the North.

So much then for the validity of χρεός in Homer. I must now return to θ 353. The lengthening of the ο of οἴχοιτο before χρεῖος in my proposed emendation will not be objected to in face of γ 367 εἰμ', ἐνθα χρεῖος, φ 17 ἦλθε μετὰ χρεῖος, where the 'production' is that of a syllable in arsis.

With regard to Α 686 τοὺς ἴμεν οἶσι χρεῖος the case is different, and I have a suggestion to make, which, if well founded, is of some importance in the sphere of metrical usage. The ι of οἶσι being here in thesis, the better reading would be, as I judge, οἶσιν χρεῖος. In fact I venture to maintain that, other means failing, the ν ἐφελευστικόν is a necessity here; for although χρ would always suffice to lengthen a preceding short vowel in arsis—of this there are examples in plenty—it would be quite a different matter if the vowel were in thesis. Then I submit this vowel would remain short, as in the well-known instances:—

Ψ 186 ῥοδόεντι δὲ χρίεν ἐλαίῳ.

Ω 795 καὶ τὰ γε χρυσείην ἐς λάρνακα θῆκαν ἐλόντες.

Accordingly I should not regard the traditional reading of θ 353 as metrically open to any valid objection any more than Hymn. Apoll. 293:—

πᾶσι θεμιστεύοιμι χρέων ἐνὶ πτόνι νηῶ.

On the other hand La Roche's reconstitution of θ 353 in this light becomes worse than ever; but let it rest in peace. Why stretch the corpse, and such a disjointed corpse, again upon the rack?

I proceed to add to the passages already adduced Hymn. Herm. 332:—

σπουδαῖον τόδε χρῆμα θεῶν μεθ' ὁμήγυριν ἦλθε

and one of a unique, but very suggestive, character from the Hymn to Apollo, l. 439:—

ἐς λιμέν', ἥ δ' ἀμάθοισιν ἐχρίμματο ποντοπόρος νηῦς.

Now I do not claim to have absolutely proved by these instances the canon I have ventured to lay down, but the probability of its truth is at least considerably strengthened thereby, and may

derive still further confirmation and support both (1) from examples of its applicability to improve existing rhythms and (2) from the facility with which such adverse examples as occur in the vulgate may be corrected.

(1) I will begin by referring to α 409 and the very similar β 45, quoted above in the list of instances of the use of *χρεῖος*. The primitive and more acceptable rhythm in these lines may fairly be supposed to have been:—

ἦ ἔδν αὐτόο χρεῖος—  
ἀλλ' ἐμὸν αὐτόο χρεῖος—.

In ρ 121 *ὄτρεν χρηίζων* at the beginning of the line is clearly improved by the restoration of the dactyl *ὄτρεο*. No advocacy is here required. None shall be used.

And so probably enough in Α 686, although, as I have said, *οἶον* would be at least correct, yet something might be advanced both on grounds of sense and rhythm in favour of:—

τοὺς ἱμεν οἶσι τι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη.

In Α 37, 451, perhaps I may not be alone in preferring to the vulgate this emendation:—

κλυθί μεν, ἀργυρότοξος, δ' Χρύσην ἀμφιβέβηκας.

For the nom. for voc. v. Cobet, *Misc. Crit.* p. 333, Monro, H. G. § 164, and for the article used as relative pronoun v. Monro, H. G. § 262.

I expect less ready support and approval for my next suggestion, on the analogy of Hym. Apoll. 439, quoted above, that α 13:—

τὸν δ' οἶον, νόστον κεχηρμένον ἥδ' ἐ γυναικός,

may have had originally, as the second hand in U (Monacensis Augustanus) gives it,

νόστοιο κεχηρμένον,

while the very similar but even more cumbrous *andante* movement of υ 378 *σίτου καὶ οἶνου κεχηρμένον* would certainly be infinitely improved in lightness, harmony and rhythm, if read:—

σίτοο καὶ οἶνοιο κεχηρμένον—.

So also χ 50 *οὗ τι γάμου τόσσον κεχηρμένος*. Leg. *τοσσόνδε*.

(2) The adverse instances of lengthening of a short vowel in thesis before *χρ* are neither numerous nor formidable. In υ 215 we now read:—

ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι.

For this I have elsewhere (v. Note on ν 213 ad fin.), without any idea that the second foot was really illegitimate, proposed to restore:—

ἀλλ' ἄγε δὴ τάδε χρήματ' ἀριθμήσω τε ἴδω τε.

I need not dwell on the un-epic character of the article here. The hitherto unsuspected fact that it is also unmetrical, merely confirms the general opinion which already condemns, and has long condemned, τὰ χρήματα as a late depravation, though the terrors of χρ seem to have prevented any suggestion of the above easy remedy.

There is a very corrupt line, showing this erroneous τὰ χρήματα in the same position in the verse, to be found in the Hymn to Hermes (400):—

ἦχ' οὐ δὴ τὰ χρήματ' ἀτιτάλλετο νυκτὸς ἐν ὄρῃ.

The attempted restorations are exceedingly numerous. I will add my own:—

ἦχι οἱ ἄδδην χρήματ' ἐβάλλετο νυκτὸς ἐν ὄρῃ.

So again ν 363 ἀλλὰ χρήματα μὲν μυχῶ ἄντρον θεσπεσίῳ  
θείομεν αὐτίκα νῦν—.

The tradition here has not been altogether fallacious, for in four reasonably good MSS. PHTU (Ludwich) may be found the true reading ἀλλ' ἄγε instead of ἀλλὰ FGDSLW.

ν 283 οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἐλόντες

Here οἱ δ' ἄρα or simply οἱ δὲ κτήματ' as suggested for the next example, ξ 385.

ξ 385 πολλὰ χρήματ' ἄγοντα σὺν ἀντιθέοις ἐτάροισι.

Here again the MSS. in three instances at any rate, GLW, indicate an unexceptional reading:—

πολλὰ κτήματ'

This is to some extent confirmed by the analogous case of ν 120, where the accepted text has ἐκ δὲ κτήματ', though a minority of MSS., already started on a wrong tack, has χρήματα there also (κτήματ' FGPHDSU; χρήματ' MLW, Eust., Ludwich).

There remains, I believe, but one other instance of this lengthening in thesis:—

π 185 ἥδ' ἐχρύσεια δῶρα τετυγμένα.

The line is probably spurious; but the subjoined is not

a very far-fetched remedy, nor one from which the vulgate could not be developed with tolerable facility:—

ἦδ' ἔτι χρύσεια δῶρα

ἦδ' ἔτι would be read ἦδέ τι, and then the meaningless τι would of course drop out altogether. Compare ζ 173, where although ὄφρα τι is in no wise meaningless, yet I am distinctly of opinion that Homer said ὄφρ' ἔτι, in spite of the recurrence of ἔτι in the next line. Such recurrences are not uncommon in Homer.

I now pass for a moment to the consideration of θ 355:—

Ἥφαιστ', εἰ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας.

On the principle I have endeavoured to establish, the intolerable ending -ος ὑπαλύξας, now defended on grounds which carry no conviction but cannot well be discussed at present, may be easily redeemed by a simple tmesis:—

Ἥφαιστ', εἰ περ γάρ κεν Ἄρης ὑπὸ χρεῖος ἀλύξας.

In conclusion I cannot but remark on the curious inconvenience of the duplicate set of verb forms exhibited in the lines, on which I have been commenting, ὀφείλεται, ὀφείλον, ὀφείλετο contrasted with ὀφέλλεται, ὀφέλλε. The inconvenience is enhanced when we have to find room for another ὀφέλλω, *augeo*, which has obviously no connexion with the above double-barrelled eccentricity. It must not be supposed that the variation of spelling in the verb that signifies 'I owe' is a point of absolute differentiation between the Iliad and Odyssey, as might appear to be the case from these lines. So far as can be ascertained, the authority of Aristarchus (v. on A 688) seems to have largely prevailed in the Iliad in favour of the spelling -ειλ-; but -ελλ- is not by any means absent from the older poem, as may be easily seen. In fact we have in the Iliad pretty much the same elegant confusion as in the Odyssey. If the latter gives us γ 367 χρεῖός μοι ὀφέλλεται (*debetur*) and ξ 233 αἶψα δὲ οἶκος ὀφέλλετο (*augebatur*), the former is a good second with:—

A 353 τιμὴν πέρ μοι ὀφέλλεν Ὀλύμπιος ἐγγυαλίξαι (*debebat*)

Υ 242 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε (*auget*).

In this difficulty are we to throw Aristarchus overboard or to accept his pilotage and allow him to guide us into smoother waters?

θ 379]

κούροι δ' ἐπελήκεον ἄλλοι

No form ληκέω seems to be found before we reach the Doric of Theocritus:—

2. 24 αἶθω· χ' ὥς αὐτὰ λακεῖ μέγα καπνυρίσασα—.

The compound ἐπιληκέω depends for its existence upon this passage only. In Homer we have a 2 aor. λάκε, and a perf. part. λεληκώς, λελαχυῖα with λελάκοντο (Hymn. Herm. 145). Under the circumstances it seems highly probable that owing to the change of meaning sustained in course of time by the pluperfect tense (in Homer it is virtually an imperfect), and also to the appropriateness of ἐπι- here, meaning 'at the performance', ἐπελήκεον has taken the place of ἐλελήκεσαν.

For a similar intrusion of this preposition, compare ἐπέοικε *passim*; and perhaps ἐπελώβενον in β 323:—

οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν

may represent an original οἱ δέ ἐλώβενον.

◊ 384] ἦδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.

Ordinarily ἐτοῖμος means 'ready', 'ready to hand' in Homer, as in the oft-repeated line:—

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον (α 149, &c.).

Such also in later Greek was the meaning of ἔτοιμος, the sole difference being that in epic the word was applied only to things not to persons, whereas afterwards it was freely used of both.

But there are in the Homeric poems one or two passages, and this is one, in which this adjective cannot possibly mean 'ready'. In Ξ 53 f. Nestor assents to Agamemnon's description of the state of affairs thus:—

ἦ δὴ ταῦτά γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως

Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτίναιτο.

In these two passages, which indeed closely resemble each other, the idea of 'readiness' is quite inadmissible; it makes no sense whatever. Consequently we are told that ἐτοῖμα for the time being here means 'true', τὰ πρόχειρα καὶ ἐναργῆ καὶ διὰ τοῦτο καὶ ἀληθῆ (Eust.). Nothing could be simpler—and sillier. What is ready to hand is pretty nearly certain to be visible; what is visible is generally taken to be true, ergo 'ready' is synonymous with 'true'. So the ancient critic with innocent candour. A modern editor must be more reserved. He contents himself with a line of darker innuendo, thus ἐτεός, ἔτυμος, ἐτήτυμος, all of which undoubtedly convey the idea of 'truth', and in this



respect and in their non-aspiration are differentiated, one would think, sufficiently from *ἐτοῖμος*. Which of these methods fails the more completely here need not detain us.

The only reasonable conclusion seems to be that *ἐτοῖμα* in these passages is not the true reading, and the moment we allow ourselves to entertain this idea, even as a mere suspicion, it becomes incumbent upon us to consider what the original can have been. Surely in *Ξ* 53 none other than

ἦ δὴ ταῦτά γε τοῖα τετεύχεται,

and here in *θ* 384

ἦδ' ἄρα τοῖα τέτυκτο·

Cf. *π* 420 σὺ δ' οὐκ ἄρα τοῖος ἔησθα, which ought to bring conviction. In the former passage the change from the tradition is very slight. One letter only (*μ*) is dropped and the true reading emerges at once, with an adequate and complete sense. 'Truly now these things are such as thou sayest.'

In the latter the change is hardly more serious and the sense is equally satisfactory: 'and, as the event shows, it was so,' i.e. as thou saidst. For *τοῖος* compare *Δ* 399 τοῖος ἔην Τυδεὺς Αἰτάλιος· *ξ* 222, *δ* 248, and with *ἄρα* *Γ* 153:—

τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

*δ* 227, *π* 420, *B* 482, &c.

There is, however, one other passage in which our adj. *ἐτοῖμος* appears to be somewhat forced, *I* 425. The passage runs thus, *ll.* 423-6: Achilles is the speaker:—

ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμαίνω,  
ἦ κέ σφιν νῆας τε σόφ καὶ λαὸν Ἀχαιῶν  
νηυσὶν ἐπὶ γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη,  
ἦν νῦν ἐφράσσσαντο ἐμεῦ ἀπομνησίαντος.

Obviously *ἐτοίμη* here is in no respect necessarily like the examples we have been dealing with. It would be more naturally taken to mean 'ready to hand', 'available'; but even here I believe the true reading is:—

ἐπεὶ οὐ σφισιν ἦδε γε τοίη,

'since this particular plan promises them no such thing,' 'is not of such a character,' as to hold out any hope of saving the Greek ships and army. Compare the *τοῖοι ἀμυνόμενοι* of *β* 60.

*θ* 396] Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι.—

That Prof. Platt is right in his correction *αὐτῆς* for *αὐτόν*

seems to me certain; but I am not prepared to follow him in substituting *μιν* for *ἐ*. The tradition would be more closely maintained by reading:—

Εὐρύαλος δ' ἐέ γ' αἶτις—.

The *γε* would inevitably drop out. *ἐέ γε* is exactly analogous to *ἐμέ γε* and needs no further warrant.

Θ 443] αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἦλον,  
μή τις τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἂν αἶτε  
εὐδρῶσθα γλυκὺν ὕπνον ἴων ἐν νηὶ μελαίνῃ.

ν 122 καὶ τὰ μὲν οἷον παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν  
ἐκτὸς ὁδοῦ, μή πῶς τις ὀδιτῶν ἀνθρώπων,  
πρὶν Ὀδυσῇ ἔγρεσθαι, ἐπελθὼν δηλήσαιοτο.

These two passages are concerned with the presents which Odysseus had received from the Phaeacian princes, ἐσθῆτα χρυσόν τε, τὰ οἱ Φαίηκες ἔδωκαν. These are to be secured in the first instance against the crew of the Phaeacian ship during the owner's sleep, in the second instance against passers-by on the road, also while Odysseus was asleep. The precaution of cording the chest and again of concealing the treasures at the root of the olive tree are taken in either case with the same motive, *μή τις δηλήσεται* and *μή τις δηλήσαιοτο*, lest any one should damage or destroy them. This is the only possible meaning of the verb *δηλέομαι*, I damage, destroy, spoil, ruin, mar, injure, and whatever other synonymous terms may be found. Essentially then it is the destruction of the goods that is to be feared. But why should there be any such absurd fear? Unless the Phaeacian sailors were absolute lunatics bent on mischief, and unless the roads of Ithaca were infested with lunatics, the gold and raiment were in no danger of being destroyed or injured. But the Phaeacian sailors were not mad, nor was Ithaca the Bedlam of the heroic ages. All that has happened to cause even the faintest suspicion of such an unpleasant state of things is the change of *φ* into *δ* in the text of Homer. It is the sanity of the text that has lapsed. The sailors and the wayfarers are intellectually sound, but morally only 'indifferent honest'. The real apprehension was:—

μή τις τοι καθ' ὁδὸν φηλήσεται—.

μή πῶς τις ὀδιτῶν ἀνθρώπων,  
πρὶν Ὀδυσῇ ἔγρεσθαι, ἐπελθὼν φηλήσαιοτο.

The precautions are taken to prevent any one *stealing* the valuables, and it is amusing to note how unconsciously, as it were, the translators select the one word as a rendering for δηλῆς- which from its double meaning might serve also as a rendering for φηλῆς- 'spoil'.

It will of course be said that φηλέομαι does not occur in Homer. These passages show that it has been deprived of its rights. That the verb was in the vocabulary of Homeric times is certain. We have in the ancient Hymn to Hermes:—

214 φηλητὴν γεγαῶτα Διὸς παῖδα Κρονίωνος.

446 νόσφι σέθεν, φηληῖτα, Διὸς καὶ Μαιάδος νιέ.

66 οἶά τε φῶτες

φηληταὶ διέπονσι μελαίνης νυκτὸς ἐν ὄρῃ.

175 φηλητέων (?) ὄρχαμος εἶναι. 292 ἀρχὸς φηλητέων

159 φηλητεύσειν (?)

Hesiod, Works and Days 374:—

ὅς δὲ γυναικὶ πέποιθε, πέποιθ' ὃ γε φηλητῆσι. Leg. ὅς τε γυναιξί.

The archaic quality of the verb may be considered assured. Perhaps to this and its rarity may be attributed its displacement by the better known δηλέομαι, which is found, always in the sense here assigned to it, in κ 459, λ 401, 408, χ 278, 368, ω 111, Α 156, Γ 107, Δ 67, 236, 271, Ξ 102, Ψ 428.

Θ 467] τῷ κέν τοι καὶ κείθι θεῷ ὥς εὐχετοφύμην  
αἰεὶ ἤματα πάντα·

The metre of l. 468 is as defective as the sense is extravagant. Odysseus has no intention of becoming for the rest of his life a praying fakir. Read with some regard to metrical correctness and moderation of statement:—

αἰεὶ ἐπ' ἡματι παντί.

We may compare for better assurance:—

ξ 105 τῶν αἰεί σφι ἕκαστος ἐπ' ἡματι μῆλον ἀγινεῖ.

β 284, μ 105, Ν 234, Τ 110.

Θ 475] νώτου ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο,  
ἀργιόδοντος ὕός,

The parenthetical clause should read thus:—

ἐπὶ δὲ πλείον ἦ ἐλέλειπτο

For the position of the enclitic pronoun *For* see Note on α 37.

Θ 483] ἦρψ Δημόδοκψ· ὃ δ' ἐδέξατο

All the MSS. save one K (Cracoviensis) have ἤρωι ν. on ζ 303. The true reading is of course :—

Δημοδόκῃ ἤρωι· ὁ δ' ἐδέξατο

or, as we should now write it, with the elided ι omitted :—

Δημοδόκῃ ἤρῳ· ὁ δ' ἐδέξατο—.

θ 524] ὅς τε εἴς πρόσθεν πόλιος λαῶν τε πέσῃσιν

It is idle to imagine that this line opens with a legitimate dactyl. There is a little word missing, *φοι*, 'to her (the wife's) sorrow.' Read :—

ὅς τε *φ*' εἴς—.

θ 547] ἀνέρι, ὅς τ' ὀλίγον περ ἐπαυαίῃ πραπίδεσσι.

Again, as in l. 483, we have an evasion of the elision of the ε of the dative. We may easily restore :—

ἀνέρ', ὅ τίς τ' ὀλίγον περ—.

Similarly N 300 might be read thus : ἔσπεθ', ὅ τις τ' ἐφόβησε—.

Compare Ψ 43 Ζῆν', ὅς τίς τε θεῶν ὕπατος καὶ ἄριστος.

θ 581] ἦ τίς τοι καὶ πηρὸς ἀπέφθιτο Ἰλιόθι πρὸ  
ἔσθλός ἐὼν, γαμβρὸς ἦ πενθερός,—

Here the punctuation is not quite as it should be; the participle ἐὼν now stands in the wrong connexion. We should at least read :—

ἔσθλός, ἐὼν γαμβρὸς ἦ πενθερός,

as ll. 584-5 sufficiently indicate :—

ἦ τίς πον καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδὼς

ἔσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιῳ χερείων—.

where between ἐπεὶ and οὐ there has been lost an ethic dative μ' (μοι) 'as I judge'. A similar case may be found ε 364.

In l. 582 I would further correct the existing metrical failure by transposing slightly to this effect :—

ἔσθλός, γαμβρὸς ἐὼν ἦ πενθερός.

## BOOK IX (ι).

ι 27] τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε

ἥς γαίης δύναιμι γλυκερώτερον ἄλλο ἰδέσθαι.

ἦ μὲν μ' αὐτόθ' ἔρκε Καλυψώ, δῖα θεάων,

[ἐν σπέεσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.]

Modern editors since Wolf (1807) have bracketed l. 30; Ludwich (1889) omits it altogether from the text and consigns

it to the obscurity of the foot-notes. Nor is this at all surprising. Only XD and H in margine contain the line; it is not found in FGPSTUKW. From this evidence it seems certain that the verse is merely a marginal illustration, brought in here appropriately enough to explain the true meaning of αὐτόθι in l. 29. Nor indeed is such explanation unnecessary here. So needful is it that I do not think it is in any wise possible to rest satisfied with Ludwig's:—

ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων

The reason is this. A definite place has just been mentioned with some particularity, Ithaca, the home of the hero, who is also the speaker. αὐτόθι, 'there,' 'on the spot,' coming immediately after this notice inevitably suggests Ithaca as the place of detention, whereas every one knows it was Ogygia. Clearly it must have been a feeling that αὐτόθι taken in its natural sense was misleading, that led to the introduction from α 15 of the elucidatory but almost universally discredited l. 30.

Now while the exclusion of this line is not only fully justified but absolutely required by the evidence of the MSS., on the other hand it is certain that the result thereby attained is anything but satisfactory. The situation is peculiar. We can neither do with the explanatory words nor yet without them,

οὔτε σὺν πανωλέθρουσιν οὔτ' ἄνευ πανωλέθρων.

Tradition is against their retention; the sense will hardly allow them to be dropt. This leads me to suspect that the original reading of l. 29 must have been somewhat different from the vulgate. The difference need not be a great one. By merely altering two letters a solution of the dilemma is attainable. All difficulty disappears, if we suppose that the original text ran:—

ἦ μὲν μ' ἄλλοθ' ἔρυκε Καλυψώ, δῖα θεάων.

'In another place,' 'elsewhere,' 'not in Ithaca' is precisely the contrast that suits the preceding description; and although ἄλλοθι, like αὐτόθι, is correctly explained by l. 30 as an illustrative comment, yet, unlike αὐτόθι, it by no means requires it as a necessary supplement.

35] εἰ περ καὶ τις ἀπόπροθι πύονα οἶκον  
γαίῃ ἐν ἄλλοδαπῇ ναίει ἀπάνευθε τοκήων.

Apart from the outstanding question as to the right of

these two lines and the one immediately preceding to stand in the text at all, it may be remarked that in two particulars they have somewhat degenerated, as they now appear, from an earlier and better state. *Ναίει*, if usage (v. Monro, H. G. § 292 (a)) and metre may be allowed to prevail, should certainly be *ναίη*. In fact there is fairly good MS. authority for making the change (*ναίη* G, *ναίη* DT, Eust.).

Again in θ 211 we have *δήμῳ ἐν ἀλλοδαπῷ*, cf. T 324 *ἀλλοδαπῷ ἐνὶ δήμῳ*, and here, too, *δήμῳ* has probably been displaced by the wider term merely because the later restricted usage admits the possibility of a misunderstanding. The metrical correctness of *γαίη* is not quite above suspicion, cf. η 193 (Note).

• 49] *ἐπιστάμενοι μὲν ἀφ' ἵππων*

*ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἔόντα.*

It is probably only due to the later Greek love for variety in expression, that the natural and less artificial

*καὶ ὅθι χρὴ, πεζοὶ ἔόντες*

has not survived. The sudden change to the singular is quite alien to the Homeric style.

• 56] *ὄφρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,*

This line, which is also read Θ 66, is scarcely in its original form in our tradition. I venture to suggest as possible and even probable:—

*ὄφρα μὲν ἥως ἦεν, ἀέξετό θ' ἱερὸν ἡμαρ.*

The discovery that this conjecture has already been made by Nauck, while it disposes of my own claim to the emendation, removes at the same time a good deal of the diffidence which necessarily attends the suggestion of anything that we cannot hope to demonstrate or verify.

• 122] *οὗτ' ἄρα ποίμνησιν καταίσχεται οὗτ' ἀρότοισι,*

*ἀλλ' ἢ γ' ἄσκαρος—*

Several reconstructions of l. 122 have been suggested to accommodate the regular form *κατίσχεται*. I suggest as most likely to have been changed:—

*οὗτ' ἄρα ποίμνησ' ἢ γε κατίσχεται—* (v. λ 52 Note).

The repetition of the pronoun is Homeric enough, cf.

ν 254:—

*οὐδ' ὁ γ' ἀληθέα εἶπε, πάλιν δ' ὁ γε λάξετο μῦθον.*

• 149] *κελσάσῃσι δὲ νηυσὶ καθειλομένῃσι πάντα.*

The one other example of κέλλω in an intransitive sense, ν 114, is quite insufficient to create any confident belief in κελιάσσει νησί here. The phenomenon is too common; it is a detected imposture in so many cases. κέλλω is transitive in ι 148, 546, κ 511, λ 20, μ 5, and in ι 138 the object is clearly to be understood. The present questionable expression seems to be an erroneous grammatical assimilation of the noun and participle. The original may have stood thus with a free participle like the ἐπικέλσαντας of ι 138:—

κέλσαντες δὲ νέεσσι καθέλομεν ἰστία πάντα,

In ν 114 the true reading may be ἐπικέλσαςθ' (-ατο), 'beached itself,' which is precisely what the passage requires.

ι 153] νῆσον θαυμάζοντες ἰδυέμεσθα κατ' αὐτήν.

In the preceding discussion of ι 29 a difficulty was found about the adverb αὐτόθι, for which it was proposed that ἄλλοθι should be read. We have not had far to go for a parallel case. Here again there is something odd about αὐτήν, and here again it seems to me that something may be said in favour of accepting ἄλλην as the true original.

The received text says 'we roamed over the island itself', unless in sheer desperation we separate νῆσον from κατ' αὐτήν altogether and take the former with θαυμάζοντες and the latter with ἰδυέμεσθα, treating αὐτήν as an unemphatic anaphoric pronoun. This course, however, has little probability in its favour. Dr. Merry seems to combine both views, for he says that 'κατ' αὐτήν is to be taken closely with the verb, αὐτήν serving to contrast the island itself with the shore and the water'. Nitzsch offers a somewhat curious explanation of the phrase 'through the island itself', making a sort of contrast which depends upon the fact that Odysseus has just given an account of the island. He and his men explored the island in its reality. 'Jetzt nahmen sie mit Staunen wahr, was Odysseus schon berichtet hat.' This view takes us into metaphysical Teutonic depths and is certainly not Homeric, whatever else it may be. Loewe (1828) and Ameis-Hentze (1893) pass αὐτήν without remark, which is perhaps the simplest way of getting rid of the difficulty.

If one or other of the above explanations should commend itself to the reader's judgement, there is no need to proceed:

further; but for those who, like myself, cannot either agree in divorcing αὐτήν from νῆσον or find any reasonable probability in the above somewhat forced explanations of κατ' αὐτήν νῆσον, the suggestion I have made is worth consideration:—

νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' ἄλλην.

There is an ambiguity certainly about ἄλλην, which may, it is not unlikely, have led to its disappearance. It may mean 'another island' as well as what I take to be the sense here, 'the rest of the island.' But this is a harmless ambiguity inherent in the word and hardly need be apologized for in Homer, though he undoubtedly frequently agrees with the later Greeks in using the article with ἄλλοι in the sense of the Latin *ceteri*, but only, apparently, in the plural number. Aristarchus denied this use of the article, and refused to regard it as anything but a pronoun when joined with ἄλλοι. In this, however, few would now side with the great critic. For ἄλλος = 'the rest' v. Γ 68 = H 49, δ 285, ε 110. Granting then the correctness of κατ' ἄλλην νῆσον to express in epic times 'over the rest of the island' for the later phrase κατ' ἄλλην τὴν νῆσον, I venture to say that its superiority here over the vulgate αὐτήν admits of no denial or qualification. Whether ἄλλην will hereafter be found in one or more MSS. time alone will show. At present no apparatus criticus notices the word αὐτήν at all. There can be no harm in saying that the point deserves the attention of specialists.

159] νῆες μὲν μοι ἔποντο δώδεκα, ἐς δὲ ἐκάστην  
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οὔψ.

We have here a notable hiatus licitus in one line and a gross violation of the usage of λαγχάνω in the other. It seems to be the fate of the former to be dogged by some flagrant defect in the vicinity.

The tradition beside ἐς δὲ ἐκάστην gives ἐν δὲ ἐκάστη, which indeed is rather better supported by the MSS. (ἐς δὲ ἐκάστην U, Eust.; ἐς δ' ἐκάστην F; ἐς δὲ ἐκάστη HK; ἐν δὲ ἐκάστην P (ἐς ss. P<sup>2</sup>); ἐν δὲ ἐκάστη (-η) GXDJTW, Ludwich). It is noteworthy that with both these prepositions in several MSS. a nominative ἐκάστη appears.

I suggest that this nom. ἐκάστη is no error but a relic of the true reading, which might be restored thus:—



νῆες μὲν μοι ἔποντο δυνώδεκα· ταὶ δὲ ἐκάστη  
ἐννέα λάγχανον αἶγας· ἐμοὶ δὲ δέκ' ἔξελον οἶφ.

Compare for λάγχανον ξ 233 πολλὰ δ' ἐπίσσω λάγχανον, 'I obtained many things by lot,' and υ 282 (μοῖραν) ἴσην, ὡς αὐτοὶ περ ἐλάγχανον, 'as they themselves got for their share.'

There is a similar confusion with the aor. of this verb Hymn. Herm. 428, 430, cf. Ψ 79.

196] βῆν' ἀτὰρ αἶγειον ἀσκὸν ἔχον—

Perhaps βῆν' αἶγειον δ' ἀσκόν. There seems to be no other instance of the later corruption αἶγεος.

205] (οἶνον) ἥδ' ἄκηράσιον, θείον ποτόν· οὐδέ τις αὐτὸν  
ἥϊδ' ἑοικώς οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
ἀλλ' αὐτὸς ἀλοχός τε φίλη ταμὴν τε μὲν οἶη.  
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,  
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἰκοσι μέτρα  
χεῦ', ὁδμὴ δ' ἥδεῖα ἀπὸ κρητῆρος ὀδῶδει,  
θεσπεσίη.

The lines here quoted may be passed over lightly as far as regards the first three in order to come at once to the very difficult and unsatisfactory ll. 208-9.

In l. 205 we have another good instance of αὐτόν in its later unemphatic sense, again displacing in all probability an original ἄλλος, cf. μ 403, ρ 401, σ 416. The fact that ἄλλος here is more idiomatic than logical would perhaps contribute as much as anything else to its downfall. For reading αὐτός τ' in l. 207 there is some little MSS. authority (H<sup>8</sup>Ki) in addition to the requirements of metre.

The ordinary version of ll. 208-9 is as follows:—'And oft as they drank that red wine honey-sweet, he would fill one cup and pour it into twenty measures of water' (Butcher and Lang). First of all the use of τόν here is not exactly Homeric. It is hardly to be classed as a substantival or attributive article followed by a noun in apposition, nor again as the defining article combined with a noun in apposition and followed by a relative as in E 265, v. Monro, H. G. § 261. Moreover its position before, instead of after, the conjunction, ὅτε, is scarcely to be defended by such instances of trajection as ι 15, μ 140, 331, &c. The addition of μελιηδέα οἶνον ἐρυθρόν is incompatible with the emphasis which trajection would cause τόν to carry.

I venture to say we should proceed more easily and naturally, as far as the middle of the next line at any rate, by reading:—

τοῦ δ', ὅτε πίνουσαν μελιγδέα οἶνον ἐρυθρόν,  
ἐν δέπας ἐμπλήσας,

'But *with it*, when they were for drinking red wine honey-sweet, he filled one cup,—' τοῦ of course depends on ἐμπλήσας, as indeed it does a line or two further on:—

212 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν,

where I am obliged to dissent from Ameis-Hentze's statement that it depends on ἀσκόν, in which case there would be no need for ἐμπλήσας at all.

With this restoration of τοῦ for τόν the passage is relieved of a harshness that none can be concerned to maintain or tolerate; but there still remains the much-vexed conclusion of the sentence:—

ὕδατος ἀνὰ εἴκοσι μέτρα

χεῖν'.

This is beset with difficulties. That the proceeding here described reverses the usual custom in later times, of adding the water to the wine instead of the wine to the water, I deem of little moment taking into consideration the special circumstances of the case, the abnormal strength of the wine proportionate to the gigantic creature it was intended to intoxicate. In fact the accepted proportion of twenty to one is probably far less than what Homer had in view; for it seems almost impossible in face of such passages as:—

β 355 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.

H 471 δῶκεν Ἰησονίδης ἀγόμεν μέθυ, χίλια μέτρα.

ψ 741 ἀργύρεον κρητῆρα τετυγμένον· ἕξ δ' ἄρα μέτρα  
χάνδανεν,

264 καὶ τρίποδ' ὠτώνεντα δυωκαεικοσίμετρον,

to understand μέτρον here as loosely equivalent to δέπας. There is no authority whatever for so regarding it, unless we can find warrant in the present passage. According to Hultsch (*Metrologie*, p. 499) the μέτρον was equal to 12.12 litres or nearly 3 gallons; but this seems excessive even for the region of fable. Let us pass on to the grammatical construction of the clause, which has its peculiar uncertainties. Some have taken ἀνὰ as separated by tmesis from χεῖν. But this, though

Homeric in appearance, is in reality meaningless. It by no means follows, because ἀνέμυξε (δ 41, κ 235) means 'he mixed up', that ἀνέχευε could bear the same sense. We might just as well maintain that, because we can say in English 'to mix up', we could also express the same idea with equal accuracy by 'to pour up'. It is fairly certain then that ἀνά is a preposition governing εἴκοσι μέτρα, and the meaning can hardly be other than 'up to', 'to the extent of.'

The next question is, what is the object of the verb χεῖν? It is usual to say δέπας or, as it might be expressed with more precision in Latin, poculum vini impletum. The objection to this view is, that it leaves ὕδατος ἀνὰ εἴκοσι μέτρα without any suitable sense at all. The local sense of 'over' for ἀνά is perhaps the most feasible, but is not altogether pleasing. Again 'he poured a cupful of wine to the extent of twenty measures of water' fails to convey the obviously intended meaning. Messrs. Butcher and Lang's 'into' would unfortunately require more justification than is likely to be forthcoming. It would be far better to give up δέπας as the object, and to find one in the whole phrase ἀνὰ εἴκοσι μέτρα ὕδατος, 'about twenty measures of water.' We might regard this phrase grammatically as an abbreviated expression for the needlessly full μέτρα ὕδατος ἀνὰ εἴκοσι μέτρα, 'measures of water to the amount of twenty (measures).' However, as I do not for a moment believe that ὕδατος ἀνά is capable of scansion in the hexameter, I would suggest that the original reading was not ὕδατος but ὕδωρ, altered in later times to avoid the then objectionable ū, v. Note on ε 265 ff.

Lastly there is χεῖν itself to be considered. The aor. is here as much out of place as it can well be. There is no question but that the imperfect is urgently required by the sense. Supposing for a moment that some modern critic had in an unlucky moment suggested the aor. here as an emendation of some verb or other in the imperfect, already in the text, the suggestion would have been scouted on all sides as intolerable and absurd. Yet few have ventured to throw suspicion upon this χεῖν, which has evidently displaced an imperfect. We ought certainly to restore this tense in some form or other, if it can be done. Fick, who apparently despairs of success, with his usual boldness tries

to restore regularity by the excision of l. 209. The success of his remedy here is not conspicuous. He would read:—

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,  
ὀδμὴ δὲ Φηδεῖα ἀπὸ κρητῆρος ὀδώδει.

The last line certainly is rough enough to set one's teeth on edge, a result not entirely due to the 'sauerkraut' of *hiatus licitus*. Van Leeuwen and da Costa object to δέ after the curtailment and not without reason; but, feeling the charm of Pick's reconstructed line, would retain both it and 209 with this alteration at the end of the last-named:—

ἐπὶ εἴκοσ' ἔχενε,

thus leaving the aorist after all untouched. These remedies, if so they can be called, seem decidedly worse than the disease. Χέω makes in the imperf. indic. (3 sing.) ἔχειν, which curiously enough is also the 1 aor., at any rate in later Attic. This ἔχειν could of course be scanned as an iambus, and might be written with contraction ἔχειν or, with the augment dropped, χεῖν. The difficulty of preserving such a form as this, even if it was ever accepted, would plainly be insuperable. There is however an alternative. Just as we have πλέω and many similar verbs occasionally appearing with the penultimate lengthened, πλείων (participle), πλείειν, ἀπέπλειον (θ 501), so χέω might very well have possessed an analogous imperf. ἔχειον. This would give us here the at least tolerable form χεῖ' (ἔχειε). For the comfort of those who cannot be convinced by this reasoning from analogy, reference may be made to Hesiod:—

Theog. 83 τῷ μὲν ἐπὶ γλώσση γλυκερὴν χεῖουσιν ἔερσην.

The remainder of this line has been dealt with already under θ 64. If I am right, the whole passage would stand thus:—

οὐδέ τις ἄλλος

ἡεῖδη δμῶν οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
ἀλλ' αὐτός τ' ἄλοχός τε φίλη ταμὴ τε μί' οἴῃ.  
τοῦ δ', ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,  
ἐν δέπας ἐμπλήσας ὕδωρ ἀνὰ εἴκοσι μέτρα  
χεῖ', ὀδμὴ δ' ἄρα ἡδὺς ἀπὸ κρητῆρος ὀδώδει  
θεσπεσίῃ.

'Nor did any one else among the thralls and waiting-women in his house know thereof, only himself and dear wife and one housekeeper. But whenever they were for drinking honey-

sweet red wine, he would fill one goblet with this, and pour water to the amount of twenty measures (sc. into the *κητήρ*), and then from the mixing-bowl there arose a fragrance ineffably sweet.'

215] *ἄγριον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.*

We have here a very excellent instance of that hiatus which many eminent scholars hail with delight and cherish as *licitus*. To magnify this cult by the increase and multiplication of such instances ranks as a triumph of critical skill. Consequently, if this hiatus were the only fault or, let me say rather, peculiarity exhibited by the line, it would be hopeless at present to question its absolute and perfect integrity: but, as in other cases previously dealt with, there is here over and above the bucolicism an irregularity of expression, which has, I suppose, only been condoned hitherto out of a superstitious reverence for the beauty of the hiatus.

The irregularity I allude to will be at once apparent, if we consider for a moment a line which corresponds very closely to this one in form:—

δ 818 *νήπιος, οὔτε πόνων ἐν εἰδὼς οὔτ' ἀγοράων.*

The invariable usage is that ἐν εἰδὼς takes the genitive in reference to general knowledge or, as is commonly stated, when it means 'skilled in'. The instances are numerous, B 718, Δ 196, 206, 310, Z 438, M 350, 363, O 525, 527, ε 250, B 823, E 11, 549, B 720. Once the infinitive follows, O 679 *κελητίζων ἐν εἰδὼς*, but this forms no exception to the rule, as would be clear from B 720:—

*τόξων ἐν εἰδότες ἱφι μάχεσθαι,*

if ἱφι had not, unfortunately both for the metre and the sense, ousted the original connective:—

*τόξων ἐν εἰδότες ἥδ' ἐ μάχεσθαι* (Bentley).

On the other hand, if the knowledge extends only to a single isolated fact, then and then only ἐν εἰδὼς may properly be followed by an accusative. The case is naturally a rare one: indeed there is but one valid example, so far as I am aware, in Homer, but that one is enough for our purpose:—

N 665 *ὅς ρ' ἐν εἰδὼς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε.*

It is his own individual doom that he was well aware of, when he went on shipboard.

Why then does no MS. present the genitive in our passage? The sense requires it: the scansion would allow its introduction. The answer is that the tradition has been faithful after all in transmitting these accusatives. The error lies not in the nouns, δίκας and θέμστας, but in the participial ἐν εἰδότα. We have in fact to deal with a corruption of the usual kind. A familiar phrase of frequent occurrence has dislodged a less familiar and almost forgotten form. The genuine word, the original occupant, is suggested by θέμστας. Remembering:—

A 238 οἷ τε θέμστας

πρὸς Διὸς εἰρύαται

we may restore with some confidence the proper governance of our accusatives:—

οὔτε δίκας εἰρυμένον οὔτε θέμστας.

We have Φ 229 βουλὰς | εἰρύσας Κρονίωνος, ψ 81 θεῶν—δήνεα εἴρυσθαι, and even in association with the other noun here used, though the form of the phrase is different:—

Π 542 δς Λυκίην εἴρυτο δίκησίν τε καὶ σθένει φ.

Hymn. Dem. 151 κρήδεμνα πόλῃος

εἰρύαται βουλῇσι καὶ ἰθείησι δίκησιν.

i 250] — σπεύσε πονησάμενος τὰ ἄ ἔργα,—

The words recur l. 310 and l. 343. Τὰ ἄ is doubtless a later improvement; but Knight's *ἰθά* leaves the metre unsatisfied. I would suggest φίλα, of which τὰ ἄ might be a glossarial elucidation, afterwards adopted in the text. Similar are M 280, O 58, Σ 451.

i 261] οἴκαδε ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα  
ἦλθομεν

The repetition of ἄλλος here is different from any other example in Homer. Elsewhere there is a contrast intended. Here, however, as the Schol. Q. says, ἄλλην and ἄλλα are ἐκ παραλλήλου· τὰ γὰρ δύο ἐν σημαίνουσι.

I am inclined to think that Homer said something less artificial and rhetorical, which the prevalent taste of the later Greeks would not allow to survive. Following ρ 426 Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδόν, I would suggest that the original here was, as the metre also requires, something to this effect:—

οἴκαδε ἰέμενοι, πολλὴν ὁδόν, ἄλλα κέλευθα  
ἦλθομεν

'Bent on reaching our homes, a long journey, we have come other ways than that.'

The author of the Hymn to Apollo in his imitation of this line (472) did not want πολλήν, and his adoption of ἄλλην there may have occasioned its introduction here also, the change being so easy.

274] ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι.

Read ὅς κέλεαι με θεοὺς, giving a slight but appropriate emphasis to κέλεαι, v. Note on α 37. So κ 337. In all passages the trisyllabic character of κέλεαι may easily be restored. Cf. φ 381, κ 263 (Note).

283] νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων—.

The monosyllabic νέα is attributed to Aristarchus: the MSS. have νῆα. Several conjectures have been propounded. Sacrificing no whit of the tradition we might read:—

καὶ μὲν νῆά μ' ἔαξε Ποσειδάων ἐνοσίχθων.

366] Οὗτις ἐμοί γ' ὄνομα· Οὗτιν δέ με κυκλήσκουσι—.

Apart from the testimony of M (Codex Venetus Marcianus) and U (Monacensis Augustanus) it is clear enough that the above metrical freak is wrong, and that ὄνομ' ἔστ' should be read with Naber, who compares:—

ω 306 αὐτὰρ ἐμοί γ' ὄνομ' ἔστιν Ἑπῆριτος

Cf. σ 5, τ 247; but perhaps the most conclusive parallel is:—

Hymn. Dem. 122 Δῆν' ἐμοί γ' ὄνομ' ἔστί·

In more than one instance the Hymns have preserved us the true reading of a line of Homer, e. g. ν 233 (Note on ψ 233).

373-4] φάρυγος δ' ἐξέσσυτο οἶνος

ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἶνοβαρεῖων.

Perhaps originally—ἐρεύγομαι is transitive in Π 162—cf. Virg. Aen. iii. 632:—

ὁ δ' ἐρεύγετο οἶνοβαρεῖων

ψωμοὺς ἀνδρόμεους· φάρυγος δ' ἐξέσσυτο οἶνος. (Cf. Pref. p. xi.)

375] καὶ τότε ἐγὼ τὸν μοχλὸν—

378 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος—

This particular noun μοχλός occurs seven times in all. Only in the two examples above quoted is it adorned with the article. We may compare the case of νῆσος, v. Note on ε 55. Here ὁ μοχλὸς ἐλάινος condemns itself. We may probably thank the consistency of the successful introducer of τόν into l. 375 for

the  $\delta$  of l. 378. Nothing but the most unreasoning and blind devotion to the letter of tradition could fail to recognize that the true reading of l. 378 is *τάχα μοχλὸς ἐλάινος*, and if so, it is almost certain that in l. 375 the original was:—

*καὶ τότε ἐγὼ τάχα μοχλὸν—*,

392] —*μεγάλα ἰάχοντα*—

Probably an entirely correct tradition, so far as the mere letters go, of *μεγάλ' ἀφφιάχοντα*, i. e. *ἀνα-φιάχοντα*.

It is worth remark that the participle *ιάχων* (twelve times) might be written *ἀφφιάχων* in all but two places without the least difficulty. The exceptions are Z 468 *ἐκλίνθη ἰάχων*, where *ἐκλίθη* should be read, and T 424 where *ιάχων* is a mere intruder and the text should be either *ἐν πρώτοισιν ἔων ἔχε μώνυχας ἵππους* (Bentley) or *ἐν πρώτοισιν ἔχε κρατερώνυχας ἵππους*. So with *ιάχουσα* (three times) there is one recalcitrant passage Φ 341, which might be made conformable by the omission of *ἐγώ*. In Λ 463 *τρίς δ' αἶεν ἰάχοντος* clearly *τρίς δ' αἶ ἀφφιάχοντος* is admissible. *ιάχοντα* (once) and *ιάχοντες* (twice) admit the compound without difficulty.

In B 316 the strange *ἀμφιαχυῖαν* is probably nothing but an incomplete assimilation of the same *ἀνα-φιαχυῖαν* (-ουσαν).

In N 41 *αὐῖαχοι* (*ἀφφίαχοι* = *ἀνα-φίαχοι*) means 'shouting', not as some, Apion, &c. suppose, 'without shouting'.

Even *ιαχή* (ten times) may represent an earlier *αὐιαχή*, though if so, in three places it must be a misreading for *ἡχή* (λ 43, O 384, P 266).

419] *οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι*.

None of the attempts to restore the original form of this line seem to me successful. Cobet proposed *οὕτω γάρ τί μ' ἐφέλπετ'*: Nauck *οὕτω μ' ἄρ που ἔλπετ'*. From the former the vulgate is not readily evolved, and the latter misplaces the enclitic pronoun. I suggest that the main corruption is in *ἤλπετ'* for which I would restore the older pluperfect, as it is called, *ἐφεόλπεε*. Tradition elsewhere gives it in the disguise of *έώλπει*. We may dismiss *που* without much compunction and read thus:—

*οὕτω γάρ μ' ἐφεόλπε' ἐνὶ φρεσὶ νήπιον εἶναι*

or adopting the form which tradition gives,

*οὕτω γάρ με έώλπει—*.



The same tense may also be restored in ψ 345 (q. v.) with advantage.

456] εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο.

The formation of the adjective ποτιφωνήεις has often been called in question. Goebel has gone so far as to write the line thus:—

εἰ δὴ ὁμοφρονέοις ποτε, φωνήεις τε γένοιο.

This will not do, neither will the ποτὶ φωνήεις τε of Ahrens adopted from one or two MSS., but leaving τε in the wrong place. The word, however, admits of a very satisfactory explanation. It is a slight depravation of

Γοπὶ φωνήεις or Γοπιφωνήεις.

It is comparable with the familiar δουρικλυτός, δούφιλος, ἀρηίφατος, Πυριπλεγέθων, &c. &c., and has its analogue in ἀλμυρήεις (ε 460, Φ 190).

I am much inclined to think that this dat. ὅπῃ has been hardly dealt with not only here but in many other passages of the Homeric poems. For instance in ω 535:—

πάντα δ' ἐπὶ χθονὶ πίπτε θεῶς ὅπα φωνησάσης

the true reading is doubtless ὅπῃ. The acc. is due to the influence of three well-known lines:—

B 182 (=K 512) ὥς φάβ', ὃ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης—

Υ 380 ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος,

in which ὅπα depends on the principal verbs. Indeed from the last example we may safely correct the erroneous tradition in Π 76:—

οὔδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδήσαντος,

which should read, as the form of the patronymic indicates:—

οὔδέ πω Ἀτρεΐδαο ὅπ' ἔκλυον αὐδήσαντος.

Cf. μ 52 ὅπ' ἀκούης Σειρήνων, 160, 185, 187, λ 421, υ 92, Δ 435, Hymn. Dem. 67.

It is quite possible, more than possible, that the recurrent ἀπαμείβετο, ἀπαμειβόμενος was originally ὅπ' ἀμείβετο, ὅπ' ἀμειβόμενος, a quaint old phrase recalling the Virgilian voce refert, cf. ἀμείβετο μύθῳ. We still have in connexion with singing, though that makes little difference,

ἀμειβόμεναι ὅπῃ καλῇ (A 604 = ω 60)

and it is a significant fact that ἀπαμείβετο is very often preceded

by a short vowel unduly lengthened, as is generally said, by the ictus, e. g. :—

ν 3 τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε.

η 308, θ 140, 400, λ 347, 362, ρ 405.

In the case of the participle, our τὸν δ' ἀπαμειβόμενος may well have been without the δέ, with which it is now graced. But what is to be said of καί in

Ξ 41 τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων?

Is it a misplaced conjunction or does it emphasize the propriety or impropriety of Agamemnon raising his voice? Neither, I fancy. It merely represents a forgotten, because unappreciated,

τὸν ὅπῃ φωνήσας.

Curiously enough καὶ τὸν φωνήσας never seems to occur, though καί μιν φωνήσας is common enough.

Finally let me refer to a passage in the Iliad :—

Ο 401 ἀλλὰ σέ μὲν θεράπων ποτιτερπέτω,

where the compound verb, which of course never recurs anywhere, is utterly inexplicable, unless we adopt the humorous πρὸς τῷ φαρμάκῳ of Schol. T. After what has been said, it is plain that the true reading is :—

ἀλλὰ σέ μὲν θεράπων ὅπῃτερπέτω.

Cf. Ο 393.

• 504] φάσθαι Ὀδυσσῆα πολίπορθιον ἐξαλαῶσαι,

530 δὲ μὴ Ὀδυσσῆα πολίπορθιον οἰκαδ' ἰέσθαι.

These are the only two instances of πολίπορθιος. Elsewhere the adjective is πολίπορθος, which has the ample warrant of ten passages in the Iliad and four in the Odyssey. Even in the above two passages many MSS. offer the correct form πολίπορθον, though it fails for different reasons in either case to give a metrical line. See the discussion of Wernicke's law, Leaf's Iliad, Appendix IV. A transposition is indispensable to both. L. 531 may be read :—

δὲ μὴ οἰκαδ' ἰέσθαι Ὀδυσσῆα πολίπορθον

but in l. 505 we cannot be content with Bentley's suggestion :—

φάσθαι Ὀδυσσῆα πολίπορθόν σ' ἐξαλαῶσαι

nor yet with Hartman's F' (i. e. ὀφθαλμόν) in the same place adopted by van Leeuwen and da Costa. Epic usage requires :—

φάσθαι σ' ἐξαλαῶσαι Ὀδυσσῆα πολίπορθον.

It will be said the line so written contains a manifest ambiguity.

So doubtless the author of *πολιπόρθιον* discovered. But the ambiguity we may be sure never misled either man woman or child of any audience that listened to the poet.

534] ὁψὲ κακῶς ἔλθοι, δλέσας ἀπο πάντας ἐταίρους,—

If we compare the line with λ 114 = μ 141

ὁψὲ κακῶς νείαι, δλέσας ἀπο πάντας ἐταίρους—.

some doubt falls upon the genuineness of ἔλθοι, especially when we take into account the extreme rarity and uncertainty of the lengthening of -οι of the optative before a vowel. Now νείοιτο if it were metrically admissible would avoid the difficulty. Even the tradition shows some appreciation of the doubtful character of the scansion by giving an impossible ἔλθῃ (for the subjunctive obviously is useless here). Kayser would reject the line altogether; but as it seems necessary to the sense of the passage, I would suggest that a more antiquated present form νείομαι (cf. νείσομαι Eust. 1615. 35) gave νείοιτ' here, which afterwards not unnaturally had to yield to the familiar ἔλθοι. The present νίσσομαι is a strange form. Dr. Monro gives it as νίσσομαι (H. G. § 35) and explains it as a reduplicated thematic present. The tradition is confused and seems to me hardly trustworthy, v. Ebeling's Lex. sub νίσσομαι.

## BOOK X (κ).

κ 8] οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ  
δαίνυνται· παρὰ δέ σφιν ὀνείατα μυρία κείμεναι,  
κνισθῆν δέ τε δῶμα περιστεναχίζεται αὐλῇ  
ῥήματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλόχοισιν  
εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.

The tantalizing uncertainty in l. 10 of this passage is universally recognized. Neither the resources of explanatory comment nor the efforts of conjectural emendation seem to have been able to remove its obscurity. The difficulty centres in the word αὐλῇ. There are two traditional variants, αὐλή (FD post correcturam XTU 2 man. W) and αὐδή (γρ. αὐδή X), according to the latest authority, Ludwich (1889), who himself unwisely, as I venture to think, adopts the nominative, αὐλή.

The rendering of what may be called the vulgate given above would be to this effect:—'And the house filled with

savoury smell sounds all round in the court-yard.' Now by a great effort we may persuade ourselves that Aeolus' house was, like Prospero's island,

' full of noises,

Sounds and sweet airs, that give delight and hurt not', though it is certainly somewhat difficult to read anything like this into *περισυναχίζεται*. Still our difficulties are not over even then, for as the court-yard did not extend all round the house (*περί*) but only before the front, the addition of *αὐλή*, 'in the court-yard,' is inexplicable. Hence Ernesti did not hesitate to explain *αὐλή* 'cantu tibiarum', and Schaefer conjecturally reads *αὐλή* with the assumed meaning of 'fluting', 'flute-playing' (*αὐλησις*). So Bekker, Kayser, Friedlaender, and the Cambridge Homer (1892). Obviously either *αὐλῶ* in a collective sense (Rochefort) or *αὐλοῖς* would be less objectionable or at any rate easier, as Nitzsch intimates, though he gives the preference himself to *αὐδῇ* comparing ι 4. His further suggestion that Eustathius had *εἰλη* is hardly a happy one. Lastly there is Duentzer's proposal, *περισυναχίζετ' αὐδῇ*, which is not without plausibility and is admitted into the text by van Leeuwen and da Costa (1897), but its appropriateness either to *περισυναχίζεται* or to *κνισῆεν* is at least disputable.

If all these methods of dealing with the line seem unsatisfactory, still more so is the introduction of the nom. case, *αὐλή*. 'The court-yard echoes round the steaming house' is of course open to the previous objection, that the court-yard, the *αὐλή*, did not extend round the house, besides being somewhat meaningless at the best. The nature of the noise is not specified, but if it was the sound of music, as is generally assumed from:—

ρ 269 γινώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται  
 ἄνδρες, ἐπεὶ κνίσῃ μὲν ἐνήνοθεν, ἐν δέ τε φόρμυξ  
 ἤπνυε, ἦν ἄρα δαιτὶ θεοὶ ποίησαν ἐταίρην.

it would certainly have been heard far beyond the court-yard. This is placed beyond doubt by the explicit statement of:—

ψ 135 ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων,  
 ἢ ἄν' ὁδὸν στείχων ἢ οἱ περναίεταόνσι,

where the sound of the *φόρμυξ*, like that of the modern piano, reaches not only the wayfarer on the road outside but even the inmates of the neighbouring houses.

That δῶμα is the subject to the verb and not the object after it seems to me certain from the repetition of the expression in :—

ψ 146 τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν  
ἀνδρῶν παίζοντων καλλιζώνων τε γυναικῶν.

where moreover ποσσὶν makes for the genuineness of a dative in our passage also.

What then have I to offer as a more probable solution of the difficulty? Simply this:

κνισήεν δέ τε δῶμα περιστεναχίζετ' αὐτῇ  
'the house sounds with the din of voices, with the hum of conversation'. This sense of αὐτῇ—there is no need to write αὐτῇ—may be found:—

B 96 ἐννέα δὲ σφεας  
κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς  
σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.

So again of the 'heave-ahoy' of the Greek sailors—τοὶ δ' ἀλλήλοισι κέλεον:—

B 153 αὐτῇ δ' οὐρανὸν ἶκε  
οἴκαδε ἱεμένων

Compare also:—

ζ 122 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ.

The word by a curious coincidence, if it be one, is exactly rendered by Virgil in a passage frequently adduced here and most erroneously supposed to countenance αὐλή:—

Aen. i. 725

Fit strepitus tectis vocemque per ampla volutant  
atria.

Here *per ampla atria* is simply the usual Virgilian ornate variation of *tectis*, and cannot lend any efficient support to the worse than useless nom. αὐλή, to which in fact it is not in any degree an equivalent. On the other hand *strepitus*, further elucidated by *vocem*,—for Dr. Henry's attempt in his interesting and valuable Aeneidea to restrict *strepitus* to the racket made by the attendants is unsuccessful—is precisely synonymous with αὐτῇ as defined above.

It follows that *περιστεναχίζεται* is not to be explained by reference to any supposed mysterious noises. It in no wise reproduces Virgil's conception of the cave of Aeolus:—

*Illi indignantes magno cum murmure montis  
circum claustra fremunt.*

any more than it does Shakespeare's fantasy of Prospero's haunted island. In Homer we have simply a dinner-scene. The leading verb is *δαίνυνται* (l. 9), to which *ἡμᾶτα* practically belongs, as Nitzsch and Ludwich would indicate by punctuation. Rather needlessly, I think, for it is applicable not only to the main verb *δαίνυνται*, but also to the supplementary ones *κεῖται* and *περιστεναχίζεται*, v. the remarks on the usage of *ἄλλοθι* (Note on δ 684). The two intermediate clauses, practically parenthetical, merely serve to give additional details about the feasting and cannot rightly be extended to anything beyond the ordinary accompaniments thereof, in this case conversation rather than music or singing, though the two latter are not necessarily excluded. There is thus no interruption in the continuity of the reference (from l. 8 to l. 12) to the mode of life followed by Aeolus and his family.

It may be well in conclusion to attempt to show how in a simple manner our corrupt tradition *αὐλῇ* may possibly have originated. Assuming this primitive *αὐτῇ*, we may be fairly sure that at an early period in the history of the written text the presentation would be *ἐκ πλήρους* thus:—

*δῶμα περιστεναχίζεται αὐτῇ.*

Nothing could be easier than to misread this into:—

*δῶμα περιστεναχίζεται αὐτῇ,*

which is naturally suggestive of the common idiomatic use of *αὐτός* seen in Θ 24 *αὐτῇ γαίῃ—αὐτῇ τε θαλάσῃ*, 290 *ἵππους αὐτοῖσιν ὄχεσφιν*, θ 186 *αὐτῷ φάει*, φ 54 *τόξον αὐτῷ γωρυτῷ*. In the present instance *αὐτῇ* preceded by *δῶμα* readily calls up, and indeed can hardly be supplemented by any other word than, *αὐλῇ*. This from being a mere marginal addition, *δῶμα—αὐτῇ* (*αὐλῇ*), would end by displacing *αὐτῇ* altogether: and so we are left with the seemingly more important *αὐλῇ*, which, as we have seen, baffles and will always continue to baffle all rational and legitimate exegesis.

κ 22] *ἡμὲν πανέμεναι ἡδ' ὀρνύμεν ὃν κ' ἐθέλῃσιν,*

The hiatus has arisen from the old system of writing without elision. Metre requires and usage allows:—

*ἡμὲν πανέμεν ἡδὲ καὶ ὀρνύμεν ὃν κ' ἐθέλῃσιν.*

The division of the line into three equal parts may have been objected to, but the objection is idle. In the first book of *Odyssey* fifty-seven instances may be counted. Neither is it necessary to suppose that the introduction of *καί* would give much, or indeed any, greater prominence to *δρνύμεν* than *πανέμεν* itself can claim, cf. E 128 and also M 159:—

ὥς τῶν ἐκ χειρῶν βέλεα ῥέον ἡμὲν Ἀχαιῶν  
ἥδ' ἐκ Τρώων·

This usage might serve to explain the irregularity of l. 6 (= Ω 604)

ξέ μὲν θυγατέρες, ξέ δ' υἱές ἡβώνοντες.

I am quite unconvinced that ξέ here retains anything of an initial σ, and see no good reason for accepting *ξέξ* from van Leeuwen and da Costa. Much more probable to me seems:—

ξέ μὲν θυγατέρες, ξέ δὲ καὶ υἱές ἡβώνοντες.

κ 29] τῇ δεκάτῃ δ' ἡδὴ ἀνεφαίνετο πατρὶς ἄρουρα,

An easy depravation of a line in this form:—

τῇ δεκάτῃ δὲ δὴ ἄμμιν ἐφαίνετο πατρὶς ἄρουρα.

The form ἄμιν, if such were the original orthography, would produce ἀνεφαίνετο still more easily. Ἀνεφαίνετο might indeed be maintained thus, δὲ δὴ ἄμμιν ἀνεφ.

κ 35] καί μ' ἔφασαν χρυσὸν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι.

For οἴκαδ', no less otiose than unmetrical, Fick has ingeniously suggested ἀσκῶ. The appropriateness of this is apparent, for it is the mystery of the tied-up sack which impels the sailors to forget their duty. In later Greek we should have ἐν ἀσκῶ; but ἀσκῶ alone may be compared with νηί, explained as an instrumental dat. in κ 140

ἐνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ.

κ 41] ληίδος ἡμεῖς δ' αὖτε ὁμῆν ὁδὸν ἐκτελείσαντες

We should lose a hiatus licitus but nothing else by reading:—

ἡμεῖς δ' αὖτε F' ὁμῆν ὁδὸν (φοι)

just as we have in Θ 291 ἢ κέν τοι ὁμὸν λέχος.

κ 44] — ἀλλ' ἄγε θᾶσσον ἰδόμεθα ὅττι τάδ' ἐστίν —.

Another hiatus licitus flanked with attendant difficulties on either side. Probably in view of γ 175 we may here adopt for ἀλλ' ἄγε θᾶσσον the more metrical ἀλλὰ τάχιστα followed by ἰδόμεσθ' (cf. λ 356, ρ 479, H 30). For ὅττι I would suggest the possibility of ἄττα (v. Note on v 309 f.):—

— ἀλλὰ τάχιστα ἰδόμεσθ' ἄττα τάδ' ἐστίν.

κ 64] πῶς ἦλθες, Ὀδυσσεύ;

Modernized most probably from πῶς, Ὀδυσσεύς, ἦλθες; or ἔλθες. The later Greeks seem never to have been content to allow Homer to use the nominative for the vocative, and disregarded scansion freely in order to eliminate the supposed error (v. Cobet, Misc. Crit. p. 333).

κ 68] ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος  
σχέτλιος.

The metrical flaw here might be remedied by introducing τοισίδε or τοῖσδεσι (cf. l. 268); but it would perhaps be simpler to suppose that ἔτι has been lost after τε. The objection to πρὸς for ἐπί does not seem of much weight, considering the free use of πρὸς as an adverb, = *praeterea*, *insuper*, e.g. with ἔτι v 41 πρὸς δ' ἔτι καὶ τόδε μείζον — μερμηρίζω. τ 10, &c.

κ 78] τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγυνῆς  
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.

'And the spirit of the man was spent beneath the grievous rowing by reason of our vain endeavour, for there was no more any sign of a wafting wind' (Butcher and Lang).

It will be seen that Messrs. B. and L. follow Nitzsch in his interpretation of ἡμετέρῃ ματίῃ. Most editors however adopt the explanation of the Schol. ἡμετέρῃ ματαιότητι καὶ ἀμαρτίᾳ. This last I believe to be right; but the lines should certainly be read thus punctuated:—

τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγυνῆς,  
ἡμετέρῃ ματίῃ ἐπεὶ οὐκέτι φαίνεται πομπή.

The new punctuation indicates that ἡμετέρῃ ματίῃ belongs to the sentence ἐπεὶ—πομπή. It is placed before the conjunction, ἐπεὶ, merely for the sake of emphasizing its importance. The principle is the same as has been illustrated in the note on α 37. With the present instance we may compare:—

ι 15 κῆδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίῳνες.  
μ 49 ἀτὰρ αὐτὸς ἀκούμεν αἱ κ' ἐθέλησθα,  
δησάντων σ' ἐν νηὶ —.

E 27 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος, —  
πᾶσιν ὀρίνθη θυμός·

Z 474 αὐτὰρ ὁ γ' ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσίν.

Accordingly the translation would be to this effect: 'The spirit of my men was wearied out in the stress of hard rowing, for by



reason of our own foolishness there was no longer prospect of any convey home.'

The *πομπή* given by Aeolus, practically the favourable wind, the zephyr, had disappeared, and they were left to their own resources, rowing.

Now apart from a possible doubt whether *ὑπ' εἰρεσίης ἀλεγυνῆς* should not be *ὑπ' εἰρεσίῃ ἀλεγυνῇ* with G (the codex Mediceus Laurentianus), to which I certainly incline, there remains only the question of the curious and unique word *ματίη*. Nitzsch deriving it from *ματάω* gives it the sense of 'helpless delay', which the verb justifies. But the form of the noun allied to *ματάω* should certainly be *ματή*, as the adverbial acc. *μάτην* shows was really the case. *Ματίη* seems to be sort of rough compromise, a distant approach to *ματαιότης*, which the later Greeks thought they could allow themselves to indulge in here, as they were gradually becoming unable to enter easily into the obsolescent ideas and phraseology of the epic age. What the poet elsewhere lays explicitly to the charge of the too inquisitive crew was *ἄτη* (*ἀτασθαλίη*), as we may see from κ 68. In later times when they—and Aeschylus may be taken as witness—had loaded this word with deeper meaning, it is small wonder that such a term was thought too severe for a comparatively trivial offence. Therefore instead of being content with

*ἡμετέρη δάτη (ἁφάτη)*

which probably originally stood here, they turned it into the apparently lighter impeachment, *ματίη*.

This idea of the origin of *ματίη* may perhaps appear to some fanciful and extravagant: but there is a passage in the Etymologicum Magnum which gives it a remarkable support and is worth revolving:—*ἐκ τοῦ ἄτος γίνεται μάτος, ὃ λίαν ἐν ἄτῃ ἐν καὶ φρενοβλαβία, ἔνθεν ματία*. After this rather damaging exposure it seems hardly possible even for the most credulous to retain faith in, or any serious respect for, the traditional incubus, *ματίη*.

κ II2] οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναικα

εὖρον ὄσσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.

Here the article *τὴν* is unepic and the emphatic *αὐτήν* intolerable. There is also a doubt whether *κατέστυγον* should be followed by any object at all. In the only other passage which

shows the compound verb, P 694, it stands alone and means 'was struck with horror'. It would involve very little alteration of the received text to read:—

οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τῇ δὲ γυναῖκα  
εὖρον ὄσσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον ἄντην.

'They were horrified before her.' The use of τῇ = where (ubi) has sufficient warrant in δ 565, ε 442, η 281 and elsewhere.

κ 172] καὶ δ' ἔβαλον προπάρουθε νεός, ἀνέγειρα δ' ἐταίρους —.

As all the MSS. save one have νεός here, it is very difficult to think that the νεός of P gives the line as originally composed, or indeed as a metrically satisfactory verse. Without much rashness we might read:—

καὶ δ' ἔβαλον νηὸς προπάρουθ', ἀνέγειρα δ' ἐταίρους.

κ 178] ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο (= 428, μ 222).

Accepting Nauck's transposition ἐπίθοντο ἔπεσσι, I would take the hint given by P ὦκα' and restore the scansion thus:—

ὡς ἐφάμην, οἱ δ' ὦκα' ἐπ' ἐμοῖς ἐπίθοντο ἔπεσσι.

Cf. O 162, 178, A 565, Δ 412.

κ 192] οὐδ' ὅπη ἀννέται· ἀλλὰ φραζώμεθα θᾶσσον  
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.  
εἶδον γὰρ σκοπιῆν εἰς παιπαλόεσσαν ἀνελθὼν —.

Two of the words here found, οἶομαι and εἶδον, dactyl and spondee, are clearly un-epic. We have also a case, more or less serious, of hiatus in l. 192. None of these defects need be attributed to the poet. Several emendations of ἐγὼ δ' οὐκ οἶομαι εἶναι are current, Nauck's ἐγὼ δ' οὐκ ἔμμεν' οἶω, which leaves the sense unsatisfactory (it is either an unworthy counsel of despair, a quite incredible solution, or, as Nitzsch would have it, the hero merely means that he is of opinion there is no other policy possible than that he is going to recommend, but does not. This makes ἔτι all important, more so indeed than it can well be), Naber's ἐγὼ δὲ γ' οἶομαι εἶναι, Platt's ἐγὼ δ' ἄρ' οἶομαι εἶναι and van Herwerden's ἐγὼ δὲ γε ἔμμεν' οἶω with the precious hiatus licitus.

Perhaps the following would be fairly satisfactory in metre and meaning:—

οὐδ' ὅπη ἐξανανεῖτ'· ἀλλὰ φραζώμεθα θᾶσσον  
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δὲ τιν' ἔμμεν' οἶω.  
ἐς δὲ ἶδον σκοπιῆν ἐς παιπαλόεσσαν ἀνελθὼν —.

Such a primitive text might well be the starting-point whence the tradition has proceeded by natural and easy stages.

κ 232] Εὐρύλοχος δ' ὑπέμεινεν, δισάμενος δόλον εἶναι.

258 αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.

I suggest that a slight alteration of the punctuation in the first line would be an improvement:—

Εὐρύλοχος δ' ὑπέμειν', ἐν δισάμενος δόλον εἶναι.

What he said to himself was 'ἔνεστι δόλος'.

If so, the hiatus in the second line disappears at once:—

αὐτὰρ ἐγὼν ὑπέμειν', ἐν δισάμενος δόλον εἶναι.

κ 247] ἐν δέ οἱ ὄσσε

δακρυόφιν πίμπλαντο, γόον δ' ὤϊετο θυμός.

Somewhat reluctantly I have been driven by a close examination of epic usage to the conclusion that the curious phrase, γόον δ' ὤϊετο θυμός, 'his soul thought of lamentation,' 'wailing was the thought of his soul' is Homericallly an illegitimate and indefensible expression. It recurs, it is true, once again, ν 349, where the whole line is repeated verbatim after ὄσσε δ' ἄρα σφέων. The only advantage however to be derived from this recurrence is that it saves us from the error of making θυμός refer to the spectators of the scene, 'their soul expected his weeping,' a translation that has actually been suggested as possible here.

At the same time δίομαι in the sense of 'expect', 'look for' is strictly in accordance with a recognized Homeric usage, e.g. N 283 κῆρας διομένω, β 351 κείνον διομένη, κ 380 ἧ τινά που δόλον ἄλλον δίομαι, ν 427 ἀλλὰ τὰ γ' οὐκ δίω. The question is, can the meaning here required 'I think about some one or some thing' be equally approved for δίομαί τινα or τι? I am afraid not. We certainly might apply this latter rendering, and some have applied it, to ν 224:—

ἀλλ' ἔτι τὸν δύστηνον δίομαι, εἴ ποθεν ἔλθων

ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείη.

'Ich muss denken an ihn' (Ebeling Lex.). The better supported sense however is not, 'I must still think of him,' 'still my thought is ever of' (Butcher and Lang), but simply 'I am still expecting, looking for, him.' β 351 is precisely in the same position. So also χ 159 τὸν περ δίω does not mean, 'whom I am thinking of,' but, 'whom I suspect, and I expect

it is he,' cf. χ 165 ὃν δούμεθ' αὐτοί, 'whom we ourselves thought likely.' The only other passage, so far as I am aware, which affords any justification for assuming the legitimacy of the meaning under discussion is:—

ρ 580 μυθείται κατὰ μοῖραν ἃ πέρ κ' οἴοιτο καὶ ἄλλος —.

Here also I am strongly inclined to believe the sense is 'just that which any one else would expect,' 'quae auspicietur' (Ebeling); we might paraphrase, 'he expresses the *apprehensions* that any one else would feel.' Even if we take the meaning to be 'what any one else would think', there is a considerable interval between ἃ πέρ κ' οἴοιτο and γόν ὥιτο. The former is far from being a justification of the latter.

However it is undoubtedly difficult to prove to demonstration the Homeric impossibility of γόν ὥιτο: the niceties of language are apt to elude the most careful investigation. Still it can hardly be denied that the phrase is of a dubious and isolated character, and, if so, there is room for a suggestion, more especially one following the ductus litterarum as closely as what I now propose:—

γών δέ οἱ ἱερο θυμός.

Obviously the vulgate ΓΟΝΔΕΟΙΕΤΟ (with δέ for δ') differs little, and indeed is but one iota removed, from ΓΟΝΔΕΟΙ-ΙΕΤΟ. The sense gained by the new reading is, I venture to say, unimpeachable and thoroughly Homeric: 'on lamentation his soul was set,' 'his soul yearned for wailing.'

We may compare the recurrent τοῖσιν ὑφ' ἱμερος ὥρτο γόοιο, ὑφ' ἱμερον ὥρσε γόοιο, γόν ἱμερον ὥρσεν, and for the genitive after ἱεσθαι κ 529 ἱμενος ποταμοῖο ῥοάων, ο 69 ἱμενον νόστοιο, Δ 168 ἱμενοι πόλιος, Ψ 371 νίκης ἱμένων, cf. γ 18, γ 67.

There remains however one difficulty which may seem hard to settle. The evidence for an initial *F* in ἱερο is exceedingly strong. This particular form never occurs in the fourth foot without a short open vowel preceding. Of course we may deliberately shut our eyes to the digamma altogether and say stoically with La Roche (Praefat. ad Iliadem) 'Digammi rationem habui fere nullam'. We might even go a step further and renounce Homer and all his works. In this case however the disregard of the digamma has some little basis on which to rest. ἱμενος is preceded by a dactyl ending in a

consonant twice κ 246, ξ 142 (q.v.), where *ἰσσύμενος* may possibly have been the original word. Two other passages β 327 *ἐπεί νύ περ ἵεται* (q.v.) and Σ 501 *ἄμφω δ' ἴεσθην* are also recalcitrant. Still there must be some hesitation about adding to these exceptions.

Possibly then some may be disposed to leave the noun here in the singular number, as is indeed usual, and read :—

*γόοιο δὲ ἴετο θυμός.*

On the other hand it must be admitted that the possibility of this being converted into the traditional reading is not by any means equally apparent.

For my own part I faithfully adhere to the principle I ventured to lay down in discussing α 37, and accordingly I conceive that the true original ran thus with elision of -οι :—

*γών δέ F' ἐφίετο θυμός.*

in exact correspondence with :—

*ἐπεί πρό F' ἐφείπομεν ἡμεῖς.*

In the later passage, υ 349, either *γόοιο δὲ ἴετο* or *γών δ' ἄρα*—there is no place for a pronoun—would necessarily be made to conform to the corruption here.

κ 263] *τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.*

*ἠνώγεα* is undoubtedly the correct epic form and is given by nearly all the MSS. That the verse as it stands is unmetrical is however certain. Instead of adopting *ἠνώγεον* or *ἠνώγεον* from Bothe, I would suggest the insertion of *μοι* thus :—

*τὸν δ' ἠνώγεά μ' ἄψ αὐτὴν ὁδὸν ἠγήσασθαι.*

Compare ι 274 (Note) for position of verb and pronoun, and for the construction ζ 114, η 22.

κ 269] *φεύγωμεν ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἥμαρ.*

The variant *φεύγομεν* (T ante corr. U<sup>1</sup>?) may indicate *φευγόμεν* as the original reading. Whether any variants on *ἔτι γάρ κεν* exist is not stated by Ludwig (1889). I would suggest as possible :—

*φευγόμεν, εἰ κέν πως ἔτ' ἀλύξαιμεν κακὸν ἥμαρ.* (v. Note on μ 113) or we might preserve the independence of the last sentence and the exact order of its particles by reading :—

*φευγόμεν· ὥς ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἥμαρ.*

κ 288] *ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἥμαρ.*

Read *ἔρχε', ὃ κέν τ' ἀπὸ κρατὸς ἀλάλκησιν κακὸν ἥμαρ.* The

examination of the usage of ἀλέξω, ἀπαλέξω in the Note on ρ 364 shows this change to be necessary. The short syllable in thesis before κρ may have contributed to the exclusion of the preposition, but the main motive doubtless was to avoid the elision of τοι.

κ 295] Κίρκη ἐπαίξαι ὥς τε κτάμεναι μενεαίνων.

322 Κίρκη ἐπήξα ὥς τε κτάμεναι μενεαίνων.

Whatever defence may be made for the third foot in l. 295, it is impossible to maintain that in l. 322 we have in that place even a tolerable spondee. In fact from l. 322 some degree of doubt must fall upon the lesser licence, and more weight begins to attach to the frequency of an elision before ὥς τε, e.g. X 26, N 564, 571, O 271, 323, 410, 690, 630, ι 292. It is admitted that the diphthong of ἐπαίξαι could not be elided; but, as may easily be shown, the prohibition to elide by no means involves the licence of leaving a hiatus, as is sometimes too readily assumed. On the other hand the 1 aor. inf. mid. ἐπαίξασθαι, which occurs at least twice in the Iliad, allows the elision of its last syllable, and this I submit is the solution of the difficulty in our first passage:—

Κίρκη ἐπαίξασθ' ὥς τε κτάμεναι μενεαίνων.

The second passage has probably been brought into forced conformity with the previous line after ἐπαίξασθαι was abandoned for ἐπαίξαι. There seems little doubt from the usage elsewhere, that the reading should be:—

Κίρκη ἐπηίχθην ὥς τε κτάμεναι μενεαίνων.

These two alterations may be considered sufficient, but if we look at the usual idiomatic construction of the verb in Homer even apart from the minor objection to the shortening of -η in Κίρκη, it is quite possible that Κίρκης αἶξασθ' and Κίρκης ἤιχθην represent better the original text.

κ 317] ἐν δέ τε φάρμακον ἦκε κακὰ φρονέουσ' ἐνὶ θυμῷ.

If the exclusion of τε from statements of particular fact be accepted (v. Monro, H. G. § 332 (b)), we should read here:—

ἐν δέ τι φάρμακον

Contrast with this passage ν 244 ἐν δέ τε οἶνος γίγνεται, where τε is properly and correctly used.

κ 326] θαῦμά μ' ἔχει ὥς οὔ τι πῶν τάδε φάρμακ' ἐθέλχθης

Bekker and Cobet (Var. Lec. p. 108) propose to change ὥς to

πῶς. This is not, as I believe, the true remedy. There is here a doubtful expression, which deserves attention even more than the hiatus, θαῦμά μ' ἔχει. Elsewhere in Homer θαῦμα never means 'wondering', 'the feeling of wonder.' That is expressed by τάφος. θαῦμα is always the object of the wondering, the thing wondered at. This is established by 17 instances in the Iliad and Odyssey and about half that number in the Homeric Hymns.

Accordingly leaving ὥς untouched I would give θαῦμα here its proper sense by reading:—

ἦ μέγα θαῦμ' ὥς οὐ τι πῶν τάδε φάρμακ' ἐθέλχθης.

Compare O 286, Υ 344, ρ 306. In the last-named passage ἦ μάλα θαῦμα is read, and would of course serve equally well here.

κ 398] πᾶσιν δ' ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα  
σμερδαλέον κονάβιζε·

The usage of ἱμερόεις here is absolutely unique. The meaning is supposed to be 'wistful', 'yearning,' indicative of homesickness. Surely the true reading can only be:—

πᾶσιν δ' ἱμερος εἰς ὑπέδν γόον,

of which the corruption is simple. The tradition is quite Sophoclean in expression, but utterly remote from Homer, cf. the regular ἱμερος γόοιο, and for the contrasted adjectives χ 138 καὶ χ' εἰς πάντας ἐρύκοι—

κ 403] νῆα μὲν ἄρ πάμπρωπον ἐρύσσατε ἥπειρόνδε,  
κτῆματα δ' ἐν σπήεσσι πελάσσατε ὄπλα τε πάντα·

Doubtless Bentley's πάμπρωτα is a necessary step in the right direction, but further correction is needed here. Both these lines exhibit the hiatus at the end of the fourth foot, which is claimed as licitus. Both are under some suspicion on other grounds; Kirchhoff boldly rejects them both along with αὐτός in l. 405. They are, he would probably urge, merely modifications of ll. 423-4, put into the mouth of Circe. Obviously the detailed orders are better placed in the speech of the leader to his men. But even this argument is not conclusive, and if we are not prepared to go the length of rejecting the lines here, the speech of Circe would not lose either in respect of idiom or politeness and might actually be better in point of metre, if we attributed to her the optative instead of the imperative, ἐρύσσαιτ' — πελάσσαιτ'.

For other examples of this optative, used, in the words of Dr. Monro, as 'a gentle or deferential imperative, conveying advice, suggestion, or the like' (H. G. § 299), cf. A 20 *παῖδα δ' ἐμοὶ λύσαιτε φίλην τά τ' ἄποινα δέχεσθαι*, where, as here, an infinitive follows, Γ 407, &c. The elision at the end of the fourth foot is not altogether infrequent, v. λ 356, ρ 479, H 30, κ 44 (Note), λ 381, 385, 388.

The result is that the laborious portion of the exhortation or injunction is recommended as advisable—merely so—by the mild optatives: but the invitation is unhesitatingly expressed by the more urgent infinitive. So again in l. 425 for *δρύνεσθε ἐμοί* (or *ἵνα μοι*) we may easily restore *δρύνεσθαι ἐμοί γ' ἅμα πάντες ἔπεσθαι*, if we are not too devoted to hiatus licitus.

κ 410] *ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας,  
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,  
πᾶσαι ἅμα σκαίρουσιν ἐναντία· οὐδ' ἔτι σηκοὶ  
ἴσχουσ'· ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι  
μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,  
δακρυόντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς  
ὥς ἔμεν ὥς εἰ πατρίδ' ἰκόλατο καὶ πόλιν αὐτὴν  
τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἦδ' ἐγένοντο·*

There are a few points in this passage that invite brief notice. For *ὥς δ' ὅτ' ἂν*, van Leeuwen and da Costa (1897) read *ὥς δ' ὅτε κ'*, but as the pure subjunctive is the rule in a simile, *ὥς δ' ὅτε τ'* (cf. M 132) should probably stand not only here but in all the instances enumerated by Dr. Monro, H. G. § 289, to which we may add κ 216, χ 468, K 5, M 41, O 80, Ω 480.

The form *πόριες*, which can only be supported from Euripides and Theocritus, should be replaced by the more correct *πόρτιες*, which even here is not entirely without MSS. authority (*πόρτιες* F, post corr. D (D<sup>2</sup>?) U<sup>2</sup>, Eust. H. Steph. Ludwig). Evidently *πόριες* proceeds mainly from the difficulty of realizing that *πόρτιες* can be scanned — —, as probably is the case in Hymn. Dem. 174. *πόρτις* might certainly be written, but *πόρτιες* seems preferable for the reason given by Porson in favour of *Ἀθηνέων* (γ 278). Compare also remarks on κ 493 ad fin.

In 411 *ἐπεὶ* may be accepted instead of *ἐπὴν*. The comma after *κορέσωνται* involves the adoption of Bekker's *σκαίρωσι* in the next line; but it is open to question whether it would not be



better to follow Ameis-Hentze and change the comma into a colon, not making an anacoluthon, but leaving the substantive verb (ἔωσι) to be understood after ὅτε τε, as in A 547, E 481, N 323: compare also Λ 535, where we now find generally printed ἀντὺγες αἱ περὶ δόφρον (sc. ἦσαν).

The main difficulty of the passage however meets us when we get to l. 415. Obviously ἔχυντο cannot govern ἐμέ (l. 414), as ἀμφέχυντο might have done, so that it is of no avail to appeal to such a passage as π 214 ἀμφιχυθεὶς πατέρ' ἐσθλόν. Usage is decidedly against removing the comma after κῆνοι with Bekker. Hence Kirchhoff, Fick and van Herwerden call in question the validity of ll. 415-17, regarding them as interpolated.

I would venture to suggest as an alternative that ἔχυντο is corrupt and should be simply corrected to ἴκοντο, which saves both grammar and sense. 'In such wise, when they saw me with their eyes, they came to me weeping' seems adequate enough to the occasion. ἔχυντο may well have been suggested by π 214; ἀμφιθέουσι (413) would help to maintain it as well as the idea, a very natural one, that it gives more pathos to the picture. Perhaps we should be nearer the mark in saying that it gives too much. Certainly Odysseus with half the ship's crew hanging about his neck would find the situation morally and physically almost overwhelming. Of the other interpretation that has been suggested, 'in lacrimas effusi sunt,' it is enough to say that it is not possible.

Lastly δόκησε δ' ἄρα σφίσι θυμὸς | ὥς ἔμεν must surely be read δόκησε δ' ἄρα σφίσι θυμῷ. The meaning is not 'and their feeling seemed (to me) to be just as if' &c., but 'for it seemed to them in their soul to be as if' &c. If this is not obvious in itself, it is surely placed beyond question or cavil by a comparison of:—

ν 93 μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν  
ἦδη γιγνώσκουσα παρεστάμεναι κεφαλῇφι.

The whole passage with the alterations I have advocated would stand thus:

ὥς δ' ὅτε τ' ἀγραιβοὶ πόρτιες περὶ βοῦς ἀγελείας,  
ἐλθούσας ἐς κόπρον, ἐπεὶ βοτάνης κορέσσονται  
πᾶσαι ἅμα σκαίρουσιν ἐναντία· οὐδ' ἔτι σηκοὶ  
ἴσχονσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι  
μητέρας· ὥς ἐμὲ κῆνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,

δακρύνοντες ἴκοντο· δόκησε δ' ἄρα σφίσι θυμῷ  
 ὥς ἔμεν ὡς εἰ πατρίδ' ἰκοῖατο καὶ πόλιν αὐτῇν  
 τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο·  
 κ 432] Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας  
 ἦ σὺς ἢ ἔλκυους ποιήσεται ἢ ἔλόντας,  
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανλον ἴκοντο  
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·

The passage is thus translated by Messrs. Butcher and Lang:—  
 'to go down to the hall of Circe, who will surely change us all  
 to swine or wolves or lions to guard her great house perforce,  
 according to the deeds that the Cyclops wrought, when certain  
 of our company went to his inmost fold and with them went  
 Odysseus ever hardy'. Apart from the admitted uncertainty of  
 the rendering of l. 434 (v. Dr. Merry's note) there is in the clause  
 corresponding to ὥς περ Κύκλωψ ἔρξ' an unmistakable tinge of  
 vagueness, which would, I think, disappear, if we were to restore  
 the integrity of the two concluding lines by reading and punctua-  
 ting thus:—

ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανλον ἴκοντο,  
 ἡμετέρους ἑτάρους, σὺν δὲ θρασὺς εἶπετ' Ὀδυσσεύς·

In the vulgate it seems natural to suppose that the unmetrical  
 ἡμέτεροι ἔταροι has superseded the accusative owing to the strictness  
 of the grammatical views of some forgotten critic, who either could  
 not extend his regard beyond the proximate verb ἴκοντο or who  
 realized too vividly that σὺν δ' ὁ θρασὺς κτλ. was part and parcel  
 of the temporal sentence. The inter-locking of clauses is however  
 Homeric enough, e. g. θ 475-6

νῶτον ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο,  
 ἀργιόδοτος υἱός, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή·

The exact meaning of ἔρξ' in our reconstructed clause calls  
 for some remark. If it were not for the closely similar:—

ψ 312 ἡδ' ὅσα Κύκλωψ ἔρξε,

where ἔρξε unquestionably comes from ἔρδω, I am afraid I should  
 without much hesitation take ἔρξ' here with Adam and Ameis-  
 Hentze as the aor. of ἔργω (ἐέργω), although there is but one other  
 instance of this form in Homer, ξ 411, where moreover the scansion  
 is decidedly curious. However I may safely leave this question  
 for future treatment (v. Note on ξ 411), for to say here 'just as

the Cyclops penned in our comrades' is not materially different from saying 'just as the Cyclops treated our comrades', if, as Nitzsch believed we ought to do, we follow the Ambros. Schol. in the explanation of φυλάσσοιμεν in the preceding line, τηροῖμεν, οὐχὶ φυλάσσειν δῶμα ἀλλὰ τὸ ἀεὶ ἐκέισε εἶναι. This involves no innovation with regard to φυλάσσω as ε 208 τὸδε δῶμα φυλάσσοις bears witness, and it may be observed that in κ 214-19 the wolves and lions, whether they are human beings transformed or not, appear rather to play the part of lures and decoys than of guards.

Accordingly I would render from l. 434 thus:—

'and so we should abide perforce in her great house, in the same way as the Cyclops dealt with our comrades, when they came to his steading, and our rash leader was with them'.

κ 485] ἦδ' ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ  
ἀμφ' ἐμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηται.

There is one remarkable point about this relative sentence, 'who lamenting around me make my heart weak', and it is this: φίλον κῆρ in A 491-2 ἀλλὰ φθινύθεσκε φίλον κῆρ αὖτις μένων belongs to the subject of the verb, not as here to a different individual. So we have τεταρπόμενός τε φίλον κῆρ (α 310). The case is the same with the synonymous φίλον ἦτορ, which occurs much more frequently. φίλον τετιγμένος ἦτορ (α 114 &c.), φίλον κατατήκομαι ἦτορ (τ 136), καθαπτόμενος φίλον ἦτορ (υ 22).

With this I connect the hiatus in l. 486 which, always suspect, is here accompanied by this deviation from the ordinary construction. Possibly

κ 198 τοῦσιν δὲ κατεκλάσθη φίλον ἦτορ  
μνησμένους ἔργων (cf. ι 256)—

may supply a hint. At any rate as a temporary expedient I suggest:—

οἷσι φθινύθει φίλον ἦτορ  
ἀμφ' ἐμ' ὀδυρομένοις.

For φθινύθει v. π 145, θ 530, μ 131, &c.

κ 493] μάντης ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσιν  
μ 267 μάντης ἀλαοῦ, Θηβαίων Τειρεσίαιο,

I transcribe from the apparatus criticus of Ludwich (1889) (1) on κ 493: μάντης ἀλαοῦ M (coniecit Hermann Elem. doct. metr. 347), Bekker; μαντῆος ἀλαοῦ coniecit Thiersch Gr. Gramm. § 190,

22; *μάντιος* ἀλαοῦ MSS. sch. Plat. Menon. 100<sup>a</sup>, Eust.; *μάντιος* ἀγλαοῦ X, *μάντιος* ἀλαόο P. Knight; *μάντιος* ἀλαοῖο Hartel Hom. Stud. III 9 (13). (2) on μ 267: *μάντης* coniecit Hermann, Bekker; *μάντιος* G ut MSS. al. (ε super ι scr G<sup>2</sup>).

Although there is but one MS., Venetus Marcianus 613, which shows *μάντης* ἀλαοῦ, most editors, Bekker, La Roche, Ameis-Hentze, Fäsi, Düntzer, Merry, Platt, Monro, adopt this unique form (the regular gen. *μάντιος* is found N 663), although even then the second foot is a very dubious dactyl. On the other hand if following Ahrens and the more recent editors van Leeuwen and da Costa we accept Knight's *μάντιος* ἀλαόο, the metrical difficulty is only moved one step forward to the third foot where -ὄ, τοῦ (or -ὄ, τόο) is an utterly impossible spondee (or dactyl).

Under these circumstances it seems worth while to propose a third solution of the difficulty:—

*ἀλαόο μάντιος, τοῦ τε φρένες ἔμπεδοί εἰσιν*

This transposition of the adjective and noun removes every objection on the score of metrical sufficiency. To the Greeks in later times however this reading would necessarily seem much too severely archaic, and they would readily welcome in its stead even such an unsuccessful measure of relief as the vulgate. I shall not discuss at length the lengthening of a short open vowel before initial μ. The analogies are well known. But the treatment of the genitive termination -ιος as a long syllable deserves further illustration:—

B 811 ἔστι δέ τις προπάρουθε πόλιος αἰπεία κολώνη,

Φ 567 εἰ δέ κέ οἱ προπάρουθε πόλιος κατεναντίον ἔλθω.

Bekker in both places would read πόλεος without authority in the first case and with one MS. L only in the second. Dr. Monro gives some countenance to this needless change by adopting it in Φ 567 (Oxford Homer 1896).

I will now subjoin a few passages in which this scansion — of πόλιος may be admitted with advantage:—

ζ 262 αὐτὰρ ἐπὶν πόλιος ἐπιβήομεν ἦν πέρι πύργος

Here the late form ἐπὶν no less than the metre authorizes:—

*αὐτὰρ ἐπεὶ κε πόλιος*

a restoration due to Dr. Monro, H. G. § 362.

ζ 294 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας.

The analogy of H 334 τυτθὸν ἀποπρὸ νεῶν gives a fair warrant for  
τόσσον ἀποπρὸ πόλιος.

π 471 ἤδη ὑπὲρ πόλιος, ὅθι θ' Ἑρμαιοις λόφος ἐστίν,

A remedy of a similar character to the above is equally applicable  
and equally called for by the metre here :—

ἤδη ὑπερθε πόλιος.

For the improper preposition with genitive cf. Monro, H. G. § 228.

P 147 εἴσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν.

If we remove the prep. *περὶ*, which is scarcely appropriate here, for  
the more suitable and more usual *πρόσθε*, both sense and metre are  
advantaged :—

εἴσιν πρόσθε πόλιος.

Cf. θ 524 ὅς τε εἴς πρόσθεν πόλιος λαῶν τε πέσγησι, Π 833, Φ 587,  
Δ 54, also Φ 567 quoted above. But another solution adheres  
more closely to the tradition

εἴσι περιπρὸ πόλιος

For *περιπρὸ* 'well in front' cf. Π 699. I may also refer in this  
behalf to :

T 292 εἶδον πρὸ πτόλιος δεδαιγμένον ὀξεὶ χαλκῷ.

for the corrupt opening of which line I have on independent  
grounds suggested as probable :—

εἰσείδον πρὸ πόλιος,

and the present argument tends to confirm the remarks then made,  
v. Journ. Phil. xxv. p. 303.

The acc. *πόλιας* is dissyllabic, υ —, in two passages :—

θ 560 καὶ πάντων ἴσασι πόλιας καὶ πίνοντας ἀγροῦς —.

574 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' ἐν ναιεταούσας,

and in all probability we should be right in substituting this  
form for *πόλεις* in B 648, I 328, Σ 342, 490.

κ 505] μὴ τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,

There is a suspicious redundancy about the expression *ποθὴ*  
*μελέσθω*, 'desiderium sit tibi curae.' It does not exhibit the  
true Homeric note of simplicity and directness. The ring is rank  
falsetto. Next we cannot fail to observe that the form *μελέσθω*,  
the imperative mood of the middle voice, is unique. Elsewhere  
with tolerable frequency *μελέτω* is found, e. g. :—

Ω 152 (=181) μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·

Ο 231 (=α 305) σοὶ δ' αὐτῷ μελέτω,

β 304 (μή τί τοι ἄλλο) ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 δ 415 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,  
 η 208 Ἀλκίνο', ἄλλο τί τοι μελέτω φρεσίν·

There is indeed one passage, and one passage only, which gives countenance to this peculiar use of the middle voice of the verb μέλω:—

Α 523 ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω·

where the original may perhaps have been μελήσωσ' or μεμήλωσ' ; but whatever may be said of this suggestion, the weakness and unsatisfactory character of μελέσθω in κ 505 stands confessed, so that here at least a restoration of the true verb may be essayed with some confidence. Moreover we have in this case a surer basis than that of mere conjecture in the possibility of an appeal to analogous usage and to some extent of tradition also. I would submit that the true reading of the line is:—

μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ γενέσθω,

of which the literal rendering would run thus:—‘Let there not be unto thee in any wise anxiety for a guide with thy ship,’ παρὰ νηὶ qualifying ἡγεμόνος, ‘a guide to accompany the ship,’ as in the examples I have already adduced, v. Journ. Philol. xxiv. p. 280.

In actual use the combination of ποθὴ and γίγνομαι occurs:—

Λ 471 ἐσθλὸς ἰών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται

and again in a line unmistakably cast in the same mould as κ 505:—

θ 414 μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο.

I do not know that the cogency of the above argument is really increased by the fact that γενέσθω is the actual reading of one of the two leading MSS. of the Odyssey, Flor. Laurent. 52, but undoubtedly many scholars will thereby be more willing to give ear to the objection against μελέσθω and to admit the alternative and, as I believe, genuine verb.

κ 573] ῥεῖα παρελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα  
 ὀφθαλμοῖσι ἴδοιτ' ἢ ἔνθ' ἢ ἐνθα κίοντα ;

We have here a strong instance of ἂν, but not quite conclusive as against κεν. Van Leeuwen and da Costa suggest

ῥεῖα παραφθαμένη· τίς κεν —.

But this would scarcely have been lost. If nothing better can be

suggested, *ἄν* must be admitted here. Suppose, however, we leave the words unchanged except in one point, their order, and read:—

ῥαῖ' ἐλθοῦσα παρέξ· τίς κεν θεὸν —;

For transposition v. Note on ζ 60.

## BOOK XI (λ).

λ 4] ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν.

Here the article with *μῆλα* is probably due to the facility with which the original text could be altered to give it admission. Supposing that ἐν δ' ἄρα μῆλα was here to begin with, we need not be surprised at the appearance of the metrically equivalent and more modern ἐν δὲ τὰ μῆλα. The case of l. 20 ἐκ δὲ τὰ μῆλα is similar, and to this may be added ι 464 καρπαλίμως δὲ τὰ μῆλα ταναῦποδα.

None of these exhibit a use of the article which is in any degree Homeric, as is λ 35 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα, where we have the article of contrast (v. Monro, H. G. § 259 a). This last passage may indeed have started, or given countenance to, the tampering with the others, for it might well be said, if τὰ stand here why not there also? It may be noticed that the noun *μῆλον* occurs more than seventy times in Homer, everywhere save in the above-mentioned places without the article, cf. ε 55 (Note).

λ 15]

οὐδέ ποτ' αὐτοῖς —.

In all probability for an original οὐδέ ποτέ σφεας. That αὐτοῖς as a simple anaphoric pronoun is genuine in Homer cannot be safely admitted. The later usage was certain to assert itself to the prejudice of an obsolescent form, particularly when as here it fits in so well with the metre, cf. ω 241 (Note), λ 26 (Note).

λ 18] οὐθ' ὅτ' ἄν ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται.

Read ὅπότ' for ὅτ' ἄν, as ὅποτε in the previous line with Dr. Monro (H. G. § 289): also οὐρανός for οὐρανόθεν. Wherever ἀπ' οὐρανόθεν occurs (© 365, Φ 199, μ 381) the next word begins with two consonants. The less extinct archaism was naturally preferred and preserved. Cf. θ 67 (Note).

λ 26] ἀμφ' αὐτῷ δὲ χοῆν χεόμεν πᾶσιν νεκύεσσι,

πρῶτα μελικρήτῃ, μετέπειτα δὲ ἡδέι οἴνῃ,

τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφειτα λευκὰ πάλυνον.

(= κ 518-20.)

Premising that ἀμφ' αὐτῷ δέ probably stands for ἀμφὶ δὲ τῷ γε we are faced by the abnormal scansion, or metrical licence of l. 28. Even those who are prepared to accept the hypothesis that the ι of the dat. sing. may be regarded as 'a doubtful vowel' must be a little surprised to find it with its supposed long quantity maintained before a word beginning with a vowel, so that -ι ἐπί forms a dactyl. Still this metrical freak is not without a little extraneous support. There is π 206 with its five repetitions, not a very convincing instance (v. Note on ω 322) and the very peculiar version of Υ 259 adopted as Aristarchean on the evidence of Didymus against all the MSS., an instance still less convincing, if anything. Dr. Leaf now reads σάκει ἤλασεν (1902).

Now if no rational account can be suggested to explain the extraordinary phenomenon here presented, it is perhaps necessary to admit that we should have to stifle our doubts and accept the line as a verse. It seems to me however that a probable account of the origin of the tradition is still lacking, merely because no one has troubled himself to raise the question. I suggest that the lines once stood thus, epically unexceptionable, but with one form which in later times could not possibly be acquiesced in:—

ἀμφὶ δὲ τῷ γε χοὴν χεόμεν πᾶσιν νεκύεσσι,  
 πρῶτα μελίκρητον, μετέπειτα δὲ ἡδέα οἶνον,  
 τὸ τρίτον αὖθ' ὕδωρ· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.

I submit that although μελιηδέα was received with acquiescence ἡδέα could not be tolerated, and to avoid this representative of ἡδύν, the expedient of introducing a possible dative was accepted as the lesser evil. Cf. εὐρύν and εὐρέα.

λ 43] θεσπεσίῃ λαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.

Perhaps ἡχῇ should be restored for λαχῇ, v. ι 392 (Note), and certainly εἶλε for ἦρει. The former change is confirmed and the latter required by λ 633:—

ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἦρει.

The inconsistency and untrustworthiness of the tradition, for it is nothing less, may be similarly illustrated in the case of the verb by setting side by side:—

χ 42 ὥς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἶλεν.

ω 450 ὥς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἦρει.

In χ 42 the MSS. are unanimous for the aor. and in ω 450 almost unanimous for the imperf.



The same state of uncertainty exists in the *Iliad*, as witness:—

Θ 77 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

H 479 σμερδαλία κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·

So far as we can judge from La Roche, one MS. L has ἦρει in Θ 77, but none give εἶλεν in H 479. In ω 533:—

ὥς φάτ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἶλε·

the aor. alone is supported by the tradition. So also in Hymn. Dem. 190, but the other examples of this ending χλωρὸν δέος have ἦρει, H 479, λ 43, 633, μ 243, ω 450, except P 67 αἰρεῖ.

Then we have χόλος δέ μιν ἄγριος ἦρει (Δ 23, Θ 460, θ 304), δριμύς χόλος αἰρεῖ (Σ 322), and ἱμερος αἰρεῖ (Γ 446, Λ 89, Ξ 328, Hymn. Apoll. 461, Hes. Op. 617, ἦρει Hymn. Herm. 422): on the other hand ἱμερος εἶλεν Hymn. Aphrod. 57. In this last place the aor. has probably been preserved, because this Hymn contains two instances of the same form of expression, which are effectually protected by the metre, l. 91 and l. 144 Ἀγχίστην δ' ἔρος εἶλε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.

The only possible conclusion on grounds of sense and metre is that the aorist is the genuine word, the imperfect and present mere intruders.

The appropriateness of the aor. will hardly be questioned: there is perhaps some room for doubting whether αἰρέω was digammated. The positive evidence is limited to A 230, 275, B 329, K 235, and Σ 260: the negative evidence is of the sort illustrated above and may be safely regarded as of no weight. On the other hand the aor. ἐλεῖν, though some have said otherwise, clearly had no digamma for the author or authors of the Homeric poems.

λ 52] οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·

Possibly πως should be read here. The clear distinction between πω and πως may have been developed later, cf. οὔτω, οὕτως. The hiatus in the fourth foot, supposed to be legitimate by some, moved Cobet (*Misc. Crit.* p. 370) to suggest κατὰ in place of ὑπό. It is however not easy to see why so satisfactory a reading should have been so completely expelled from the tradition. The only variant is ἐπί in two MSS. G P. I believe we might account far better for the received reading if we supposed the earliest copies contained this reading without

omission of elided letters:—

ἐτέθαπτο ὃ γε ὑπὸ χθονός —

This by the accidental omission of one ο would become ἐτέθαπτό γ' in the later mode. Then the unintelligible γε would be ignominiously expelled, without any one even suspecting that the true writing was with considerable consonantal change:—

ἐτέθαφθ' ὃ γ' ὑπὸ χθονός.

Compare the Note on φ 98, and also that on φ 229. So γ 64, χ 362, ι 122.

λ 61] δασέ με δαίμονος αἶσα κακή καὶ ἀθέσφατος οἶνος'

For δασέ με Nauck reads δασε. Van Leeuwen and da Costa wishing to save the pronoun—a most desirable object certainly, for it can hardly be spared—print δαίμονος δασέ μ' αἶσα κακή, which gives an impossible place to the enclitic. Now in Homer we have αἶσα κακή and Διὸς αἶσα, but only here the combination δαίμονος αἶσα κακή. Note also that the line immediately preceding this, l. 60, is omitted by the majority of the MSS. and disallowed by all editors:—

διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ.

From these facts the conclusion I reach is that the true reading of l. 61 was:—

δαιμόνι', δασέ μ' αἶσα κακή καὶ ἀθέσφατος ὕπνος.

ὕπνος is preserved by Stobaeus (v. Note on η 143). δαιμόνιε contains a respectful rebuke, as in B 190, and is certainly appropriate to the circumstances, and finally the loss of the vocative amply accounts for the appearance of l. 60.

λ 66] νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων,  
πρὸς τ' ἄλόχου καὶ πατρός, ὃ σ' ἔτρεφε τυτθὸν ἰόντα,  
Τηλεμάχου θ', ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες'

The conjecture of ἐτῶν for τῶν I now abandon. It has little in its favour save a graphical plausibility.

νῦν δέ σε σῶν ὀπιθεν

is simpler and more probable. It is indeed noteworthy that σῶν ὀπιθεν should be Homerically and epically a possible expression, whereas τῶν ὀπιθεν is not. Such however is the fact.

λ 101] οὐ γὰρ δίω

λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,  
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.

In the first clause the pronoun σε can hardly be omitted, and

the scansion of l. 103 (= ν 343) is certainly unsatisfactory. I would suggest :—

οὐδέ σ' δίω

λησέμεν Ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,  
χωρόμενός περ ὃ F' υἱὸν ἔὼν φίλον ἐξαλάωσας.

The omission of ἔὼν being caused by the desire to save the elision of the diphthong of *φοι* and the consequent disappearance of the whole word, the rest follows naturally enough. Let ὃ be glossed as *ὅτι* and the vulgate is reached. For οὐδέ σ' δίω cf. E 284, 350, and Ω 727 where *μιν* has superseded *F'*.

λ 105] *ἐρυκακείν*. This abnormal aor. is probably not archaic at all, but merely the outcome of the application to *ἐρύκω* of the same principle of *διέκτασις*, or extension, which made *ὄραν* into *ὄραν*, *ὄρῳ* into *ὄρώ*, and here *-ειν* into *-έειν*. Read *ἐρυκανέειν* (*ἐρυκανέμεν*), cf. κ 429. The present tense brings out the idea of duration in the effort and is, so far, better than any aorist. So also ν 313, γ 144.

λ 114] *ὁπὲ κακῶς νεῖαι*, ὁλέσας ἅπο πάντας ἑταίρους

*νεῖαι* represents either *νέειαι*, *νείειαι* or *νείσσειαι*, the future of *νέομαι*. A satisfactory line as far as metre is concerned would be :—

*νείειαι ὁπὲ κακῶς, ὁλέσας ἅπο πάντας ἑταίρους.*

So μ 141. Compare Note on ι 534.

λ 144] *εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἔοντα ;*

Cobet's restoration of this line

*ὅπως κέ μ' ἀναγνοίῃ*

fails, because the form *ὅπως* cannot be used with the first syllable in thesis. But it by no means follows that the verse, as it stands, is right. Along with the hiatus it has a defect, which is patent to all. The sentence, How would she recognize that I am he? contains two pronouns, on each of which there is a pronounced emphasis, a reciprocal and equal stress, *I* and *he*. Now in the text we have the enclitic non-emphatic *με*. What is required is undoubtedly *ἐμέ*. We have here probably enough no deliberate corruption, but merely the result of an inability to decipher what seems a mere confusion of letters. Suppose we have without omission of elided, or distinction of long and short, vowels

*ποσκεγγεμεαναγνοῖ*

it is easy to see that there might naturally enough be a failure to transcribe this into :—

πῶς χ' ἢ γ' ἔμ' ἀναγνοίη

For the omission of the pronoun cf. λ 52 (Note).

λ 148] αἵματος ἄσπον ἱμεν, ὁ δέ τοι νημερτὲς ἐνίψει.

Here van Herwerden with the change of τοι to κεν adopts ἐνίσπη from a few MSS. A slight further alteration would give an unexceptionable line :—

αἵματος ἄσπον ἰκίσθ', ὁ δέ κεν νημερτὲς ἐνίσπη.

Cf. Ψ 44, Ξ 247.

λ 172] ἡ δολιχὴ νοῦσος, ἥ Ἄρτεμιν ἰοχέαιρα —.

Almost certainly with a moderate emphasis on the epithet :—

ἡ δολιχὴ τις νοῦσος, ἥ Ἄρτεμιν ἰοχέαιρα. Cf. l. 200, δ 283 (Note).

For a much stronger emphasis so given to an adjective v.

A 108 :—

ἔσθλ' οὔτε τί πω εἶπας ἔπος —.

λ 188] ἀγρῶ, οὐδὲ πόλινδε κατέρχεται.

The last syllable of ἀγρῶ is improperly long in thesis before a vowel. Read in conformity with usage, as illustrated by α 185, 190, π 330, 383, χ 47,

ἀγροῦ ἔπ', οὐδὲ πόλινδε κατέρχεται.

The feeling seems to have been adverse to ending a clause with a preposition. Hence the preference given to the locative dative here in spite of the metre. That the comma makes no difference is clear from H 192, α 209, &c. Cf. χ 386 (Note), also ρ 115.

λ 190] ἀλλ' ὃ γε χεῖμα μὲν εὔδει ὄθι δμῶες ἐνὶ οἴκῳ,

There can be no true appreciation of Homeric metre, as long as we vainly endeavour to explain on purely fanciful grounds -ες ἐνὶ here as a correct dactyl [v. Monro, H. G. § 375 (3)]. Surely it is better to admit that occasionally time has created flaws and defects which may or may not now be safely remedied, but certainly ought to be recognized as mere accidents. The cause of the damage here, however, is patent. The poet said :—

ὄθι δμῶες F' ἐνὶ Φοίκῳ

δμῶες bears a certain slight emphasis (v. Note on α 37). Consequently the order is ὄθι δμῶες Φοι ἐνὶ οἴκῳ. The difference between this order and ὄθι Φοι δμῶες is not more than a little stress on the word 'bondmen' in English or the expressive shrug of a Frenchman's shoulders.

λ 198] οὐτ' ἔμε γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα —. (Ludwich)

Read οὐτ' ἔμ' ἐνι μεγάροισιν. The MSS. give some intimation that this is the true reading, οὐτ' ἔμην P, ἐνι F; but it is clear per se that the pronoun here should not be strongly emphasized. Perhaps indeed οὐτε μ' ἐνι would be even better, cf. 202. In any case ἔμε γε must be disallowed both here and in l. 406, where indeed it has been introduced by Ludwich, for ἐμέ γ' on the authority of Voss (Hymn. Dem. 44). Also l. 399 for ἡέ σέ γ' ἐν νήεσσι read ἡέ σ' ἐνι νήεσσι.

λ 208] ἔπτατ'. ἐμοὶ δ' ἄχος ὄξυ γενέσκειτο κηρόθι μᾶλλον —.

Read κῆρ' ἔτι μᾶλλον, v. Note on ρ 458. The unique γενέσκειτο conveys at least a hint that ἐγίγνετο would not scan here, as in N 86:—

καί σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισι

We may be quite sure the later Greeks would never have removed the latter for the former, any more than the English people of the Stuart period would have ousted Charles II to make way for his brother James.

Those who believe in hiatus licitus and in final v before an open vowel should note this and similar cases.

λ 227] ὄσσαι ἀριστήων ἄλοχοι ἔσαν ἡδὲ θύγατρες.

Read ἄλοχοί τ' ἔσαν.

λ 249] τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εἶναι —.

We are told that Aristarchus gave τέξεις, Zenodotus τέξεαι here. If so the dactyl is to be preferred. The canon that the middle is used only of the father or both parents (La Roche) is refuted by B 742, X 48, χ 324, and most decisively by T 98:—

ἡματι τῷ ὅτ' ἔμελλε βίην Ἑρακληΐην

Ἀλκμήνῃ τέξεσθαι εὐστεφάνῃ ἐνὶ Θήβῃ.

Still this is of small moment in comparison with the curious notion that τέκνα, ἐπεὶ οὐκ should be scanned with a doubtful hiatus and a still more doubtful crasis. The ad plenum writing may indeed be, and probably is, more correct; but the only possible scansion is that represented by τέκν', ἐπεὶ οὐκ.

λ 252] αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων.

Here Nauck would restore the metre by substituting τεῖν for τοι. A more likely restoration would be to write ἐγὼ γε for ἐγώ. Here the pronoun really requires the emphasis, which is needlessly given, as we have seen, in l. 198.

λ 257] ναῖε πολύρρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.

It may be permissible to suggest:—

πολύρρημος ἔναι, ὁ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.

Cf. Πουλυδάμας, πουλυβότειρα.

λ 273] γημαμένη ᾧ υἷ· ὁ δ' ὄν πατέρ' ἐξαναρίζας  
γῆμαν·

The majority of the MSS. have υἷᾱ, which may be called the old or common reading of our editions. Several have υἷ. There is evidence for υἷᾱ and also for παιδί: but υἷ conjectured by Hermann (Hymn. Apoll. 46) is now accepted by La Roche and Ludwig. It meets no difficulty, but merely introduces the doubtful grace of hiatus licitus into a passage already metrically unsound. There can, however, be little doubt that ὁ δ' ὄν should be ὁ δὲ Φόν, in which case the ι of υἷ would be elided. But even so, the second foot is a peculiar spondee; for -ᾱ in thesis cannot properly remain long before a vowel, cf. λ 188. Fick reads γημαμένη ἐΦᾱ υἷ· ὁ δὲ Φόν — which makes the second foot a tribrach. Van Leeuwen and da Costa give:—

γημαμένη ἐΦᾱ υἷ, ὁ Φόν —,

which is just a little more objectionable metrically than Fick's proposal. I submit with a slight transposition:—

υἷᾱ γημαμένη Φᾱ, ὁ Φόν πατέρ' ἐξαναρίζας —.

This gives a better emphasis on ᾱ, and should be considered in connexion with the proposed emendation of ψ 169, v. Note on v 33 ff.

λ 288] τὴν πάντες μνώνοντο περικτῖται· οὐδέ τι Νηλεὺς  
τῷ ἐδίδου ὅς μὴ Ἰλίκας βόας εὐρυμετώπους —.

‘Yet in no wise did Neleus offer her to him who had not —.’

This expression is hardly acceptable. Clearly it is not the definite pronoun τῷ that is needed here, but the indefinite enclitic τῷ = τινί. But it is certain that τῷ could not stand here, nor indeed is it at all necessary that it should. Its omission would make no difference. Possibly ἀνδρ' ἐδίδου or ἀνδρὶ δίδου. That τῷ should first appear as an explanatory gloss is natural, and that it should finally get into the text in the form of τῷ is also quite a simple process. Compare α 292 καὶ ἀνέρι μητέρα δοῦναι (= β 223). Moreover the use of ἀνὴρ for an indefinite individual is exceedingly common in Homer. Perhaps also for οὐδέ τι (Aristarchus), οὐδ' ἄρα (Zenodotus) the original reading is

οὐδέ εἰ, which would fairly account for the appearance of the two variants.

λ 298] καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν

This passage, ll. 298-304, may or may not be a later addition; but this line though modernized is not necessarily to be rejected like l. 304 must be. This last is plainly an attempt to make ἄλλοτε δ' αὖτε grammatically complete, as Dr. Leaf has shown. Here τὴν Τυνδαρέου παράκοιτιν is a very natural modernism, say, of ἡ Τυνδαρέου παράκοιτις with ἦν understood. In fact, if the introduction of the modern article had not been so facile and ready a method, doubtless we might have had ἦν or ἦεν or even ἦην (v. ω 343) crowded into the following line. What is important to realize is that this line and l. 304 stand on quite different planes. Here there probably was an archaic:—

καὶ Λήδην ἰδόμην, ἣ Τυνδαρέου παράκοιτις,  
ἧ ῥ' ὑπὸ —.

In the other case we may be quite sure there was no archaic original at all.

λ 338] ξείνος δ' αὐτ' ἐμός ἐστι, ἕκαστος δ' ἔμμορε τιμῆς.  
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε μηδὲ τὰ δῶρα  
οὕτω χρῆζοντι κολούετε.

The meaning of ἕκαστος δ' ἔμμορε τιμῆς here cannot be said to be satisfactorily determined. Indeed the usual translation, 'each of you hath share in the honour,' viz. of entertaining the stranger, seems to me quite impossible. There is nothing in Homer to indicate that the discharge of the duties of hospitality was ever looked upon as an honour conferred on the entertainer. To him it was necessarily, as Cicero in humorous mood would say, more of an onus than an honos, cf. ρ 382-6. Nor, even if the honour to the host be granted, is it obvious why the other guests should be sharers in the commodity. But something more than this questionable rendering of the present passage is required to make it at all credible that this idea of the presence of a distinguished guest reflecting honour on his host belongs to the primitive simplicity of the heroic age. It is rather the product of an artificial and conventional courtesy, developed under the mellowing influence of material progress, and forming

one of the distinctive elements of a later refinement and civilization.

Nitzsch, obviously shrinking from the sentimental politeness and conventional etiquette of the above view, proceeds to file down *τιμή*, till it means no more than 'good part', 'agreeable duty', as we might say. To do him no injustice, his version is:—'er ist nun mein Gastfreund, aber jeder von euch hat sein gutes Theil in ihm.' This may possibly imply that *Odysseus* is a piece of valuable property, in which they all have a share; but how or why that should be, is a mystery not explained even by Nitzsch's quotation of Hes. Op. 345:—

*ἔμμορέ τοι τιμῆς, ὅς τ' ἔμμορε γείτονος ἐσθλοῦ* —  
'wo Hermann *Werth* übersetzt.'

Eustathius boldly makes the clause anticipate the concluding sentence in *Arete's* speech:—

*πολλὰ γὰρ ὕμιν  
κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.*

so that it becomes equivalent to 'each of you has got valuable assets', 'you are all men of property', *ἕκαστον τῶν ἀκροατῶν τιμῆς μοῖραν ἔχει ἐν τε ἄλλοις καὶ ἐπὶ τῷ πλουτεῖν*. This mistake is not quite reproduced in the scholion, *μοῖραν ἔχει τὴν οὐσίαν, ὥστε τιμᾶν δύνασθαι*. The last clause saves the case. The writer may have been hesitating between 'property' and 'honour'; but we may give him credit for intending to render:— 'each of you hath his share in the honouring of him.'

For my part I regard this last version as manifestly better than any of those already mentioned, and if it squared with the repetition of the clause in the well-known passage O 189:—

*τρῆς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Πέα,  
Ζεὺς καὶ ἐγώ, τρίτατος δ' Αἰδῆς, ἐνέροισι ἀνάσσων.  
τριχθὰ δὲ πάντα δέδαστο, ἕκαστος δ' ἔμμορε τιμῆς.*

it might be regarded as entirely satisfactory. Unfortunately this is not so. There can be no possible doubt that the meaning of *τιμή* there is 'royal prerogative', as in A 278 *ὁμοίης ἔμμορε τιμῆς*, Z 193, ω 30, Hymn. Dem. 150. This is, I think, the true meaning in our passage also. 'Each of you shares our royalty,' 'our royal rank and prerogative.' In other words, we are all *βασιλῆες* together. We, *Alcinous* and I, have no claim to be greater than the rest of you, as indeed *Alcinous* himself says,



θ 388, making the admission, exactly as Arete does here, an argument for a generous treatment of his guest by his fellow kings :—

ὁ ξείνος μάλα μοι δοκίει πεπνυμένος εἶναι  
 ἀλλ' ἄγε οἱ δώμῳ ξεινήιον, ὥς ἐπιεικές.  
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες  
 ἀρχοὶ κραίνουσι, τρισκαίδεκατος δ' ἐγὼ αὐτός

There is moreover a singularly close parallelism between that speech of the king and this of Arete, the queen.

The next clause τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, 'therefore send him not home in haste,' has some bearing on this view I have advocated. It seems indeed highly probable that Kirchhoff's μιν for μὴ is right, the intrusion of μὴ being due to a groundless fear lest 'sending Odysseus home quickly' should imply rather an inhospitable eagerness to be rid of him as soon as possible. Undoubtedly the alteration has left τῷ almost destitute of sense, whatever be our rendering of ἕκαστος δ' ἔμμορε τιμῆς. 'Because you are kings, do not send him home quickly' is only one whit less unsatisfactory than 'because you are honoured by his company, do not', &c., and both are capped in absurdity by 'because you have plenty of money', &c.

But the propriety of τῷ 'therefore' (cf. γάρ in θ 390) is plain enough if we understand the queen to speak to this effect:—Your prerogatives are equal to ours. You have a right to a voice in the matter of his treatment: *therefore* I ask you to comply with his request and give him conveyance home speedily. The Homeric received opinion is that the host fulfils his duty best by sending home (ἀποπέμπειν) those who appeal to him as guests and suppliants, and that with no undue delay. Observe how Aeolus takes credit to himself:—

κ 65 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομαν,

and again the extent of what is implied in the apologetic statement:—

κ 73 οὐ γάρ μοι θέμις ἐστὶ κομζέμεν οὐδ' ἀποπέμπειν  
 ἄνδρα τόν, ὃς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.

Compare also Menelaus' exposition of the whole duty of a host ο 68-74.

I cannot however feel any confidence in the genuine character of the glaring hiatus in ἐπειγόμενοι ἀποπέμπετε. I should venture to restore the metre by a slight change, thus:—

τῷ μιν ἐπειγομένῳ ἀποπέμπετε

cf. ἐσσυμένως, ἐπισταμένως. The Greeks in fact always retained a number of similar adverbs from pres. and perf. participles, e.g. πρεπόντως, εὐωθότως. In two other passages this form ἐπειγομένως may be read with distinct advantage, viz. :—

Z 388 ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,

E 902 ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν

Palaeographically ἐπειγόμενος and ἐπειγομένης are identical, and not even hiatus licitus can be appealed to for the maintenance of ἐπειγομένη ἀφικάνει. So also in X 22 σενάμενος may have displaced an original ἐσσυμένως.

We now come to μηδὲ τὰ δῶρα, for which van Herwerden's μηδέ τι δῶρα, 'nor in any wise stint your gifts,' is doubtless correct. τὰ δῶρα is variously explained: (1) as 'your previous gifts', v. θ 439 f., or (2) as 'the usual gifts'. The first is obviously erroneous; the second fails to recognize the fact that the usual gifts had already been given. Of course according to the prevalent style of destructive or disintegrating criticism this would ensure, or at least warrant, the rejection of the passage in Book VIII. Surely the most legitimate and reasonable conclusion is, that τὰ δῶρα is merely a modernization of a very natural and simple character.

An instance of a corruption of a somewhat different kind, springing from a different motive, may possibly be found in the lines which immediately precede our passage. We read thus :—

Φαίηκες, πῶς ὕμῃν ἀνὴρ ὅδε φαίνεται εἶναι

εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἰσας;

I would suggest that the various and strenuous efforts to explain εἰσας, as (1) 'good' εὖς, (2) 'well-balanced', (3) 'commensurate with his physical endowments', (4) 'bright', have been necessitated, only because a would-be improver thought that εἰσας was a more effective and graphic epithet, whatever the meaning might be (omne ignotum pro magnifico), than the simple and sufficient

ἔνδον εἰσώσας,

which indeed is by no means otiose as a qualification of φρένας here or where it recurs ξ 178. On the other hand εἰσας being, as we are bound to assume, laudatory in its significance practically begs the main question and makes the queen's demand, — πῶς ὕμῃν ἀνὴρ ὅδε φαίνεται εἶναι; — an idle and nugatory form.

λ 363] ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' ἴσκομεν εἰσροῶντες  
 ἡπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἳά τε πολλοὺς  
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους  
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·

This passage has certainly suffered more than a little in transmission. We may note that τό in l. 363 has no proper construction: that πολλούς in l. 364, for which Zenodotus read πολλά, is not altogether remote from πολυσπερέας in sense, and last but not least that τε after ψεύδεα in l. 366 needs explanation.

It seems to me that beside all this there is an unsuspected depravation or worse, which should first be got rid of before we can hope to make any successful attempt to restore the primitive form of these lines. Let me first provisionally eliminate the whole of l. 365:—

βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους.

Like most interpolations it has defects. There is an iambus in the fifth place—πολυσπερέων ἀνθρώπων in B 804, whence the words are borrowed, does not offend in this way—and though we make every allowance for the permanent epithet, yet the absurd irrelevance of the blackness of the earth and the wide dispersal of mankind to the question of the hero's veracity is particularly conspicuous.

Now if we turn to examine the usage of ἐπίκλοπος, we find that in two out of the three other instances of its occurrence X 281, φ 397, ν 291

- (1) ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλεο μύθων,
- (2) ἢ τις θηγητὴρ καὶ ἐπίκλοπος ἔπλετο τόξων.
- (3) κερδαλέος κ' εἶη καὶ ἐπίκλοπος,

it is followed by a genitive, and it becomes highly probable here, as soon as l. 366 is brought into immediate sequence to l. 364, that ἐπίκλοπον ψευδέων like ἐπίκλοπος μύθων was in the mind of the poet, that in fact ψευδέων is to be understood from the following οἳα τε—ψεύδεα, cf. θ 160 (Note), κ 222-3.

Now with a little correction of ψεύδεά τ' ἀρτύνοντας the passage might read thus:—

ὦ Ὀδυσσεύς, οὐ μὲν τί σε ἴσκαμεν εἰσροῶντες  
 ἡπεροπῆ' ἔμεναι καὶ ἐπίκλοπον, οἳά τε πολλὰ  
 ψεύδε' ἐπαρτύνουσιν, ὅθεν κέ τις οὐδὲ ἴδοιτο·

The encroachment of τό I trace to the desire to introduce the vocative without creating an hiatus. πολλά may of course have been πολλοί, but it is easy to understand ἡπεροπῆες καὶ ψευδέων ἐπικλοποι as the subject to ἐπάρτυνουσι, 'they put upon us.' The speech runs thus:—'O Odysseus, verily in no wise do we fancy, as we look upon thee, that thou art a deceiver and a concocter of such lies, as travellers cap their tales with wholesale—tales of lands irrecoverably lost to sight.'

πολλοὺς — ἐπάρτύνοντας would be closer to, and account better for, the tradition, but would involve a zeugma, ἴδμεν from ἴσκομεν — ἔμεναι, which it would perhaps be rash to assume.

λ 401] ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου

βοὺς περιταμνόμενον ἦδ' οἶων πῶεα καλὰ,

ἦε περὶ πτόλιος μαχεούμενον ἦδὲ γυναικῶν;

These lines recur in the concluding book of the poem with an important difference. The pronominal object after the principal verb is no longer singular but plural. We read accordingly:—

ω 111 ἦ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου

βοὺς περιταμνομένους ἦδ' οἶων πῶεα καλὰ,

ἦε περὶ πτόλιος μαχεούμενοι ἦδὲ γυναικῶν;

Metrically this latter passage has a distinct advantage, inasmuch as the third foot in ω 112 is an undeniable and unexceptional spondee, which is more than can be said of λ 402, where the mysterious potency of ictus-lengthening has to come to the rescue. Both passages exhibit the extraordinary participial form μαχεούμενος with however the notable difference that in λ it agrees with the object after ἐδηλήσαντο, but in ω with the subject to that verb. Hence Wolf, Kayser, and others would read μαχεούμενοι in λ also, the plural being supported there by one MS., Cod. Vratislaviensis 28. Obviously the reverse assimilation is debarred by the metre. It would be too much to say that the plural γυναικῶν is more consistent with the plural participle: but the combination περιταμνόμενον—μαχεούμενοι has this advantage; it makes the victim in each case the aggressor. It is noteworthy that in these two points the superiority rests with ω as against λ, although we can well imagine how gratifying as a piece of evidence the converse would have been to many scholars headed by Aristarchus, who

have found much to complain of in the two concluding books of the *Odyssey*.

The form *μαχεόμενος* for *μαχόμενος* is a remarkable, indeed an astounding, linguistic development. That a presumed *μαχεόμενος* may for metrical reasons become *μαχόμενος* is strictly in accordance with other recognized and well-established analogies, e.g. *ἀκειόμενος*, *νεικίω*, *πλείων*, *οἶνοβαρείων*, *πενθείω*, *τελείεται*, *δκνείω*, though it might probably be more desirable, as it is certainly possible, to regard *μαχόμενος* as the participle of a desiderative form *μαχείομαι*, 'I am eager to fight.' The solitary example of *μαχεόμενος* may here be fitly quoted:—

ρ 471 ὁππότ' ἀνὴρ περὶ ὅσι μαχεόμενος κτεάτεσσι  
βλήεται ἢ περὶ βουσὶν ἢ ἀργεννῆς δέσσουσ'

Van Leeuwen and da Costa have, not without some violence, contrived to introduce this form into the two passages at present disfigured with *μαχεόμενος*, reading thus:—

ἢ ἐ μαχεόμενοι πτόλιος πέρι ἡδὲ γυναικῶν.

In this proposed rehabilitation I fear I must decline to accompany the ingenious authors. I confess I am not reconciled to the transposition of *περὶ πτόλιος* even by the superadded grace of hiatus licitus. It seems to me that *περὶ πτόλιος* is practically confirmed by the parallel:—

Σ 265 ἄλλα περὶ πτόλιός τε μαχίσσεται ἡδὲ γυναικῶν.

Furthermore this line directly suggests what is in all probability the true reading in our two passages:—

ἡ ἐ περὶ πτόλιός τε μαχούμενοι ἡδὲ γυναικῶν.

I have adopted the form in *-ούμενος*, because the above mentioned Cod. Vrat. reads it; but two MSS. of the highest quality, Flor. Laur. 52 and Harl. 5674, have *μαχόμενον*, which should not be lightly dismissed, as the crasis of *-eo* is easy, and yet the neglect of it would be likely to lead to the scansion represented by the vulgate *μαχεόμενον*, certainly so after the removal of the little particle *τε*.

We may also acknowledge this crasis by writing *μαχόμενοι* on the analogy of *πονεύμενον* (Δ 374) &c. &c., as indeed Bothe proposed to do, conjecturing *πτόλιός γε μαχόμενον*: but while the insertion of *γε* is evidently entirely gratuitous and unwarrantable, *πτόλιός τε—ἡδὲ γυναικῶν* is quite as correct here as in Σ 265. Obviously the loss of *τε* is due primarily to the preceding *ἡ ἐ*, which very

naturally, but most unfortunately, caused the following ἡδέ to be changed to ἡέ, as indeed most MSS. have it written. After this depravation τε has no foothold, and the metre makes the abnormal μαχεούμενον a desperate necessity.

λ 423] αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας δείρων  
βάλλον ἀποθνήσκων περὶ φασγάνῳ

‘But for me, as I strove to raise my hands I dropped them to earth, as I lay dying pierced by the sword.’ This version has now apparently superseded the older rendering: ‘But I on the ground raising my hands tried to throw them round my sword, as I was dying.’

Two objections may be taken to the first rendering, which alone needs to be considered, as the other may be regarded as already refuted and quite untenable. There is only a loose analogy in favour of regarding χεῖρας δείρων as indicating a supplicatory gesture. If such had been intended, the usual χεῖρας ἀνασχών would give here χεῖρας ἀνίσχων, which would be unmistakable. It happens moreover that χεῖρας δείρω, where it actually occurs elsewhere, has an entirely different sense. It indicates a distinctly hostile attitude, as in Theocr. xxii. 65:—

εἰς ἐνὶ χεῖρας αἵρων ἐναντίος ἀνδρὶ καταστάς.

Cf. Apoll. Rhod. 2. 14 f.

The other objection is that βάλλω ποτὶ γαίῃ does not mean ‘I let drop on the ground’, but ‘I fling to the ground’, a very different action, and even granting the possibility of the former sense, still the use of the imperfect here, βάλλον, would be intolerable: only the aor. βάλον would serve to describe what from its very nature could not be a repeated action nor yet an incomplete action.

If the words are correctly transmitted, the only possible translation, though it is not without difficulties, seems to me to be this:—‘But I uplifting my arms tried to strike down (the murderess) to the earth, though I was dying pierced by a sword.’

He made a dying effort to save Cassandra, or rather to avenge her, by striking down Clytemnestra. It was of course ineffectual, and she, her work accomplished, turned away, νοσφίσσας, and had not the grace to pay the ordinary attention to his dead body. But although no other view of the words as handed

down seems admissible, yet it must be admitted that this natural impulse to kill the murderers consorts ill with the following complaint that she hard-heartedly would not stay to close his dying eyes.

I therefore suggest this alternative, that χείρας δείρων may be an error for χερσὶν δείρων (χείρας' δείρων), an easy and not uncommon corruption, v. ε 228 ff (Note). The words just before our passage are :—

οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,  
Κασσάνδρης, τὴν κτείνε Κλυταμνήστρη δολόμην  
ἀμφ' ἐμοί.

Now it is clear from the words ἀμφ' ἐμοί, which occupy a position of marked and unmistakable emphasis, that the dead body of Cassandra falls upon the expiring Agamemnon. My suggestion is that the words under discussion describe the effort made by the dying king to remove the encumbrance: 'But I tried to raise the body with my hands and throw it to the ground, though I was dying pierced by the sword.'

Since writing the above I have read in the Classical Review (May 1906) an interesting and ingenious suggestion by Miss R. E. White, to the effect that the action of Agamemnon is a form of calling up from the lower world the avenging Erinyes, by beating the earth with the hands. In spite of the extensive learning and research with which the question of ἐπίσκεψις has been treated I cannot think that the poet meant to convey this idea in our passage. Still less can I think that Clytemnestra ran away because she fancied the Erinyes was coming in answer to the summons. Moreover the objection I have taken to my own rendering of the vulgate tells equally against this view.

λ 432] οἴκαδ' ἐλεύσεσθαι· ἣ δ' ἔξοχα λυγρὰ ἰδυῖα —.

Not improbably derived from an original :—

οἴκαδ' ἐλεύσεσθ'· ἣ δὲ μέγ' ἔξοχα λυγρὰ ἰδυῖα.

The disappearance of μέγα is by no means surprising. We have μέγ' ἔξοχος φ 266, B 480, and ο 227 :—

ἀφνεὺς Πυλίοισι μέγ' ἔξοχα δώματα ναίων

where see Note.

λ 484] πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν

Possibly instead of altering ἐτίομεν into ἔτιον (Bentley) contrary to Wernicke's canon, it would be better to read :—

ἐτίομεν ἀθάνατον ὥς

Cf. ζ 309, and θεὸς ὡς τίετο δῆμῳ (ξ 205), οἷ σε θεὸν ὡς | τίσονο' (I 302). But ἡματα πάντα (cf. Hymn. Aphr. 214) might put in a claim.

Obviously in later times ἴσα θεοῖσιν would appear to possess a slight metrical advantage. If τῶν be right, the reading must be:—

πρὶν μὲν γὰρ ζῶν τῶν σέ γε ἴσα θεοῖσιν.

λ 492] ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἔνισπε

It would be easy to read here ἀλλ' ἄγε δῆ μοι παιδός, as δῆ follows ἀλλ' ἄγε with great frequency. But it seems to me rather more probable that the later Greeks found themselves faced by an elision they did not like and therefore wished to get rid of. They would hardly tolerate

ἀλλ' ἄγε μ' αὐτίκα παιδός

especially when written at full length ἀλλ' ἄγε μοι αὐτίκα.

It is surely as futile here to explain τοῦ as 'that noble' as it would be to treat similarly τόν in the parallel line:—

τ 535 ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον.

The same suggestion would apply there also. Compare T 322, where κ' αὐτοῦ seems a satisfactory solution of κεν τοῦ, also π 149 πρῶτόν κεν τοῦ πατρός, for which read πρῶτόν κ' αὐτοῦ or, as van Leeuwen suggests,

πρῶτά κεν αὐτοῦ —.

λ 519] ἀλλ' οἷον τὸν Τηλεφίδην κατενῆρατο χαλκῶ —.

We have only to turn to E 638:—

ἀλλ' οἷόν τινα φασὶ βίην Ἡρακλεΐην

before which Dr. Monro with great probability suggests that the line (λ 517)

πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

has dropped out, to see at once that the true reading here, as there, is:—

ἀλλ' οἷόν τινα Τηλεφίδην —.

Evidently τόν has been introduced from a mistaken idea that τινα reflected a slight disparagement upon the 'hero Eurypylus, son of Telephus', and that τόν was necessary to maintain his dignity and importance, cf. τοῦ l. 492. The truth is of course that τινα belongs closely to οἷον, and the combination may be complimentary, as here and in E 638, or the very reverse, as in

ν 377 οἷον μὲν τινα τοῦτον ἔχεις ἐπίμαστον ἀλήτην.

So also ε 183 q. v., and compare E 554 (Note in Journal of Philology xxiv. p. 276 f.).



A flagrant interpolation and proved to be so by every possible test. The wiseacre who added these words evidently thought that the scene described by Odysseus occurred inside the Wooden Horse, and that there without the aid of candles, gas, or electric light Odysseus could observe changes of complexion, wiping of tears, handling of sword hilts, and the like. I say nothing of the trembling limbs, as this shaking might communicate itself to the timbers of the structure, and so be as easily felt as seen; but imagine the idea of military discipline in an ambush of this character, where silence was absolutely essential to safety, let alone success, which finds it quite fitting that 'many entreaties' should be addressed to the one in command to let out an impatient and for the purpose in view utterly useless fire-eater. Except for the words quoted Odysseus describes simply what he noticed before the storming-party entered the horse at all. This he states plainly enough in l. 523 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, and if the interpolator, rhapsodist or whatever he was, had refrained from meddling, the story is reasonable and shows Neoptolemus in a favourable light. This however was not enough for our ingenious poetaster, who wished to make the hero so exceedingly brave that he has turned him by this one stroke into an insubordinate swashbuckler, and the whole scene into an impossible and ludicrous absurdity.

The varieties of reading, ἰκέτευεν and ἐκέλευεν, ἐξίμεναι and ἐξίμεναι, seem to reflect a little uncertainty in the interpolator's mind, as to how far he could stretch the valour of his champion. Is he to ask or to order his commanding officer? To do what? To go forth with his forces, or to send him out alone, which last as Didymus tells us is ἐμφαντικώτερον? So it is undoubtedly.

Lastly there is the false archaism ἰππόθεν which in itself is sufficient to betray the imposture; and if we look to the metre we find at once that the imported words, as usual, fail to keep the scansion perfect. They make the third foot of l. 530 no longer a dactyl but a tribrach. Some suspicion rests also on the validity of the fourth foot: μάλα gives position only in two other places.

There are many interpolations in the Homeric poems, as every one must admit; but it would be hard to find one more

insensate and exemplary than the one here exposed with, I submit, no more severity than it deserves.

λ 542] ἴστασαν ἀγνύμεναι, εἶροντο δὲ κήδε' ἐκάστη.

Ἄπασαι for ἐκάστη Bentley: τεῖρον δέ τε κήδε' ἐκάστην Naber, introducing an erroneous τε, and leaving the most serious fault, the neglect of the *F* in *ἑκάστην*, unaltered. Fick, with great ingenuity but no probability, proposes *ῥεῖρόν θ', ὃ ῥε κήδε, ἐκάστη*.

The simplest restoration would be

κήδος δ' ἐρέοντο ἐκάστη

or εἶροντο as the MSS. give it, but the dactyl is after all a little better. The meaning is without much doubt 'each (spirit) asked after its kindred'. κήδεα might possibly stand as —, but the plural always seems to mean 'troubles'. With the singular used collectively we may compare δ 300 δάος, v. Monro, H. G. § 170, and more particularly for the sense of 'kinship' we can refer to the expression in N 464:—

γαμβρῷ ἀμννέμεναι, εἰ πέρ τί σε κήδος ἰκάνει. (τοῦ γ' εἰ τί σε)

λ 550] Αἰανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο —.

Neither ἀλλα for ἔργα (Bentley) nor ἐπλετο ἔργα (Brandreth, Fick) is a good correction here. Read:—

Αἰανθ', ὅς περὶ μὲν εἶδος καὶ ἔργα τέτυκτο.

λ 561] ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς —.

This may have come from:—

ἀλλ' ἄγε δεῦρο, ἄν', ὅφρα ἔπος καὶ μῦθον ἀκούσῃς —.

The form ἄνα, voc. of ἄναξ, occurs in Homer only in addresses to divinities: but clearly this is merely accidental. We certainly have no reason to suppose it is an old usage which gradually became obsolete.

It is quite easy to see that the supposed reading would almost inevitably be transformed into our traditional text.

λ 565] ἔνθα χ' ὅμως προσέφη κεχλωμένος ἢ κεν ἐγὼ τόν.

A strong objection is felt to ὅμως here = 'nevertheless', as un-epic. The epic ὁμῶς of most MSS. is inscrutable. Perhaps ἔνθα κ' ἔμ' ὅς προσέφη —. Cf. Φ 198 ἀλλὰ καὶ ὅς δειδούκει —, where three MSS. give the corruption ὥς.

λ 571] ἤμενοι ἵσταότες τε κατ' εὐρυπυλὲς Ἄιδος δῶ.

Read κατ' Ἄιδος εὐρυπυλὲς δῶ, as also in Ψ 74. It may be noticed that although there are several instances of δῶ used with

a four-syllabled adj. ὑπερφές, χαλκοβατές, these are the only cases in which the adj. is separated from the noun by a dependent genitive.

λ 580] Λητὼ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν,  
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

These lines give the reason for the cruel punishment inflicted upon Tityus in the lower world. It will readily be granted me that the verb, ἤλκησε, is decidedly questionable, if only from the large number of variants, more or less important, presented by the MSS. To establish this statement and for further use I transcribe from Ludwich (1889) 'ἤλκησε XUK. Apollon. pron. 87, 28, Herodian. ii. 33. 4 et 87. 24, Eust.; ἤλ- G; ἤλ- PD, cum γρ' H<sup>a</sup>; ἤλγησεν F (ει et κυ superscripsit F<sup>a</sup>); ἤλκυσσε HK; ἤλ- M (ἤλ- corr. M man. recent.); εἰλκησε Z; εἰλκησεν O; εἰλκυσσε post correcturam HK, Heraclit. Alleg. 18, Macrob. l. 1., cum γρ' X; εἰλκυσσεν superscripsit schol. M, Porph. l. 1.; ἤλκωσε W, Tzetz. Alleg. λ 129; ἤλ- T; ἤσχυσε Sext. Emp. 407. 11.'

In the main the prevalent idea among those to whom we are indebted for our tradition seems to have been that the verb is connected with ἔλκω or some cognate form. In the next place, although the augmented first syllable of any of these would naturally be εἰλκ-, there is a distinct predominance of the illegitimate, or at any rate less legitimate, ἤλκ-. There is furthermore a curious absence of the unaugmented ἔλκ-, which according to the conclusions of Prof. Platt concerning the augment in Homer would here have been most in accord with epic usage.

I would also draw attention to two further peculiarities which should certainly be noted, firstly the seeming uncertainty as to whether the rough or smooth breathing is correct, and secondly the addition in one instance at least, though I am inclined to think the phenomenon (*pace* Ludwich) is far more extensive in its range, of an ε subscript to the initial η.

Perhaps a more directly suggestive point than any of the above, so far as any attempt to recover the true reading in this passage is concerned, is that although γάρ is unanimously exhibited by the MSS., yet Porphyrius, Qu. ii. 334. 23, gives δέ as the reading. This I accept as a starting-point of some value

and suggest with confidence that the true and original form of the line is still recoverable:—

Λητόα δ' ἡείκισσε, Διὸς κυδρὴν παράκοιτιν.

The reading Λητόα for Λητώ may pass without comment. My immediate purpose is to deal with γὰρ ἤλκησε only.

Nearly every point I have dwelt upon as peculiar in the readings of the MSS. leads to or countenances in some degree the above conjecture: ἡείκισσε elucidates the origin of the variation between η- and ε-, as well as the partial maintenance of the smooth breathing, though ἔλκω and its cognates rarely, if ever, fail to exhibit their proper aspiration. Then again η̣- would be in later times the correct initial vowel of the aor. of αἰκίζω. In Homer of course the verb is αἰκίζω, i.e. ἀφαικίζω. It is by no means uncommon, Ω 22, 54, Π 545, Τ 26 &c.: but as might be expected from what has occurred in the present passage, there is no instance of the full preservation of an augmented form. In the only other line in which such a form ever existed, and might have had a chance of surviving, there has been a radical modernization:—

π 290 (= τ 9) ἀλλὰ κατήκισται, ὅσον πυρὸς ἕκε' ἀνιμή.

not amounting, it is true, to so thorough a corruption as in our passage, but still a serious debasement of the archaic original. As I have elsewhere had occasion to observe, though van Herwerden was first in the field with the emendation, the line should run with the true antique form and improved rhythm:—

ἀλλὰ κατηείκισται, ὅσον κτλ.

As to the meaning of ἡείκισσε, clearly 'maltreated', 'assaulted,' is quite equal, if not superior, to any 'dragged' or 'wounded', which can be extracted from one or other of the traditional readings.

To show the temptation—I might almost say the invitation—that would be offered by the supposed original to corruption, it may be well to place δὲ ἡείκισσε before the eye, as it would appear in the early uncial writing, in which elision was not recognized by any removal of the vowel and η had no other sign than ε. There is certainly a sort of provocative mystery about

ΔΕΕΕΙΚΙCCE,

which almost justifies a verdict of 'extenuating circumstances' for the tradition.

Finally the substitution of γάρ for an original δέ is really a common phenomenon in Homer. Quite a considerable number of instances might be given if needful; but in this case also mercy to the reader may be allowed to temper the claims of strict justice to the argument.

λ 584] στεῦτο δὲ διψῶν, πείν δ' οὐκ εἶχεν ἐλίσθαι.

This line belongs to the description of Tantalus in the lake, ἑσταότ' ἐν λίμνῃ. The word στεῦτο has been productive of much discussion. Hesychius tells us it means 'he stood', ἵστατο. On the other hand Aristarchus defined στεῦτο metaphorically, κατὰ διάνοιαν διωρίζετο καὶ οὐκ ἐπὶ τῆς τῶν ποδῶν στάσεως· στάσιν γὰρ ψυχῆς σημαίνει ἢ λέξις (Aristonicus). There is also an intermediate view, of which we may take Mer. Casaubon, whose words are frequently quoted with approbation, as the representative. He seems to think the sense is 'he struck an attitude', 'stood on tiptoe with his mouth open,' 'hoc igitur vult poeta his verbis, eam fuisse Tantali seu in pedes erecti sive alio quocunque gestu, ut de pugilibus olim loqui soliti, προβολήν, ut ardentissimam sitim prae se ferret.' I regard this as an ingenious, but somewhat unsuccessful, attempt to amalgamate the conflicting opinions of Hesychius and Aristarchus. Why should a man raise himself (in pedes erecti) to reach water he is standing in? It rests with us to decide between Hesychius and Aristarchus, and usage must guide the decision. In spite of Ameis-Hentze's amusing 'gebarte sich als ein Durstender', 'he behaved as a thirsty man,' it will never do to make Homer the *corpus vile* of this trimming eclecticism with whatever wealth of picturesque detail it may be adorned for our acceptance.

We find our verb in the following passages:—

B 597 στεῦτο γὰρ εὐχόμενος νικησέμεν,

Γ 83 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἑκτωρ.

E 832 ὃς πρῶν μὲν ἐμοί τε καὶ Ἑρῇ στεῦτ' ἀγορεύων

Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξει,

I 241 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα —.

Σ 191 στεῦτο γὰρ Ἥφαιστοιο πᾶρ' οἰσέμεν ἔντεα καλά.

Φ 455 στεῦτο δ' ὁ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ.

196

ρ 525

στεῦται δ' Ὀδυσῆος ἀκούσαι

ἀγγοῦ —.

To be eager, enthusiastic, keen, sharp-set, to feel sure and to express this eager assurance, would satisfy the requirements of these passages, and Aristarchus, who derived his knowledge from a careful study of the text, is absolutely and entirely right. How does the employment of the verb in the present instance agree with the ordinary Homeric usage? There is one clear point of difference. Here *στεῦτο* stands by itself without any dependent infinitive, such as is found in all the other instances. We may be told this is a proof that the whole passage is a late accretion, as indeed it may be: but this peculiarity of usage must not, I think, be pressed into service as evidence that it is so, and for this reason. If we look a little closer, we find *στεῦτο* without an infinitive; but in the immediate sequence *εἶχεν* crops up encumbered with two. Moreover the latter clause is hardly Homeric. Of course it is possible to translate it with Dr. Merry, 'but he was not able to take anything to drink withal,' or with Messrs. Butcher and Lang, 'but he might not attain to the water to drink of it.' But neither free colloquial modernism nor grace of antique phraseology can remove our misgivings. The objection is that an epexegetical infinitive, such as *πίεῖν* is here, would hardly stand first in a genuine Homeric sentence; its regular position is last, e.g. A 8 *ξυνέηκε μάχεσθαι*, &c. Would it not then be better here to give each verb its infinitive and leave no anomaly? The change is mainly one of punctuation. Only a slight verbal alteration would be necessary:—

*στεῦτο δὲ δαψάων πίειν, οὐδ' εἶχεν εἰλέσθαι.*

'He was eager in his thirst to drink, but was not able to reach the water.' The clause *στεῦτο δὲ δαψάων πίειν* exactly reproduces the construction of

E 832

*στεῦτ' ἀγορεύων**Τρωσὶ μαχήσεσθαι.*

The only possible objection of any weight or importance would be that *πίειν* should be the future, and certainly usage, as may be seen above, is in favour of that tense. At the same time the aoristic sense of *πίειν* does not seem altogether out of place here, 'to get just one drink.' Those who believe the

future indispensable, which I do not, may easily read *πίεσθ'* (*πίεσθαι*); for assuredly the later Greeks would have sacrificed *πίεσθ'* in favour of *πίευν* without a qualm. An avoidable elision of *-αι* generally disappeared. Even in the line just mentioned :—

E 833 *Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργεῖοισιν ἀρήξειν*,  
the original was probably enough :—

*Τρώεσσιν μαχέσεσθ', ἀτὰρ κτλ.*

and the same form of remedy is equally applicable to the very similar :—

E 483 *ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον* —.

Read :—

*ἄνδρεσσιν μαχέσασθ'.*

I will add two more examples in illustration :—

σ 39 *χερσὶ μαχέσασθαι· ἀλλὰ ξυνελάσσομεν ὧκα.*

Read :—

*χείρεσσιν μαχέσασθ'.*

ν 112 *ἄνδρες εἰσέρχονται, ἀλλ' ἀθανάτων ὁδὸς ἐστίν.*

Read :—

*ἄνδρες εἰσέρχοντ'.*

Nor is this peculiarity confined to the penthemimeral caesura. I may adduce :—

N 356 . . . *ἀλεξέμεναι ἀλέειν* for *ἀλεξέμεν ἐξαλέειν*.

ξ 91 *μνάσθαι οὐδὲ νέεσθαι* . . . for *μνάεσθ' οὐδέ*. (So the Cambridge Homer 1892.)

and if I may venture to take it that

B 590 *τίσασθαι Ἑλένης* . . . is for *ἐκτίσασθ' Ἑλένης*.

π 24 *ὄψεσθαι ἐφάμην* . . . for *εἰσοψεσθ', ἐφάμην*.

there is not much evidence left for this particular hiatus.

See also note on Λ 758 with proposed restoration, *Journ. Phil.* xxiv. p. 282 f.

λ 600]

*κατὰ δ' ἰδρὼς*

*ἔρρεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.*

The explanation given of this remarkable expression, 'and dust rose from his head,' that the dust really does not rise from his head but from the ground, and seems to come from his head, because he is bending his head to the ground, is too far fetched to be satisfactory. Simple facts are not misstated in this way in epic poetry. It may be impossible to restore with any certainty

the true reading here, but the following is at least physiologically correct and scarcely out of court palaeographically :—

κατὰ δ' ἰδρὸς

ἔρρεεν ἐκ μελέων, ἄκρον δ' ἐκ κρατὸς ὀρώρει.

Otherwise we must in sheer desperation regard ἐκ κρατὸς as a wild corruption of something totally different, an adjective ἄλληκτος, ἄπληκτος or adverbial phrase περὶ τ' ἀμφὶ τ', ἀμφ' οὖας' or the like, a view I do not recommend.

λ 613] μὴ τεχνησάμενος μὴδ' ἄλλο τι τεχνήσαιο  
ὅς κείνον τελαμῶνα ἐῆ ἐγκάτθετο τέχνη.

For the interpretation of l. 613 v. Note on δ 684 ad fin. Here I may remark that the usual defence for the repetition of the negative in δ 684, the agitation and excitement of the speaker, cannot be urged. Furthermore the idea that τεχνησάμενος here = 'the designer', ὁ τεχνησάμενος in later Greek, is incompatible with the existence of l. 614, which happens to mean the very same thing, and it is also quite impossible to get rid of the line by any athetesis, or ruling out, in as much as l. 613 could not stand alone. Whatever doubt may be entertained as to the genuine character of all this passage, the author of it must have included l. 614 in his criticism of the belt. Still he need hardly be credited with the unnatural and inane ἐῆ ἐγκάτθετο τέχνη. Possibly he wrote :—

ὅς κείνον τελαμῶν' ὀλοῇ ἐγκάτθετο τέχνη.

Cf. ὀλοαὶ βουλαί. The change to ἐῆ would be suggested by the other passages in which ἐγκάτθετο appears (ψ 223, Ξ 219, 223), as soon as any doubt arose about ὀλοῇ. The dat. is best taken as instrumental, and not governed by the ἐν- of the verb as in the passages referred to. Certainly ἐγκάτθετο stands better alone here, as 'designed', 'constructed,' if such a sense be possible.

On the other hand the variant ὡς κείνῳ τελαμῶνι ἐῆν ἐγκάτθετο τέχνην (H 2 man. Schol. 1. M. X Ludwig) suggests that the original may well have been :—

ὅς κείνῳ τελαμῶν' ὀλοὴν ἐγκάτθετο τέχνην

'who in that baldrick concentrated his weird skill'.

This accounts best for the disappearance of the adjective, and gives a meaning that exactly suits the preceding line, 'May he never have designed, may he never design such another.'



λ 623]

οὐ γὰρ ἔτ' ἄλλον

φράζετο τοῦδέ τί μοι χαλεπώτερον εἶναι ἄεθλον.

Here again the tradition does injustice to even the supposed interpolator. Not only is τοῦδέ τί μοι (La Roche, Ludwich) or τοῦ δέ γέ μοι (Ameis-Hentze, Merry) epically impossible in this position; but φράζετο εἶναι 'he thought that there was' is quite beyond toleration. We have φραζέσθω νήεσσιν ἀλεξέμεναι — πῦρ (I 347) and φράζεσθε σαωσέμεν ἥνιοχῆα (T 401), which clearly afford no countenance to the expression here. Restore to εἶναι its lost aspirate, and the reading becomes clear enough:—

φράζετο τοῦ γ' ἐπ' ἐμοὶ κρατερώτερον εἶναι ἄεθλον.

'he devised — to inflict upon me,' just as we have τ 576, where however the verb and the noun seem to have changed places:—

νῦν δὲ μνηστήρεσσιν ἄεθλον τοῦτον ἐφίσω.

## BOOK XII (μ).

μ 16] ἡμεῖς μὲν τὰ ἔκαστα διείπομεν.

So also Λ 706. In both passages the article is quite needless. There seem to be two other examples of τὰ ἔκαστα:—

μ 165 ἦ τοι ἐγὼ τὰ ἔκαστα λέγων ἐτάροισι πίφαισκον

ξ 375 ἀλλ' οἱ μὲν τὰ ἔκαστα παρήμενοι ἐξερέουσιν —.

Against these four we have to set twenty-five instances of ἔκαστα neut. plur. without article in the Odyssey alone.

Next, it would be quite easy to adduce between forty and fifty examples of μὲν ῥα, such as:—

B 1 ἄλλοι μὲν ῥα θεοὶ — (= Ω 677).

α 127 ἔγχος μὲν ῥ' ἔστησε —.

π 336 κῆρυξ μὲν ῥα μέσσησι —.

It surely becomes clear that in three out of the four cases of τὰ ἔκαστα the true reading is μὲν ῥα ἔκαστα, and as we cannot well leave μ 165 in solitary error, it would be better to substitute there also

ἐγὼ γε ἔκαστα.

In μ 165 there is another more important word, which seems unlikely to be correct, to wit, λέγων used in the later sense of 'speaking', not in the epic sense of 'reckoning', 'enumerating.' Possibly the letters have been wrongly appor-

tioned here. I suggest as a possible and more satisfactory division :—

ἦ τοι ἐγὼ γε ἕκαστ' ἀλέγων ἐτάροισι πίφανσκειν  
ἀλέγων would be quite suitable here, as meaning 'carefully',  
'heedfully,' cf. I 504 ἀλέγουσι κιούσαι.

So again ξ 375 should certainly be read with the first two words as one :—

ἄλλοι μὲν ῥα ἕκαστα παρήμενοι ἐξερέουσιν  
Eumaeus is contrasting his own behaviour with that of  
'others' similarly placed, he proceeds l. 378 ἄλλ' ἐμοὶ οὐ φίλον  
ἐστί —.

μ 42] τῷ δ' οὐ τι γυνή καὶ νήπια τέκνα

οἵκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,

The unfortunate singular παρίσταται is hardly a corruption  
of παρίστανται (Kayser, Ameis) ; neither is it to be defended as  
referring to the wife alone. Such a distinction would be  
meaningless. It is rather a misreading of παριστάται written, as  
usual, without mark of elision. As a compromise παρίστανται is  
acceptable enough. Indeed πεπείρανται l. 37 is probably an  
instance in point, representing πεπειράται.

μ 57] ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται,

Bekker has here suggested ὀπποτέρῃ (cf. 69 κείνῃ), a step in  
the right direction, but the hiatus after the enclitic τοι calls for  
remedy. The original may have stood thus :—

ὀπποτέρῃφιν δὴ θ' ὁδὸς ἔσσεται

Cf. ἡγορέφιν, ἀναγκαίφιν, ἀγλαίφιν, κεφαλῇφιν, ἐτέρηφιν, δεξιτερῇφιν.  
The later Greeks lost their ability to recognize τοι in θ', and  
therefore could not preserve the line intact.

μ 91] ἐν δὲ τρίστοιχοι ὀδόντες

The adverb τριστοιχί (K 473) is probably the true reading.

μ 98] τῇ δ' οὐ πῶ ποτε ναῦται ἀκήριοι εὐχετόωνται

παρφυγέειν σὺν νηί.

ψ 328 Σκύλλην θ' ἦν οὐ πῶ ποτ' ἀκήριοι ἄνδρες ἄλυξαν.

In these two quotations, both referring to the monster  
Scylla, we have the adjective ἀκήριοι used in the exceptional  
sense of 'unharméd', 'scatheless.' So at least we are told by  
the authorities, and it is patent that the ordinary meaning of  
ἀκήριος, 'with no heart for anything,' 'dispirited,' is precisely  
the most unsuitable idea that could be imported into either

sentence. All the same this last is certainly the proper and distinctive sense of ἀκήριος, as the following passages bear witness :—

E 812 ἦ νύ σέ που δέος ἴσχει ἀκήριον

817 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,

N 224 οὔτε τινα δέος ἴσχει ἀκήριον,

H 100 ἤμενοι αὖθι ἐκαστοι ἀκήριοι, ἀκλεῆς αὐτως

Λ 392 ὁξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι.

Φ 466 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι.

While it is clear enough that ἀκήριος, 'spiritless' or even 'lifeless', as in the last instance but one, and possibly in the last, is formed from κῆρ 'heart', the prevalent theory with regard to ἀκήριος in the supposed abnormal sense of 'uninjured', 'unhurt,' is that it comes from κήρ. This I hold to be a manifest error. There is nothing whatever to justify the belief that κήρ has any other meaning in Homer than 'fate', and in a more definite and limited sense, 'death.' In saying this I am not forgetful of Ω 82, where πῆμα is indeed a variant, but by no means indispensable either in form or sense. Consequently ἀκήριος, assuming the possibility of the duplicate from κήρ, could never have meant for Homer merely 'uninjured', as has been quietly taken for granted. I believe I am fully justified in saying that this word in the two passages is nothing but a careless and ignorant corruption or rather confusion, such as the later Greeks, the uncritical custodians of the Homeric poems, so often allowed to pass unchallenged. Read in both cases :—

ἀκήρατοι

a word that still happily survives in the following places :—

O 497 ἀλλ' ἄλοχός τε σόη καὶ παῖδες ὀπίσσω,

καὶ οἶκος καὶ κλῆρος ἀκήρατος,

ρ 532 αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐνὶ οἴκῳ,

Ω 303 χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον

We have in our texts, even in that of Allen and Sikes (1904), Hymn. Herm. 530 (ῥάβδον)—, ἀκήριον ἢ σε φυλάξει, but the great majority of the MSS. the Fam. Par. and L have ἀκήραον, which is quite as near the genuine ἀκήρατον as it is to the present vulgate.

This adjective is apparently connected with the Aeschylean verb κηραίνω, 'to injure' (Eum. 128, Supp. 999). To refer

it to *κεράννυμι*, as some do for Ω 303, is on the face of it impossible. Even *ἀκηράσιον* (οἶνον) in ι 205 is clearly nothing but 'undamaged', 'sound' wine. The whole description is a protest against the usual translation, 'unmingled,' 'undiluted.' Of course it was 'unwatered'. But no one intent on setting forth the unrivalled potency of a wine would begin with such a superfluous statement.

μ 108] ἀλλὰ μάλα Σκύλλης σκοπέλω πεπλημένος ὄκα  
νῆα παρεξέλααν

The form *πεπλημένος* (*πεπλήμενος* Rost) has no valid support, and probably represents *προσπλήμενος*, cf. *πλήτο* (Ξ 438), *ἔπληντ'* (Δ 449, Θ 63), *πλήντο* (Ξ 468). The compound verb is better here, as appears from :—

ι 285 ἄκρη προσπελάσας (νῆα), M 285, λ 583,  
and perhaps from :—

ν 95 τῆμος δὴ νήσῳ προσπέλνατο ποντοπόρος νηῦς.  
μ 113] εἴ πως τὴν ὅλοην μὲν ὑπεκπροφύγοιμι Χάρυβδιν,  
τὴν δέ κ' ἀμυνάιμην, ὅτε μοι σίνεϊτό γ' ἐταίρους.

No argument or array of passages is needed to show that *τὴν ὅλοην* is not primitive, cf. Note on ε 55, pp. 65-7. The original form of the clause is fortunately discernible enough from the words immediately following. That we should have two verbs after ε ἵπως, the former *ὑπεκπροφύγοιμι* without *κε* and the latter *ἀμυνάιμην* with *κε*, is not only irrational in itself, but in Homer lacks the thread of support from little eccentricities of usage which later Greek might furnish. Now if *κε* had been found with *ὑπεκπροφύγοιμι*, we might undoubtedly have been satisfied to supply it in thought to *ἀμυνάιμην*; but not reversely. We may surely restore without much fear of error :—

εἴ κέν πως ὅλοην μὲν ὑπεκπροφύγοιμι Χάρυβδιν

There is indeed one other passage in which the obnoxious combination *τὴν ὅλοην* reappears :—

μ 428 ὄφρ' ἔτι τὴν ὅλοην ἀναμετρήσαιμι Χάρυβδιν.

In this case there is nothing to show what *τὴν* has superseded. Still it would be little below the height of foolishness to argue that an emendation visibly indicated in one passage should be set aside and refused admission, because the same fault in another place cannot be removed with similar assurance of correctness. Duly recognizing however the inevitable lack

of cogent force to drive home the suggestion, we may nevertheless find a possible remedy by borrowing *πως* from our passage, μ 113:—

ὄφρ' ἔτι πως δλοήν.

Other solutions may, however, be devised such as ὄφρ' ἔτ' ἐγώ γ' ὀλοήν, &c.

It would scarcely be right to pass over unnoticed the fact that, while αἶ (εἶ) κέν πως (*ἦν πως*) with subjunctive and εἶ πως with optative occur with tolerable frequency, there is no extant example of εἶ κέν πως with the optative save this εἶ πως—κ' ἀμυναίμην, which is somewhat hidden from view by the intervening words. Obviously however the presence of *πως* makes no material difference, and the case is the same as that of εἶ κεν with optative, which must be recognized as Homeric, though scholars have been tempted to suggest in some instances that γε should be read in place of κε, v. Monro, H. G. § 313. We find εἶ πως with optative N 807, Ξ 163, P 104, Y 464, X 196, δ 388, ι 317, κ 147, χ 91. With the exception above named no instance of εἶ κέν πως with this mood has come down to us in the text of Homer, but there is one passage from which an original κεν has almost certainly been ejected:—

ξ 460 εἶ πώς οἱ ἐκδὺς χλαῖναν πόροι.

The metre urgently requires and the sense readily admits the restoration:—

εἶ κέν πώς ἦ' ἐκδὺς χλαῖναν πόροι.

Compare also ξ 118, Λ 792, and the Note on κ 269.

On μ 114 it is worth remark that σίνιτο γ'—there is no room for any special emphasis on the verb here—exhibits a peculiar and perilous use of γε. It is little more than a mere metrical stop-gap. Save for the rule of modal attraction, which is not always operative, cf. γ 320, the subjunctive would be regular. I suggest then that *στε μοι σίνηται* was the original. May not the optative with its weak appendage be the outcome of a laudable but disastrous feeling, that Homer ought not to be allowed to lack any of the elegancies of expression in vogue from time to time, especially one which could be foisted in by the addition of such an 'unconsidered trifle' as γε?

μ 120] οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.

The remarkable oxymoron is rather a doubtful phenomenon ;

but ἀπ' αὐτῆς may be unhesitatingly condemned, as a weak modernization, perhaps of ἀποπρό.

Nearer to the tradition would be ὑπὲκ τῆς, for which compare :—

Ο 700 οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακῶν,

P 461 ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ.

There is no instance elsewhere in Homer of φεύγω ἀπό.

The disappearance of the pronominal article is natural enough. A probable instance may be found in l. 130, where γόνος δ' οὐ γίγνεται αὐτῶν would readily come from the less acceptable, because more archaic,

γόνος δ' οὐ γίγνεται ἐκ τῶν (cf. κ 350).

μ 140] νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς —.

This line occurs in a passage ll. 137-141 repeated verbatim from λ 110-4, where the words are put in the mouth of Teiresias and addressed, as here by Circe, to Odysseus.

Again the opening words of this particular line occur in λ 161 with a very slight variation :—

νηί τε καὶ ἐτάροις πολὺν χρόνον ; οὐδέ πω ἦλθες —.

This last line together with the one that follows it, was however rejected by Aristophanes with good reason. There is some justification therefore for considering μ 140 and its repetition λ 113 on their merits apart entirely from λ 161.

That this prophecy should be made twice over to Odysseus would hardly be regarded as objectionable in any degree by the hearers of the poet. The warning is only made more impressive by coming from two competent independent sources. Therefore we may without further doubt proceed to examine the nature of the warning as given in the two passages. 'If the sheep and oxen be injured by you,' say the seer and the goddess, 'then I give you warning of destruction'

τότε τοι τεκμαίρομ' ὀλεθρον,

and our line follows to tell upon whom the destruction is to fall, 'upon thy ship and thy comrades.' But why upon the ship? There is no particular reason for bringing in the ship at all. Here I think lies the error of our text. Two possible results are clearly indicated, if the cattle were hurt. Such misconduct would either (1) be fatal both to the hero himself and to his men, or (2) in the alternative, if not to himself personally yet certainly

to all his comrades, and even if Odysseus escaped with his life, his return home would be indefinitely delayed, and when finally attained less favourable circumstances would be found prevailing there. The words, αὐτὸς δ' εἰ πέρ κεν ἀλύξῃς, show clearly that his own life would be in danger, as well as that of his companions. They show it now inferentially, but I am inclined to think that originally the statement was explicit and direct:—

τότε τοι τεκμαίρομ' ὀλεθρον

αὐτῷ τ' ἢ δ' ἐτάροις αὐτὸς δ' εἰ πέρ κεν ἀλύξῃς, —

After the interpolation of λ 160-1, assuming of course that Aristophanes was right in his athetesis, it would clearly serve the stability of the new lines that the opening of λ 113 and μ 140 should be assimilated to that of λ 161 in every particular. Hence, I suggest, the encroachment of νηί with damage to the metre and the loss of the emphatic αὐτῷ.

The mere metrical defect may be remedied by νηί τε σὺν θ' ἐτάροις (Doederlein) or νηί θ' ἐταίροις τ' (Hoffman) and in other ways also; but such corrections entirely fail to account for the vulgate, and therefore lack an essential condition of probability.

μ 154] ὦ φίλοι, οὐ γὰρ χρή ἔνα ἰδμεναι οὐδὲ δὺ οἴους —

The acc. usually precedes χρή, and the metre requires that it should do so here. Read accordingly:—

ὦ φίλοι, οὐ γὰρ ἔνα χρή ἰδμεναι οὐδὲ δὺ οἴους.

Compare γ 14 Τηλέμαχ', οὐ μὲν σε χρή ἔτ' αἰδοῦς οὐδ' ἡβαιόν· also for ἔνα similarly treated:—

ν 15 τισόμεθ' ἀργαλέον γὰρ ἔνα προικὸς χαρίσασθαι.

Ο 511 βέλτερον ἢ ἀπολίσθαι ἔνα χρόνον ἢ βιῶναι.

μ 177] ἐξείης δ' ἐτάροιςιν ἐπ' οὐατα πᾶσιν ἀλευσα.

One good MS., Venetus Marcianus 647, has οὔασι here, which would bring the construction into harmony with:—

μ 200 ὃν σφιν ἐπ' ὥσιν ἀλευψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν—

where Knight proposed οὔασ', leaving the grammar unaltered. There remains however one other example of ἐπαλείφω, which must be taken into account:—

μ 47 ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ' ἀλεῦψαι ἐταίρων

κηρὸν δαψήσας μελιγδέα.

This question of the grammatical construction is well worth consideration. The dictum in Ameis-Hentze that ἐπὶ is a preposition in μ 200, but belongs to the verb in the other

two passages, affords no relief whatever, as I shall show. Indeed the converse statement would perhaps be more difficult to disprove.

Now the simple verb ἀλείφω is fairly common and its construction undisputed:—

Σ 350      λέσάν τε καὶ ἤλευσαν λίπ' ἐλαίφ.

Ξ 175 τῷ ῥ' ἢ γε χροά καλὸν ἀλευσαμένη,

but the compound verb ἐπαλείφω, just like προσαλείφω, which appears:—

κ 392 ἐρχομένη προσάλειφε ἐκάστω φάρμακον ἄλλο,

would naturally and necessarily take, as in μ 200, an accusative of the unguent or material employed and a dative of that to which it is applied. We may compare the similar difference existing between the use of βάλλω:—

Η 266 τῷ βάλεν Αἴαντος δεινὸν σάκος —.

and of ἐπιβάλλω:—

δ 440      βάλεν δ' ἐπὶ δέρμα ἐκάστω.

The addition of νότοιςι to this last would make the parallel with μ 200 absolutely complete. But the case in favour of the construction given in μ 200 and against that in μ 177 is even stronger than this. It is backed by the analogous usage of a host of verbs compounded with ἐπί, e. g. ἐπιτίθημι, ἐφίημι, ἐπάγω, ἐπιπάσσω, ἐπιτανύω, ἐπιχέω. Examples need hardly be adduced here. They are accessible to everybody.

There are, I believe, only two apparent exceptions:—

Ω 351 δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.

ε 175      τὸ δ' οὐδ' ἐπὶ νῆες εἶσαι

ὠκύποροι περώσιν,

τό in the last instance referring to μέγα λαῖτμα θαλάσσης. No one will pretend that these two afford the least countenance to the construction in μ 177. In them the accusatives follow intransitive verbs of motion and denote a large and extended space, such an extension as cannot possibly be compared to that belonging to the ears of the men of Odysseus, even though uncharitably and unwarrantably we should endow them one and all with the 'large fair ears' of the 'translated' Bully Bottom himself.

It appears then that G. Curtius's οὔατ' (οὔατα) for the vulgate



ὥσιν in l. 200 is a step in the wrong direction, welcomed though it has been by Hinrichs, Cauer and the Leyden editors van Leeuwen and da Costa, who refrain however from following Curtius in changing ὦν to φ̄. Much more worthy of acceptance is Knight's οὔασ', approved by Nauck and Kirchhoff.

It follows also that in μ 177 οὔατα cannot be right, though it is not necessary to extend the condemnation to οὔατ' in μ 47; for obviously οὔατ' may stand in Homer for οὔατι just as easily as for οὔατα, although the later Greeks did not like to make the acknowledgement. Hence I would read:—

μ 177 ἐξείης δ' ἐτάροισιν ἐπ' οὔατι πᾶσιν ἄλευψα.

The change is of the slightest. Even in μ 200 the same form οὔατ' (οὔατι) may be correct, as ὥσιν is obviously a modernization.

The use of the singular οὔατι in these passages does not constitute a difficulty, although it may have helped to bring about the received debasements, precisely as in τ 539, where our received text runs:—

πᾶσι κατ' αὐχένας ῥέξει

though every scholar knows that the original must have been:—

πᾶσι κατ' αὐχέν' ῥαξει

αὐχέν' ῥηξεν [ῥαξει cod. V] Herodian. This passage is additionally interesting, because it exhibits the very πᾶσι(ν) of μ 177. But this use of the singular in a distributive sense is fairly frequent in Homer, cf. μ 332 (= δ 369) ἔτειρε δὲ γαστέρα λιμός. δ 300 δάος μετὰ χερσὶν ἔχουσαι. v. Monro, H. G. § 170 for other examples.

μ 185] νῆα κατάστησον, ἵνα νωιτέρην ὅπ' ἀκούσῃς.

An undoubted metrical improvement could be secured in this line by transposing ἵνα and ὅπα:—

νῆα κατάστησον, ὅπα νωιτέρην ἵν' ἀκούσῃς.

It is true the next line but one ends with ὅπ' ἀκούσαι, but this is quite as much in favour of, as against, the suggested arrangement. The position assigned to the conjunction giving emphasis to the noun and adjective may be supported not only by the well-known instances of single words so emphasized

A 32 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι.

υ 47 αὐτὰρ ἐγὼ θεός εἰμι, διαμπερὲς ἦ σε φυλάσσω —.

μ 140, 331, ι 15, Hymn. Herm. 530,

but by :—

μ 49 ἀτὰρ αὐτὸς ἀκούμεν αἱ κ' ἐθέλησθα,—

E 27 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος—  
πᾶσιν ὀρίσθη θυμός·

Z 474 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσίν,  
εἶπε δ' ἐπευξάμενος Διί τ' ἄλλοισιν τε θεοῖσιν·

So in the vexed passage :—

A 566 μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,  
ἄσπον ἰὼν ὅτε κέν τοι δάπτους χεῖρας ἐφείω.

(Bentley.)

ἰὼν is probably after all the true reading, for ἰὼνθ' the traditional form savours very strongly of an attempt to connect the two words by hook or by crook with the preceding verb *χραίσμωσιν*. There was no unanimity even among the ancient Homeric scholars as to what this ἰὼνθ' represented. Zenodotus took it for *ἰόντε*: Aristarchus for *ἰόντι*. Modern editors are pretty unanimous in condemning both, and deciding in favour of *ἰόντα*, though many look with longing eyes on Bentley's conjecture and lament the fact that no MS. gives the reading.

Similarly I would strongly urge that A 527 :—

οὐδ' ἀτελεύτητον, ὃ τί κεν κεφαλῇ κατανέωσω

would be much more satisfactory in point of emphasis and metre, read thus :—

οὐδ' ἀτελεύτητον, κεφαλῇ ὃ τί κεν κατανέωσω.

The principle of this postponement of the conjunction is quite analogous to the case of the enclitic personal pronoun, set forth and illustrated on α 37.

In the last line of this song of the Sirens (μ 191)

ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.

I would suggest the slight change of ὅσσα into ἄσσα as a desirable grammatical amelioration, cf. A 554

ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσος' ἐθέλησθα.

There seems indeed to be no other instance of ὅσος with the *pure* subjunctive.

μ 199] αἰὲν ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρήρης ἑταῖροι,

397 (= ξ 249) ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρήρης ἑταῖροι  
δαίνυντ'.

ι 172 ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρήρης ἑταῖροι.

ι 554 ἄλλ' ὃ γε μερμήριζεν ὅπως ἀπολοίαιτο πᾶσαι  
νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι.

Ψ 6 Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἑταῖροι,

The above lines exhibit all the instances in the Homeric poems of the expression, ἐμοὶ ἐρίηρες ἑταῖροι, and deserve a close consideration. The formula stands twice as a vocative of address, ι 172, Ψ 6, and in these two instances the use of the emphatic possessive pronoun seems natural. In the remaining four cases it is certainly somewhat forced. It would be just as erroneous to attribute the pronoun in μ 199, ι 555 to affectionate regard, as it would to look upon it in μ 397, ξ 249 as a touch of sarcastic irony.

In the next place the metre calls for remark. It is a very peculiar feature in these verses that we have a long open diphthong in the fourth foot maintaining its original quantity before a word beginning with a vowel, nor does it avail to defend this hiatus by supposing that ἐρίηρος originally possessed an initial digamma. The supposition is not only at variance with other examples of this prefix ἐρι-, e.g. ἐριεύχην (K 305), ἐρίβωλος (Φ 232), ἐρίγδοντος (H 411), ἐρικυδής (Ω 802), ἐρισθενής (N 54), ἐριστάφυλος (ι 111), ἐρίτιμος (B 447), but meets contradiction in the usage of the adjective itself. We find Γ 378 κόμισαν δ' ἐρίηρες ἑταῖροι, Π 363 σάω δ' ἐρίηρας ἑταίρους. Nor again is the doctrine of hiatus licitus a disturbing element here, although it is supposed to protect the example before ἐμοί in the two first quoted lines. It does not however form an essential part of my case to take exception to that at present.

On these grounds then, the hiatus after ἐμοί and the needless emphasis of that pronoun, I am disposed to question the genuineness of this expression and to regard it as a simplification of an older formula. Such a formula I find in the subscribed passages:—

A 566 μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,

E 877 ἄλλοι μὲν γὰρ πάντες ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,

Θ 451 οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.

Π 98 μῆτε τις σὺν Τρώων θάνατον φύγοι ὅσσοι ἔασι.

In many instances the substantive verb is unexpressed:—

Μ 13 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,

γ 108 ἔνθα δ' ἔπειτα κατέκταθεν ὅσοι ἄριστοι· Cf. A 691.

ζ 257 πάντων Φαιήκων εἰδησέμεν ὅσοι ἄριστοι.

Ι 55 οὐ τίς τοι τὸν μῦθον ὀνόσσεται ὅσοι Ἀχαιοί, Cf. 642.

θ 214 πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσοι ἀεθλοι.

Φ 371 ὅσον οἱ ἄλλοι πάντες ὅσοι Τρώεσσιν ἄρωγοί.

428 τοιοῦτοι νῦν πάντες ὅσοι Τρώεσσιν ἄρωγοί,

Θ 205 εἰ περ γάρ κ' ἐθέλομεν ὅσοι Δαναοῖσιν ἄρωγοί —.

More examples might be quoted, if necessary. There is one however which shows this use of ὅσοι in combination with a vocative and so possesses a distinct feature of interest in this connexion:—

β 209 Εὐρύμαχ' ἦδ' καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί —.

So also:—

θ 250 ἄλλ' ἄγε, Φαιήκων βητάρμονες ὅσοι ἄριστοι —.

But then it may be said, why should this familiar idiom have been preserved in the passages just quoted, while all trace of it seems to be lost in those at the head of this section? The question is a fair one, and the answer is easy. There is nothing in the idiom in any wise offensive or incomprehensible to the linguistic feeling of the later Greeks. It has perhaps a flavour of antiquity and is not of such common occurrence in classical Attic; yet we may find a practical exemplification of it in Aristoph. Wasps, l. 400:—

οὐ ξυλλήψεσθ' ὅπόσοισι δίκαι τῆτες μέλλουσιν ἔσεσθαι;

But in the particular cases under discussion there happened to be a serious complication, indicated and revealed to us by the presence of the possessive pronoun which, as has been remarked, is in four cases out of six not quite natural. The original expression contained, there is reason to believe, an elided unemphatic dative of the personal pronoun ἐγώ, which gives a perfectly suitable sense in every case.

It was this unfortunate elision, this partial obliteration of μοι, unwelcome to the eyes and unfamiliar to the ears of the later Greeks, that led to the dropping of ὅσοι from these lines, which I would thus restore:—

μ 199 αἰψ' ἀπὸ κηρὸν ἔλονθ' ὅσοι μ' ἐρίηρες ἑταῖροι,

397 (= ξ 249) ἐξῆμαρ μὲν ἔπειθ' ὅσοι μ' ἐρίηρες ἑταῖροι  
δαίνυνθ'.

ι 172 ἄλλοι μὲν νῦν μίμνεθ' ὅσοι μ' ἐρίηρες ἑταῖροι·

Compare the combination of ἄλλοι with πάντες ξ 462, ο 307.

ι 555 ἄλλ' ὃ γε μερμήριζεν ὅπως ἀπολοίαιτο πᾶσαι  
νῆες εὐσσελμοὶ καὶ ὅσοι μ' ἐρίηρες ἐταῖροι.

Here ὅσοι—ἐταῖροι forms a fitting balance to the preceding πᾶσαι νῆες.

Ψ 6 Μυρμίδονες ταχύπωλοι ὅσοι μ' ἐρίηρες ἐταῖροι,  
which with ι 172 approximates very closely to the above quoted β 209 and θ 250.

It is well known that this elision of μοι (τοι, σοι) has been only very partially preserved in our traditional text: that of *Foi* has disappeared altogether. Many restorations of each have been suggested, of which some may unhesitatingly be accepted as certain and irrefragable. Therefore in introducing it here I waive any general discussion of its admissibility, cf. *Journ. Phil.* xxv. 308 f. and Note on α 37.

That the enclitic is far more suitable than the possessive pronoun to the passages as a whole is surely beyond all shadow of doubt. Let me recall:—

ο 336 οὐτ' ἐγὼ οὔτε τις ἄλλος ἐταίρων οἷ μοι ἕασιν. Cf. μ 114.

Η 295 σοὺς τε μάλιστα ἕτας καὶ ἐταῖρους οἷ τοι ἕασιν.

As I have more than once had occasion to remark, the earliest writing in all probability did not remove elided letters. They appeared, as in Latin, written at length. Hence ὅσοι μοι, which seems too long for an iambus, as it appears visibly impossible to retain the whole, may have been considered most fairly and easily treated by substituting the convenient and apparently equivalent possessive ἐμοί, with detriment to the metre of course; but that is of the nature of almost every modernization that can be detected in the Homeric text.

I take it as a further slight point in favour of this correction that with it the elimination of the hiatus licitus in μ 199, 397, ξ 249 becomes so easy a matter. I have not hesitated to remove it, but of course devotees may preserve it intact, if the loss would be in any degree painful to endure. The formula may also be applied to τ 273 ἀτὰρ ἐρίηρας ἐταῖρους | ὤλεσε thus: ὅσοι δ' ἐρίηρες ἐταῖροι, | ὤλεσε: but ἀφαρ δ' is an easier remedy. The lengthening of -αρ is not defensible.

Another argument in support of my hypothesis may be

drawn from the fact that it serves to explain the extraordinary tradition of Hymn. Dem. 325 :—

αὖτις ἔπειτα μάκαρες θεοὺς αἰὲν ἔόντας  
πάντας ἐπιπροΐαλλον

The difficulty is not caused by the accidental omission of πατήρ (Valckenaer), ἀναξ (von Gent) or Ζεὺς (Voss). The accusatives of l. 325 are due to the reflex action of πάντας on the formula in question, and the solution is :—

αὖτις ἔπειθ' ὅσσοι μάκαρες θεοὶ αἰὲν ἔόντες

with a further possibility of ἔπειθ' ὃ γ' ὅσοι.

After all I am quite conscious that to many the above emendation may seem too considerable a departure from the tradition; but this much may be said in defence. It is no haphazard re-writing from unfounded conjecture, but rests upon a careful examination of the ascertained usages of Homer. These usages have been here set forth for the consideration of all, that of ὅσοι in almost full detail: only with regard to the elision of μοι is the case presented with undue brevity, as a full exposition would require far too many pages.

μ 201] ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα —.

403 ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη —.

The emendation given in the Note on ε 55 (q. v.) is strongly confirmed by ξ 301 :—

ἀλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη —.

where three MSS. X D Z actually have τὴν νῆσον. As I shall show afterwards, this combination, the noun followed by μὲν for emphasis, has been very extensively tampered with for the accommodation of the later article.

μ 203] τῶν δ' ἄρα δεισάντων —.

Here and in ω 534 Knight and others would read τῶν δὲ δεισάντων: the Cambridge Homer has τῶν δ' ἄρ δεισάντων. Is it not rather the participle that is at fault and needs correction? The lasting state of fear into which the men are thrown in both cases is more adequately conveyed by the perf. part. (Monro, H. G. § 28) :—

τῶν δ' ἄρα δεδιότων (δεδφίωτων).

Cf. ξ 60, σ 77.

μ 209] οὐ μὲν δὴ τόδε μᾶλλον ἐπὶ κακὸν ἢ ὅτε Κύκλωψ —.

There is nothing to justify this lengthening of the ε of ἐπι.

So various attempts both ancient and modern have been made to escape the difficulty. Zenodotus read ἔχει. Schol. H Vind. 133 gives ἔπει from ἔπω, cf. A 483 Τρῶες ἔπον πολλοί —. This La Roche accepts. Ahrens preferred ἔπει as a supposed equivalent of ἔπεισι, 'comes upon us,' as τιθεῖ = τίθησι, διδοῖ = δίδωσι: but analogy alone is not sufficient warrant for the form. The simpler remedy of transposition seems to me in every respect preferable:—

οὐ μὲν δὴ τόδ' ἔπι μῆζον κακόν

The quantity given to ἔπι is now natural enough; yet the appearance of ἐπεῖ in the MSS. is not surprising. The ready confusion of ἐπί and ἐπεῖ could not be better shown than in the quotation of λ 598 in Aristotle's Rhetoric (3, 11):—

αὐτὶς ἐπὶ δάπεδόνδε for αὐτὶς ἔπειτα πέδονδε.

Here ἔπι is amply confirmed as the true reading, and its erroneous position accounted for by such passages as:—

A 515 ἐπεὶ οὐ τοι ἔπι δέος —.

θ 563 οὔτε τι πημανθῆναι ἔπι δέος —.

Cf. Φ 110, λ 367, Γ 45, π 315, ξ 92.

μ 223] Σκύλλην δ' οὐκέτ' ἐμυθεόμην —.

Ἔτι is, I submit, scarcely suitable. Perhaps the words should read thus:—

οὐκ ἐπεμυθεόμην

'I did not tell them of Scylla as well.'

μ 235] ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιν  
δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.

Nearly all the MSS. have μὲν γάρ. It may seem paradoxical to say both are wrong: but an original ἔνθεν ἔεν Σκύλλη might perhaps best account for their presence. Μέν preserves a trace of ἔεν: γάρ comes in after its disappearance. The verb is, I think, required here.

Next δεινόν is certainly strangely used. With ὕδωρ following it should hardly be an adverb. Lastly διὰ in Circe's mouth is satisfactory (104); but to Odysseus the monster is ὁλόη and δεινή.

ἔνθεν ἔην Σκύλλη, δεινὴ δ' ἐτέρωθι Χάρυβδις  
τῆμος ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.

seems within the limits of possibility.

μ 251] ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ  
ἰχθύσι τοῖς ὀλίγοισι δάλον κατὰ εἶδατα βάλλων —.

This unique ἐπὶ προβόλῳ, 'upon a headland,' shows how far the later Greeks were prepared to go to be rid of an obsolete elision. Rather than accept :—

ὥς δ' ὅτ' ἐπὶ προβλήθ' ἄλιενς —

they adopted προβόλῳ, which might have meant the same thing as προβλήτι, if usage had so decreed. Usage however gave it other senses for which the Lex. may be consulted. Outside this passage the word, one of fairly frequent occurrence, never means any thing like 'headland', and this fact seems to have urged some to attempt to take it here in spite of its position as an epithet of ῥάβδῳ. As might be expected in a passage likely to be so popular as this about Scylla and Charybdis, modernizations are rife hereabouts, τοῖς ὀλίγοις (252) perhaps for εἰναλίοις, loss of archaic γε (257), ἦρει (243), ἐξομήσασα (221) &c. In 252, however, R. P. Knight's excellent suggestion of δολόεντα would enable us to retain ὀλίγοις without the intrusive later article :—

ἰχθυοσιν δολόεντ' ὀλίγοις κατ' εἶδατα βάλλον —.

We have νέκυσιν λ 569, χ 401, ψ 45, πίτυσιν ι 186 and γένυσσι Α 416, sufficient warrant for the supposed ἰχθυοσιν.

μ 298] ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον,

. . . μή πού τις ἀτασθαλίῃσι κακῆσι

ἧ βούν ἧέ τι μῆλον ἀποκτάνῃ.

Here ἀποκτάνῃ is assuredly wrong in metre. The -ῃ of the thematic aor. cannot be shortened before a vowel. The true reading may be inferred with almost absolute certainty from :—

δ 253 καὶ ὅμοσα καρτερόν ὄρκον

μῆ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι —.

β 373 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι —.

We have, it is true, in these passages no nom. with the aor. infin. to correspond to τις here; but for that little detail we may refer to the well-known Α 76 :—

καὶ μοι ὁμοσον

ἧ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.

We should restore then :

ἧ βούν ἧέ τι μῆλον ἀποκτάμεν

This use of the aor. infin. of a future event is curious enough to have caused the appearance of the aor. subj. : but the passages adduced prove its validity, and the metre properly understood demonstrates its necessity.



μ 329] ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦμα πάντα

Perhaps we should not be wrong in saying that this unmetrical adaptation or imitation of ι 163 :—

οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

has suffered from being made to conform too closely to its model. Less objection could be taken to :—

ἀλλ' ὅτε δὴ νηὸς μὲν ἀπεφθίαι' ἦμα πάντα,

or perhaps ἀλλ' ὅτε δὴ ῥ' ἐκ νηός.

μ 335] ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους

There is no apparent reason why either *ἑτάρους ἤλυξα* or *ἤλυσκον ἑταίρους*, both suggested by Bentley, should have become the vulgate. But if the original verb were *ἡλόσκασα*, it would inevitably be glossed, and might afterwards be displaced, by *ἤλυξα*.

In favour of the proposed form we have three instances of *ἀλυσκάζω* :—

ρ 581 ὕβριν ἀλυσκάζων ἀνδρῶν ὑπερηγορέοντων

Ε 253 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι —.

Ζ 443 αἶ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.

I may add further that the next line (μ 336) :—

χεῖρας νυάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,

can only be regarded as a weak interpolation, suggested by and concocted from β 261, κ 182 for the one part, and from ε 443, η 282 for the other. The *χεῖρας νυάμενος* is tolerable enough, as far as the meaning is concerned, but hardly the rest of the line. Odysseus needed no shelter from the wind either to wash his hands or to say his prayers. It would be ridiculous to assume that he deliberately intended to go to sleep.

μ 355] βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι.

Clearly this cannot have been the original form of the line. Metrically *βοσκέσκονθ' ἔλικες* is a sheer impossibility, nor is the unique double iterative *βοσκέσκομαι* very likely to be correct. I would suggest :—

βόσκονθ' εἰλίποδες ἔλικες βόες εὐρυμέτωποι.

This familiar combination *εἰλίποδας ἔλικας* (I 466, Φ 448, α 92, δ 320, ι 46) would seem to have been successfully tampered with here, because the neighbouring l. 262 :—

ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι —

naturally suggested that the third foot, which seemed defective

when the *F* of *Ἰέλικες* was lost, might by a little judicious treatment be improved and perfected. There would be the less hesitation about borrowing *καλαί* and abandoning *εἰλίποδες*, because there was a wide-spread impression that *εἰλίποδες* and *Ἰέλικες* were synonymous terms, v. Scholia on O 633 and M 293. We may easily believe that the rhapsodists and their hearers were fully convinced that the revised version was distinctly better in scansion. With our knowledge of the lost *F* we are aware that this was an error; but many are still of opinion that Knight's *βόσκοντο Ἰέλικες* is a possible and acceptable correction, as indeed it would be if the second foot of the hexameter could be a tribrach.

μ 372] ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ

It is impossible to regard *νηλεῖ* here as anything more than an unfortunate attempt to improve upon the epic epithet *νηδύμῳ* or *ἡδύμῳ*. As already remarked, this part of the poem seems to have been made the object of special attention on the part of would-be improvers.

μ 388] τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ  
τυτθὰ βαλὼν κείσασμαι μέσῳ ἐνὶ οἴνοπι πόντῳ.

The subj. *κείσασμαι* is indispensable; otherwise instead of a strong assurance that satisfaction would be given to *Eelios*, and a threat that punishment would fall upon the offenders, we have merely the vague statement of a contingent possibility.

μ 396] ὀπταλία τε καὶ ὤμά· βοῶν δ' ὥς γίγνεται φωνή.

This line attached to a preceding,

κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,

seems to me quite worthless as evidence that the *-a* of the neuter plur. was originally long (v. Monro, H. G. § 374). Cf. ψ 225 (Note).

On the contrary I rather incline to regard it as a proof of the almost insuperable difficulty the later Greeks experienced in attempting to make a slight addition to a Homeric description without leaving evident traces of their handiwork. The idea of adding *ὀπταλία* and *ὤμά* is not in itself unattractive; the statement is in harmony with the preceding *ἀμφ' ὀβελοῖσι*. It is at worst only superfluous; but the line still has to be completed, and although the ending is metrically more successful than the beginning, yet it is after all even more of a superfluity than the

earlier part, for *βοῶν δ' ὡς γίγνεται φωνή* is merely a periphrastic repetition of *μεμύκει*. Additions of this character are well-known phenomena.

μ 405] *δὴ τότε κυανέην νεφέλην ἔσκησε Κρονίων  
νῆος ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.*

Both these lines are found again, ξ 303-4, and the last clause, to which alone exception can be taken, is nearly repeated in H 64 :—

*μελάνει δέ τε πόντος ὑπ' αὐτῆς.*

But there *αὐτῆς*, on which the doubt falls, refers to *φριξ ζεφύρου* not as here to *νεφέλη*, so that the sense of *ὑπ' αὐτῆς* is in any case rather different in H 64 from what it is in μ 406 and ξ 304.

The use of the oblique cases of *αὐτός* as unemphatic pronouns of reference, anaphoric pronouns, is questionable in Homer. It is obvious that some allowance must be made for the encroachment of the later regular usage. In the above instances if the archaic original had *ὑπαὶ τῆς*—an undeniable possibility—nothing else could be expected than that it should be turned afterwards into the regular *ὑπ' αὐτῆς*.

In H 64 this I believe is the true solution ; but in the other two passages there is an alternative suggestion which deserves a little consideration. May not the true reading be :—

*ἥχλυσε δὲ πόντος ὑπ' αὐτός.*

'And the sea itself grew dark beneath it.' The shadow of the dark cloud falls primarily upon the ship, which it seems to overhang, but extends also over the surrounding ocean. From *αὐτός* the description gains somewhat in natural truth and pictorial effect, while it loses nothing from the removal of the doubtful *αὐτῆς*.

μ 412] *πλῆξε κυβερνήτῳ κεφαλὴν* (sc. *ιστός*)

Instead of the gen., it would be easy to read the acc.

*πλῆξε κυβερνήτην κεφαλὴν,*

just as in Λ 240 *τὸν δ' ἄορι πλῆξ' αὐχένα*. The vulgate would be more easily reached from this than from *κυβερνήτῳ κάρα* which is suggested by Fick.

μ 419] *κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.*

From this line, repeated ξ 309, and two others :—

N 262 *Τρώα, τὰ κταμένων ἀποαίνυμαι.*

ρ 322 *ἡμῖν γάρ τ' ἀρετῆς ἀποαίνυται εὐρύσπα Ζεὺς —*

it might be supposed that αἶνναι had an initial digamma. The rebutting evidence however is too strong to be disregarded:—

ξ 144 ἀλλά μ' Ὀδυσσεύς πόθος αἶνται οἰχομένοιο.

Λ 580 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶντο τεύχε' ἀπ' ὤμων. (= N 550)

Δ 531 ἐκ δ' αἶντο θυμόν. φ 53 ἀπὸ πασσάλου αἶντο τόξον —.

Ο 595 κῦδος ἀπαῖντο. Λ 582 τεύχε' ἀπαινύμενον —.

Φ 502 ὥς ἄρ' ἔφη, Λητὼ δὲ συναῖντο καμπύλα τόξα —.

Ρ 85 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα. χ 500 χεῖράς τ' αἰνύμεναι.

To these may be added:—

Hymn. Herm. 434 τὸν δ' ἔρος ἐν στήθεσσι ἀμήχανος αἶντο θυμόν.

If then ἀποαῖνναι has displaced in μ 419 &c. some less familiar verb, it can hardly be any other than that which still holds its ground in:—

Hes. Op. 577 ἥως γὰρ ἔργοιο τρίτην ἀπαμείρεται αἶσαν —.

„ Theog. 801 εἰνάετες δὲ θεῶν ἀπαμείρεται.

Nor are we quite left to conjecture alone in this matter; for Plato De Legibus vi. 777 actually quotes ρ 322-3 thus:—

ἡμῖν γάρ τε νόον ἀπαμείρεται εὐρύοπα Ζεὺς

ἀνδρῶν οὓς ἂν δὴ κατὰ δούλιον ἡμᾶρ ἔλῃσι.

Whatever we may think of the minor variants from our received text, it is hardly to be supposed that Plato introduced an entirely new verb into the passage, that is, one not generally, or at least widely, recognized as belonging to it, cf. Athen. v. 264, Eustath. 1766, 56.

And if ἀπαμείρεται is right in ρ 322, it is no extravagance to propose ἀπαμείρομαι in N 262 and ἀπαμείρετο in our line and its repetition.

μ 422] ἐκ δὲ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ  
ἐπίτονος βέβλητο βοὸς ῥινοῖο τετευχώς.

The usual version, 'and (the wave) brake off the mast close by the keel,' seems to me impossible. Firstly ποτὶ τρόπιν is not the phrase to express the position of a fracture; ποτὶ τρόπιν would be required. Secondly the mast was not a fixture inserted into the keel, but was lowered and raised as required. Now if the mast were standing, we might accept readily enough the possibility at least of snapping it off at the keel, as the end of the mast might well be inserted into a hole in the keel made for the purpose; though I believe the idea of any such insertion is

derived solely from the misinterpretation of this very passage. The *μερόδμη* indeed seems to have been intended to dispense with the necessity for such a hole. Moreover the existence of a hole of this kind would have made it a very difficult operation to lower the mast, as it would have had to be lifted every time clear of the hole, before it could be lowered at all.

However, we might here concede the supposed hole in the keel without reservation, and yet manifestly, under the circumstances, as the mast fell twelve lines before (l. 410), struck the pilot on the head, as he was steering in the stern, and killed him, it could not now be snapped 'at or near the keel'. How then are the words to be understood? What does happen to the fallen mast? I suggest the following:—'the wave knocked the mast off the ship, or what remained of the ship—there was not much left of it—alongside the keel, so that it floated beside the keel.' If this be so, we see at once, what was not obvious before, why the *ἀραξ* of Aristarchus is right and the *ἔαξ* of Zenodotus necessarily wrong.

In *ἐπ' αὐτῷ* we have a strong instance of the usual later unemphatic use of the pronoun. The reasonable solution of this and similar examples should go far to enforce more generally the conclusion arrived at in the Note on ζ 137 q. v. I suggest that *αὐτῷ* here represents an original *ιστῷ*, as also in ε 254. Similarly *ἐκ δ' ἰστοῦ* is admissible for the *ἐκ δ' αὐτοῦ* of μ 51, 162, 179. Indeed in these passages the noun not having preceded may be said to have considerable claims apart from any question of the epic use of the pronoun.

In the use of *τερευχώς* as passive in sense and equivalent to *τερυγμένος* we have a grammatical solecism, which only, or perhaps not even, the direst necessity should induce us to accept and condone. Of course there is first of all the surgical remedy, the excision of a large passage as unworthy of Homer. The removal of a small one would be of no avail, is indeed quite impracticable. Kammer accordingly condemns 420-48. If however we acquiesce in the genuineness of the line, as is only reasonable, until we are convinced that it is part and parcel of a spurious addition, we are under some obligation to account in a fairly natural manner for any abnormal feature it exhibits. In any case if we can do this successfully, we remove one of the

supports on which the adverse opinion rests. Van Herwerden has suggested as a possible original the ending :—

*βοὸς ῥινοῦ νεοτευχῆς,*

and again the line is quoted by Athenaeus (xiv. 632) in this form :—

*ἐπίτονος τετάνυστο βοὸς Ἰφι κταμένοιο,*

There is however one obvious objection against putting faith in either of these solutions. How could the vulgate possibly have arisen from any such originals? By what conceivable course of development or disintegration? It has also been suggested that *τετευχῶς* should be referred to *τυγχάνω*, and not to *τεύχω* at all, a curiously lame evasion of the difficulty.

I am emboldened to present an idea which seems at any rate better fitted to account for the rise of the traditional text. My supposition is that originally the line stood thus :—

*ἐπίτονος βέβληθ', ὃ βοὸς ῥινοῖο τέτυκτο.*

It is not very far-fetched to assume that *βέβληθ' ὃ* or *βέβλητο ὃ* (written *ἐκ πλήρους*) might be taken for *βέβλητο*, especially as the later Greeks would not be over ready to recognize any form of the masculine relative pronoun save *ὃς*. Once let *βέβλητο* stand alone without *ὃ*, and the necessity of altering *τέτυκτο* becomes absolute. In this place the regular and frequently occurring *τετυγμένος* could not be accommodated. There was therefore no resource except crediting Homer with *τετευχῶς*, of which, I venture to say, he was never guilty. No doubt the Homeric text, as we have received it, contains other absurdities equal in grossness to this particular specimen, and it is, I fear, considered scientific to let one corruption prop up another. The old saying, 'two blacks do not make one white,' no longer holds good: for it seems quite legitimate to argue that, when two blacks are placed side by side, both become immaculate. I will make no further comment on the general futility of this proceeding, but will forestall the production of one concrete instance of an exactly similar misuse of a perf. part. act. If we turn to one of the later books of the *Odyssey*, we may read, I think in every text :—

ρ 519 *αἰῖδῃ δεδαὼς ἔπε' ἱμαρόεντα βροτοῖσι.*

I may just note in passing that for *αἰῖδῃ* some editors have the ill-supported variant, *αἰδεῖ*; but the special feature, to which

I call attention here, is the participle *δεδαώς* usually very tenderly treated as a genuine Homeric vagary for *δεδαημένος*. It is assuredly nothing of the kind. It is a mere blunder. Let us restore the older form of the 3rd sing. subj., and give back to Homer the long-lost but true reading:—

*δείδῃσι δαεῖς ἔπε' ἱμερόεντα βροτοῖσι.*

There will then be no need to apologize for the grammar, and any one can appreciate the facility, with which *CIΔAEIC* might be misread into *ΔΕΔΑOC*.

### BOOK XIII (ν).

ν 28]

*αὐτὰρ Ὀδυσσεὺς*

*πολλὰ πρὸς ἥλιον κεφαλὴν τρέπε παμφανόωντα  
δύναι ἐπειγόμενος· δὴ γὰρ μέναινε νέεσθαι.*

Though it is hardly matter for wonder that Nauck should have suggested *ἐπευχόμενος*, and Wansink *ἐελδόμενος*, instead of *ἐπειγόμενος* in l. 30, still it is by no means easy to acquiesce in either change. They are both a little too remote from the tradition. At the same time the objections to *δύναι ἐπειγόμενος* are stronger than might at first sight be supposed. Let us compare the other examples of *ἐπείγεσθαι* followed by an infinitive:—

B 354 *τῷ μή τις πρὶν ἐπείγεσθω οἰκόνδε νέεσθαι.*

ε 399 *νῆχε δ' ἐπειγόμενος ποσσὶν ἠπείρου ἐπιβῆναι.*

Obviously these give no countenance to the recognized rendering 'eager that the sun should set', 'impatient for the setting,' but support only the more simple and natural, though here impossible, version 'hastening to set'. The change of subject exhibited by the infinitive goes rather beyond the usual Homeric licence, because the infinitive is here attached not to the whole clause, but to the participle only. See the instances given in Monro's *Homeric Grammar* § 231: of these *Λ 340 ἔγγυς ἔσαν προφυγεῖν*, 'they were near for him to escape,' seems to come nearest in point of harshness to the present instance. It is not really quite so violent, for the expression is preceded by *οὐ γὰρ οἱ ἔπτα* (i. e. *οὐ δέ οἱ*) and the pronoun may logically be regarded as the subject.

Moreover a further criticism may be made upon this phrase *δύναι ἐπειγόμενος*. The sense here necessarily assumed is not only admittedly harsh, as we have seen, but in reality and for another reason inadmissible. *ἐπειγόμενος* with an infinitive, as the examples quoted indicate, is not fairly represented by 'eager' and 'impatient'. In this collocation the word connotes not these feelings alone, but the vigorous action which is prompted by them. It might be rendered 'exerting himself' or in common parlance 'putting his shoulder to the wheel'. It is evident that Odysseus could not by any personal exertion accelerate the chariot of the sun.

Under these circumstances then some slight change may at any rate be considered. I would alter one letter only and read:—

*δύναι ἐπειγόμενον*

'hastening to his setting'. It may be objected that this is too easy a correction. Why has it not been made before, and why was the vulgate ever preferred? The two questions are practically identical and a satisfactory answer will go far to prove the emendation. In the first place then probably because readers and editors have somehow persuaded themselves that there is a contrast intended between the epithet *παμφανόωντα*, 'all-radiant,' and the verb *δύναι*, as if Odysseus began casting impatient glances at the sun, as soon as, or even before, it had attained its meridian height. Hence comes apparently Nauck's unfortunate *δῆν* for *δῆ* in the next clause. Such a persuasion is however quite gratuitous. It exaggerates the excusable impatience of Odysseus and moreover betrays a somewhat inaccurate observance of natural fact. Are we to suppose, forsooth, that the sun's light would not be *παμφανόων* after midday? Let all possible emphasis be given to the *παμ*-, yet I venture to say that the very reverse is a good deal nearer the truth; for the fiercer vertical rays of midday are rather less dazzling to the eye than the horizontal, though really weaker, ones of afternoon.

Dr. Wordsworth (Athens and Attica, p. 46) in reference to the fact that the battle of Marathon was won towards evening,

*ἀλλ' ὁμως σ' ἀπεωσάμεσθα ξύν θεοῖς πρὸς ἑσπέραν,*

(Arist. Vesp. 1085)

has this comment, which strikingly confirms my position, 'The



hour of the day . . . may have conduced much to the success of the Athenians. The sun would then have streamed in full dazzling radiance, so remarkable in the sunsets of Greece, on the faces of their adversaries, and against it the conical tiara of the Persians would have offered little protection.'

• The second and chief cause of the corruption however must have been the somewhat short-sighted notion that *δὴ γὰρ μέναινε νέεσθαι* is bound to refer solely to the two words that begin the line, instead of to the whole preceding statement. If this arbitrary limitation be admitted, then undoubtedly *ἐπειγόμενον* must be changed to *ἐπειγόμενος* in spite of any resultant harshness of construction for *δύναι*. But what need is there for the limitation? In very truth none whatever, cf. ρ 23-5. 'For now he was anxious to return home' is the reason for the oft-repeated turning of his head to see the progress of the declining sun. The true reading:—

*δύναι ἐπειγόμενον*

tells us that the sun was declining, and that the hero with ordinary sound sense did not begin casting these anxious glances until the sun (then more than ever *παμφανόων*) was unmistakably sloping quickly to the west.

So Cassian (Monast. Institut. x. 2) describing the weariness of a monk's life writes: 'egreditur et ingreditur callem et solem velut ad occasum tardius properantem crebrius intuetur.'

It appears that after all *ἐπειγόμενον* is the reading of at least one MS., No. 5 in the Imperial Library, Vienna, v. La Roche, Hayman ad loc. This MS. was collated along with the other Viennese MSS. by F. C. Alter in 1794. It was regarded as of some importance by Heyne: but van Leeuwen (Mnemosyne 1889) declares it is a mere copy of Palatinus 45, and more recently it has been entirely ignored by Ludwig (1891) in his *apparatus criticus*. La Roche (Proleg. ad Odys.) is very severe upon it (L):—'vitis cuiusvis generis est depravatus et nullius pretii.' However he concludes his censure with the significant words:—'tamen hic quoque codex habet nonnulla, quae ad emendandam Odysseam non sint inutilia.' I have to thank it for raising my conjecture to the rank of a variant.

v 64] τῷ δ' ἄμα κήρυκα προΐει μένος Ἀλκινόοιο  
ἡμῶσθαι ἐπὶ νῆα βοὴν καὶ θίνα θαλάσσης

If we compare with this:—

ξ 237 δὴ τότε ἔμ' ἤνωγον καὶ ἀγακλυτὸν Ἰδομενεῖα  
νῆεσσι ἡγήσασθαι ἐς Ἴλιον

it is apparent that the true reading in both passages is ἡγήσασθ' with elision of the diphthong. A tribrach in the second place and an amphimacer in the third are alike impossible.

v 92] δὴ τότε γ' ἀτρέμας εὔδε, λελασμένος ὅσος' ἐπεπόνθει.

The otiose γε shows that the original was:—

δὴ τόθ' ὃ γ' ἀτρέμας εὔδε —. (Cf. γ 270, α 268 Note.)

For a similar survival of γε after the pronoun has been lost, v. φ 98 (Note). Of course a period, not a comma, should stand at the end of l. 91, and the passage becomes closely assimilated in form to χ 185 f.:—

Λαέρτῳ ἦρωος, ὃ κουρίζων φορέεσκε

δὴ τότε γ' ἤδη καῖτο, ῥαφαὶ δ' ἐλέλυτο ἱμάντων

v 107] ἐν δ' ἱστοὶ λίθιοι περιμήκεες, ἔνθα τε νύμφαι

φάρε' ὑφαίνουσιν ἀλιπόρφυρα, θαῦμα ιδέσθαι

ἐν δ' ὕδατ' ἀενάοντα.

'Αενάοντα is the reading of the majority of the MSS. A minority have the obviously impossible ἀεννάοντα, and a still smaller minority αἰενάοντα. The word is supposed to mean 'ever-flowing' and to be a compound of αἰεί or αἰέν and νάοντα. Bekker and Nauck would read αἰὲ νάοντα, but without the slightest Homeric authority for the form αἰέ. About the Boeotian ἡί or the Lesbian αῖ the less said the better. To introduce any such forms into Homer would simply be to exaggerate what has been shown to be the common error of the later Greeks themselves in dealing with the text.

But if neither αἰενάοντα nor ἀενάοντα can possibly be correct, from what can these peculiar developments, these voces nihili, have originated? I suggest from a primitive:—

ἀννάοντα (i.e. ἀνα-νάοντα)

'up-springing', 'bubbling-up'. It is some assistance and some satisfaction to find that ἀννάοντα is actually the reading of Flor. Laur. xxxii. 4, a highly respectable authority. A motive for corrupting ἀννάοντα into either of the forms mentioned may be found in the desire to present νάοντα, as ordinarily, with a short rather than a long antepenultimate. Still epic usage would fully justify the licence, if licence it be, cf. ἡγήασθε beside

ἀγάσθε; and in the limits of *νάω* itself, though we have ζ 292 κρήνη *νάει*, Φ 197 φρέιατα μακρὰ *νάουσιν* with short *a*, yet there is also :—

ι 222 χωρὶς δ' αὖθ' ἔρσαι· *νάων* δ' ὀρῶ ἄγγεα πάντα.

The Aristarchean *ναῖων* is perhaps needlessly read by most editors in that passage. Its acceptance is however quite immaterial to the argument. Those who prefer the diphthong may introduce it here also, *ἀνναίοντα* : but it certainly seems desirable to keep *ναίω*, *habito*, without any superfluous liability to be confused with *νάω*, *fluo*.

Again, to the minds of the later Greeks *ἀενάοντα* would recommend itself because of their familiarity with *ἀέναος*, which may be found in many of their authors from Hesiod downwards, but not, be it observed, in Homer.

I do not pretend to apply the remedy here advocated to the Hesiodic instance of our participle :—

Hes. Op. 552 ὅς τε ἀρουσσάμενος ποταμῶν ἀπὸ *ἀεναόντων*.

Possibly the true epithet there is *δυνέντων*. But the passage in which this line stands is not only a mass of meaningless corruption in the tradition, but no attempted reconstruction has so far produced even a tolerable result. It would suffice to suppose that the participle was borrowed from our line after the encroachment of the traditional impossibility.

In l. 108 the original can hardly have run, as we now have it :—

φάρε' ὑφαίνουσιν ἀλιπόρφυρα.

The third foot is defective. As to the idea, fostered by a few easily remediable instances, that *ἄλς* retained in Homer its primal sibilant, surely it is untenable in face of such combinations as *παρὰ θῖν' ἄλός*, *ἐφ' ἄλός*, *λειμῶνες ἄλός*, &c., particularly so, I should think, in a compound like this, a form moreover that actually has an elision before it in the only other passages where it appears, ζ 53 and 306 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα.

I would suggest that we have here a modernization of something like *φάρεα λέφθ' ὑφάουσ' (ὑφώωσ')*, cf. η 105 αἱ δ' ἰστοὺς ὑφώωσι. Doubtless the vulgate defies convincing emendation, but that cannot, and ought not to, protect it from due animadversion.

v 124] For *δηλήσαιτο* read *φηλήσαιτο*, v. θ 443 ff. (Note).

v 128] Ζεῦ πάτερ, οὐκέτ' ἐγὼ γε μετ' ἀθανάτοισι θεοῖσι  
 τιμήεις ἔσομαι, ὅτε με βροτοὶ οὗ τι τίονσι,  
 Φαίηκες, τοὶ πέρ τοι ἐμῆς ἕξ εἰσι γενέθλης.

Here the gross hiatus, for so I must take leave to call it, in the third foot of l. 129, may be taken to show that there has been an error of transliteration—a deliberate error it may be, invited and justified in the eyes of the transgressors by the too archaic form of the original text; but it is quite possible and probable that an accidental lipography started the corruption. This might easily be the case if the original stood thus:—

τιμῆς ἔσσομ' ὁμῶς

Nothing could be easier than for ΟΜΟC to fall out between ΕCCOMAI and the following ΟΤΕ, and then the expansion of τιμῆς into τιμήεις follows of necessity. The loss of the adverb with εἰμί would moreover be sustained without regret as an out-of-date expression contrary to the later idiom.

As a matter of fact, however, the exact expression thus restored is found extant in I 605, though many editors perversely refuse to recognize it:—

οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.

Here τιμῆς is the reading of all the MSS. and of Aristarchus himself: yet an epically impossible τιμῆς for τιμήεις is accepted by some, and La Roche actually takes τιμῆς itself as a contraction of that adjective.

Now the adverb with εἰμί, not with ἔχω as in later times, was the only true epic phrase, e.g. H 424, I 551, Λ 762, 838, Ξ 333, λ 336, &c., and the genitive is exactly the same as in the well-known idiom ὡς . . . τις εὐνοίας ἢ μνήμης ἔχει (Thuc. i. 22), καλῶς ἔχειν τῆς μέθης (Hdt. v. 20), πῶς ἔχει πλήθους ἐπισκοπεῖ (Plat. Gorg. 451 c), ποῦ σοι τύχης ἔστηκεν; (Soph. Ai. 102), πῶς ἀγῶνος ἤκομεν; (Eur. El. 751), τῆς τύχης γὰρ ᾧδ' ἔχω (Hel. 857), being in all probability locative as in ποῦ γῆς, cf. δ 639.

There is nothing whatever in the construction of I 605, so explained, that can reasonably be regarded as impossible in Homeric Greek, and therefore I cannot agree with those critics who say or think that τιμῆς can hardly be taken as a genitive there. The true and most effective rendering is, 'No longer wilt

thou be in a like position in respect of honour,' and similarly in our passage Poseidon says:—

οὐκέτ' ἐγὼ γε μετ' ἀθανάτοισι θεοῖσι

τιμῆς ἔσσομ' ὁμῶς

'No longer shall I be on a like footing in point of honour among the immortal gods'.

v 141] οὐ τί σ' ἀτιμάζουσι θεοί·

Such is the assurance given by Zeus: but the present tense is quite inadmissible. Poseidon's fears are for the future. The mortals, the Phaeacians, have already put an affront upon him. If he tamely submits to it and allows them to go unpunished, then—and in that case only—he will lose caste among his fellow immortals. Therefore read:—

ἀτιμήσουσι

or, as is probably more correct in point of form, ἀτιμάσσουσι.

v 155] ὅπποτε κεν δὴ πάντες ἐλαννομένην προΐδωνται

Perhaps δὴ has ousted τήν here. The pronoun certainly seems a desideratum, cf. l. 163 ὅς μιν λᾶαν ἔθηκε.—

v 163] καὶ ἐρρίζωσεν ἔνερθε

χειρὶ καταπρηνεί ἐλάσας·

For the dative singular here I would substitute the plural, which seems to have been lost, despite the resultant injury to the metre, mainly because there was no apparent necessity for the god to use both hands. The restoration will stand thus:—

χερσὶ καταπρηνέσσ' ἐλάσας.

But the expression may, I think, repay a little further examination. The plural, we may see, is preserved in this phrase a few lines further on:—

v 198

ὦ πεπλήγετο μηρὼ

χερσὶ καταπρηνέσσ',

as also in O 114, 398, where the whole clause is repeated. In these three places, however, the plural was not in serious danger, for it is well-nigh a physical impossibility to perform the action described with one hand only. *Experto sibi quisque credat.*

We have one more instance of the plural:—

τ 467 τὴν γρηὺς χεῖρεσσι καταπρηνέσσι λαβούσα,

where the metre is just as efficient a protection.

It now remains to look at the other passages, in which the singular appears. I find two only:—

## Π 791

στῇ δ' ὄπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμω  
χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὄσσε.

## Hymn. Apoll. 333

χειρὶ καταπρηνεῖ δ' ἔλασε χθόνα καὶ φάτο μῦθον.

In the latter passage δ' occupies an impossible position, and the plural *χερσὶ καταπρηνέσσ'* with asyndeton is perhaps preferable: but *ἐπεὶ ῥ'* for *ἔπειτ'* (332) leaves no difficulty. We may compare:—

I 568 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἔλoία.

The case of Π 792 is still more interesting. There it is noteworthy that our phrase is immediately followed by a formidable formation *στρεφεδίνηθεν*, the first and last appearance, as may be imagined, of that remarkable verb. On this unique monstrosity I base the restoration of the plural in this passage also:—

*χερσὶ καταπρηνέσσιν, ἐδίνηθεν δέ οἱ ὄσσε,*

'and his eyes rolled wildly.' It is as if Patroclus had been smitten with sudden epilepsy, one well-known feature of which is the twitching and rolling of the eyes. The concocter of *στρεφεδίνηθεν* doubtless thought to intensify the agony, and has perhaps not been altogether unsuccessful, if we are to regard, not the hero's, but the hearer's feelings.

There is not the slightest difficulty in the use of the plural in any of these passages, though we can easily imagine the would-be improvers of Homer suggesting with profound but mistaken piety that in the case of Apollo (Π 792) and of Poseidon (ν 164) the power of the god would be much more marked if the effect were produced by the stroke of one hand only. That consideration in itself would be enough: but if any additional motive for the displacement of the plural be desired, it may be found, so far as two out of our three passages are concerned, in the later disinclination to elide the *ι* of the dat. except under absolute compulsion. See remarks on ε 328 ff. and χ 460. In δ 137 ἦ γε πόσιν ἐπέεσσ' is probably right.

ν 168] ὦ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ

οἰκαδ' ἐλαυνομένην; καὶ δὴ προῦφαίνετο πᾶσα.

'Ah me! who is this that hath bound our swift ship on the deep as she drave homewards? Even now she was clear in sight.' (Butcher and Lang.)

The Phaeacian who made this remark was with his countrymen at the harbour watching the approach of the ship that was now returning home after conveying Odysseus to Ithaca. Suddenly Poseidon smote the ship and turned it into a stone or rock rooted to the sea-bottom (ll. 163-4). We have to remember, however, that these Phaeacian spectators did not exactly know what had happened. We are certain of this from the next line :—

*ὥς ἄρα τις εἶπεσκε· τὰ δ' οὐ ἴσαν ὥς ἐτέτυκτο.*

Now unfortunately the speech in question has been tampered with by some one who of course did know what had occurred, as given in l. 163 :—

*ὃς μιν λαὸν ἔθηκε καὶ ἐρρίζωσεν ἑνερθε,*

He knew, what no one of the gazing crowd could possibly be aware of from the evidence of his eyes, that the ship was turned into stone and immovably fixed to the bottom of the sea. The Phaeacian knew nothing of this, but only that the ship was one moment fully in sight. He and every one else could see all that ever can be seen of a vessel afloat,

*καὶ δὴ προεφαίνετο πᾶσα.*

The last word is important. Then in a moment the ship almost disappears, altogether disappears if you like ; but total disappearance is not necessarily implied as may be shown.

What could any one say at such a sudden catastrophe ? Would any one be likely to say ' Who has bound the ship fast ? ' The circumstances of the case absolutely preclude the possibility of such a comment. The striking fact was that the ship had become in an instant almost invisible. What then did the Phaeacian really say ? What could he say before it was ascertained that the ship was bound fast ? I suggest the following, changing two letters only :—

*ὦ μοι, τίς δὴ νῆα θοῇν ὑπέδυσ' ἐνὶ πόντῳ — ;*

' Who hath sunk the ship to the water's edge ? '

There is a little difficulty in expressing this occurrence concisely in English. We have no verb which expresses the peculiar form of sinking to which the light Greek ships were subject. They did not as a matter of fact sink at all. They simply became water-logged and floated with the waves washing over them, until they finally broke up (cf. Note on ψ 233).

Some parts of a vessel in this condition might still be visible. Dr. Monro in his edition has a pretty illustration (p. 19) of the Old Harbour of Corfu, showing a small island, which certainly strongly suggests a half-submerged vessel and might easily be mistaken for one if the buildings and the trees were removed. It is really a most apt illustration of this legend of the Phaeacian ship, to which indeed it may easily have given rise. Let the reader judge for himself.



As to the suggested *ὑπέδυσε*, although this transitive aorist is not elsewhere to be found in Homer, (we have the mid. *ὑπεδύσεται* δ 425 :—

ὥς εἰποῦσ' ὑπὸ πόντον ἐδύσεται κυμαίνοντα)

it can hardly be doubted that *ὑπέδυσε νῆα* would be a legitimate and intelligible expression in epic Greek and, we might almost say, at any period of the language. It is enough to have the warrant, so far as it goes, of Herodotus, who has *νῆα κατέδυσε* more than once (viii. 87, 88, 90).

This *κατέδυσε* might indeed here be accepted as the reading except for the need for a form, which could without much dislocation become the *ἐπέδησ'* of our tradition.

v 208] μή πῶς μοι ἔλωρ ἄλλοισι γένηται.

I suggest μή μοί τι as in l. 229 :—

χαῖρέ τε καὶ μή μοί τι κακῷ νόψ' ἀντιβολήσῃς.

v 213] Ζεὺς σφέας τίσαιο ἱκετήσιος, ὅς τε καὶ ἄλλους—

Such is the accepted presentation of this line, certainly not a



favourable specimen of the Homeric metre. The objectionable feature is the third foot, presumably, but by courtesy only and not by right, a dactyl.

As far as the evidence of MSS. is concerned, for σφέας, which no one adopts, there is absolute unanimity: for τίσαιτο there are PH post correcturam M Schol. 1 man.: for τίσαιθ' FDUL post correcturam H<sup>2</sup> Et. Flor. Lastly τίσαιτο is attributed to Aristarchus, τισάσθω or τισασθαι to Zenodotus.

The corrections hitherto suggested are Ζεὺς σφεΐας τίσαιθ' Barnes, Bekker<sup>2</sup>: Ζεὺς δέ σφεας τίσαιθ' Cobet, v. Misc. Crit. p. 331 ff., where the optative, as opposed to the imperative, is conclusively shown to be essential here. Cobet's emendation is in my opinion undoubtedly the better of the two: but the assumed correspondence of δέ rather than ἀλλά to the Latin *At* in imprecations (*At te dii deaeque perduint, &c., &c.*) seems questionable.

I venture to propose as a more likely original:—

Ζεὺς σφεας ἐκτίσαιθ'.

The earliest writing would be ad plenum Ζεὺς σφεας ἐκτίσαιτο, of which one syllable must of course disappear. Is it not more reasonable to suppose that the almost otiose preposition has been eliminated, than that a particle δέ has been removed from before σφεας and left no trace in our tradition? For the omission of a prep. cf. note on λ 584 ad fin., where the hiatus in B 590, π 24, N 356, v 112 has been dealt with on the principle here applied. Σφεας is of course frequently used without synizesis, e.g. π 475 καὶ σφεας ὤισθην τοὺς ἔμμεναι.

Before quitting the passage I should like to suggest a better emendation of:—

215 ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι,—

than Fick's wild reconstruction ἀλλ' ἄγ' ἀριθμήσω τὰ χρήματα ἥδὲ ἴδωμαι. I would read:—

ἀλλ' ἄγε δὴ τάδε χρήματ' ἀριθμήσω τε ἴδω τε.

Xρ does not necessarily lengthen a preceding short vowel, only indeed in arsis, and for the end of the verse as restored surely no defence is needed.

v 234]

ἦέ τις ἀκτῇ

κεῖθ' ἀλὶ κεκλιμένη ἐριβόλακος ἠπείροιο;

The metre would be considerably improved, without any detriment to the meaning, if *κεκλιμένης* were read instead of *κεκλιμένη*. The nom. may be due to the influence of a line in the Hymn to Apollo, 24 :—

ἀκταί τ' εἰς ἄλα κεκλιμέναι λιμένες τε θαλάσσης.

A further question is suggested by this line. Should *κεῖθ' ἄλι* be *εἰς ἄλα*?

There certainly seems to be a touch of modern heightening in the picturesque direction in this verb. The verb is not required here any more than in the opening clause :—

ἦ πού τις νήσων εὐδείελος — ;

v 242] ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππῆλατός ἐστιν,  
οὐδὲ λίην λυπρὴ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.

For *οὐδ'* in l. 243 it is only fair to say most of the MSS. have *οὐκ*. Two MSS. and Aristarchus are responsible for *οὐδ'*, which indeed neither Aristarchus nor any one else would have introduced here out of his own head. No editor prints the easier *οὐκ*, and so the vulgate alone need be considered here. I believe the error of the tradition is in the preceding word *ἀτὰρ*, and will state at once what I hold to be the true reading of the line :—

οὐδὲ λίην λυπρὴ τόσον, οὐδ' εὐρεῖα τέτυκται.

Now the necessity for the rejection of the vulgate does not depend upon the question of the validity of *hiatus licitus*. It is not my primary intention to select deliberately *θυμοβόρου ἔριδος μένεῦ* as examples of erroneous readings in our accepted text instances of mere *hiatus licitus*, yet I find it neither possible nor desirable out of deference to a mistaken and misleading theory which happens to be in vogue to leave untouched such a passage as the one here given. If we disregard the hiatus then altogether, it is still pretty clear that *ἀτὰρ οὐδέ* is here impossible. There is no conceivable, or at any rate no admissible, rendering of these words other than 'but not even'. Now if any one is satisfied with such a sentence as 'neither is it a very poor island, but it is not even wide', because forsooth the tradition or Aristarchus has it so, he will of course champion the cause of the vulgate. But doubtless there will be others who are a little more exacting.

Another consideration telling against *ἀτὰρ οὐδέ* is that it only occurs once again in Homer :—

E 485 *τῖνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις.*

Even there although the sense 'but not even' is quite appropriate, yet the line is doubtful, and Homeric usage gives strong warrant (v. *Journ. Phil.* xxiv. p. 275 f.) for my proposed correction :—

*τῖνῃ δ' ἔστηκας ἐκάς, οὐδ' ἄλλοισι κελεύεις.*

As in that case the appeal was made to Homer himself so the restoration here is immediately derived from the poet's own words elsewhere :—

ο 405 *οὐ τι περιπληθὺς λίην τόσον, ἀλλ' ἀγαθὴ μὲν,*

The expression there though verbally different is very similar in type to our line (ν 243) and like it occurs in the description of an island, conf. remarks on Hymn. Herm. 199 (Note on ζ 273 ff. ad fin.).

The idiomatic combination *λίην τόσον* may also be found :—

δ 371 *νήπιός εἰς, ὧ ξέεινε, λίην τόσον ἤδ' ἐχάλιφρων — ;*

and the use of *τόσον* may be further illustrated by that of *τοῖον* with adjectives and adverbs, Ψ 246 (*τύμβον*), ἀλλ' ἐπιεικέα τοῖον, γ 321 *ἐς πέλαγος μέγα τοῖον*, λ 135, ψ 282 (*θάνατος*) ἀβληχρὸς μάλα τοῖος (L τοῖον), ο 451 *κερδαλέον δὴ τοῖον*, α 209 *θαμὰ τοῖον*, δ 776, η 30 *σιγῇ τοῖον*, υ 302 *σαρδάνιον μάλα τοῖον*. Compare also the adjoining (ν 238) *οὐδέ τι λίην | οὕτω νώνυμός ἐστιν.*

It is worth remarking that *λίην τόσον* where the words are together has escaped interference; but here, where they stand separated by the interposed *λυπρῇ*, *τόσον* has failed to maintain itself. The inference is that proximity of parts is the best safeguard of an entirely obsolete formula, while conversely the integrity of but a slight deviation from a familiar turn of expression is better secured by moderate distance. Compare how *τὸν μὲν* has fared in ε 266 (Note).

ν 246] *αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη παντοίη, ἐν δ' ἄρδμοι ἐπηγετανοὶ παρέασι.*

Here again we have a hiatus similar to the one in l. 235, except that for it no one claims privilege.

If, however, we restore the Homeric idiom, the line need suffer from no hiatus. Let us simply read :—

*ἔστι μὲν ὕλης*

*παντοίης —.*

Compare κ 159 ἐκ νομοῦ ὕλης 'from his woodland pasture'. The island is certainly not a wood; but it is possessed of all sorts of forest trees, which is precisely what the genitive would express. Compare Monro, H. G. § 147.

r 262] οὐνέκά με στερέσαι τῆς ληϊδος ἤθελε πάσης

Τρωϊάδος, τῆς εἶνεν' ἐγὼ πάθον ἄλγεα θυμῷ —.

Στερέσαι for στερῆσαι is rather a startling form, especially as its chief support is to be sought from the Anthology (II. 124 and 9. 174). It comes doubtless from Orph. Arg. 1330, where it might well be allowed to remain untroubled. It has no shadow of claim to belong to the old Epic. It stands alone and unsupported in this passage, in which it never would have appeared at all in all probability save for the desire to eliminate something too archaic for toleration. This I suggest was ῥῆσαι or as it would appear after the transliteration ῤῥσαι (v. Note on α 403). In the archaic writing it would be PECAl. Clearly the line:—

οὐνέκά με ῤῥσαι τῆς ληϊδος ἤθελε πάσης

is in many degrees better than what the tradition has conveyed, while the deviation therefrom merely amounts to the omission of three letters στε- as I have shown.

Unfortunately, however improved, the line cannot even so be considered satisfactory. τῆς ληϊδος exhibits the later article, for the explanation that με τῆς = ἐμῆς is hardly likely to gain acceptance, and another very doubtful point is the genitive itself, for which the accusative would seem to be required by Homeric usage.

Furthermore in l. 263 the epithet Τρωϊάδος is questionable. The word is only to be found in the Iliad: three times as a substantive (Σ 122, X 514, Ω 215), and again three times with γυναικας (I 139, 281, II 831). Generally 'Trojan' is expressed by Τρωικός or Τρωός.

With so many doubtful points the lines cannot for a moment be accepted in their present form as archaic, yet as they are necessary to the story we cannot take the rough and ready method of excising a paragraph. The inference I would draw is this, a very important and far-reaching one, that hardly any amount of later forms would of itself be sufficient to justify the rejection of a passage. As to this passage itself, it has evidently been tampered with to such an extent that no convincing restora-

tion could possibly be offered. Solely then as an unsupported speculation I proceed to submit a couplet which might have stood here:—

οὐνεκά με ρῆσαι Τρωῆς ἔθελ' ἥμισυ πάσης  
ληίδος, ἧς ἔνεκ' αὐτόθ' ἐγὼ πάθον ἄλγεα θυμῷ —.

‘For that he wished to take from me half of the Trojan booty, for the sake of which I endured on the spot sufferings of soul.’

This it will be observed makes the proposal of Orsilochns a little more reasonable, and more likely to be entertained by the authorities when brought forward. A reviser of the poem on the other hand might be disposed rather to increase the justification Odysseus had for his prompt and severe retaliation.

v 283] οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἔλόντες —.

Read οἱ δὲ κτήματ', v. Note on θ 352.

v 305] ὥπασαν οἰκαδ' ἰόντι ἐμῇ βουλῇ τε νόῳ τε.

Here I suggest οἰκαδ' ἰόντ' ὥπασσαν. The mere transposition of the οἰκαδ' ὥπασσαν which suffices for l. 121 (Nauck) is not a complete remedy here.

v 327] ταῦτ' ἀγορευόμεναι, ἵν' ἐμὰς φρένας ἡπεροπέυσης —.

This may easily have derived from:—

ταῦτ' ἀγορευόμεναι, αἶ κεν ἐμὰς φρένας —.

as the placing of the comma is the main alteration involved.

v 344] ἀλλ' ἄγε τοι δείξω Ἰθάκης ἔδος, ὅφρα πεποιθῆς.

Ἰθάκης is clearly not here in place. It has probably superseded γαίης or ἡῆσος, not without metrical detriment.

v 359] αἶ κεν ἐᾷ πρόφρων με Διὸς θυγάτηρ ἀγελείη  
αὐτόν τε ζῶειν καί μοι φίλον νῖον ἀΐξῃ.

The corruption of the text in this passage, though it has not obscured the meaning, is of moment because it conveys a misleading idea of Homeric usage in more than one respect. The first point, and for accurate scholarship perhaps the most important, is the illegitimate position of the enclitic pronoun με in the first line. The best defence for the tradition, as I judge, would be this. We might urge that there is a certain emphasis on the verb ἐᾷ which makes the trajection permissible, while again the closeness of the connexion of πρόφρων with ἐᾷ gives the two words a unity that allows them to be treated as one and indivisible. See Note on α 37. If there were no other peculiar features about the vulgate, I think this defence might

avail, at any rate so far as to render the acceptance of any emendation very improbable.

We come now to the second point, the use of *πρόφρων* as a *feminine* adjective. It is true none of the later Greeks would have thought of the form as in any special degree masculine rather than feminine; yet we shall find quite enough reason to believe that in the epic period the case was different. In Homer we have a peculiar feminine of pretty frequent occurrence, *πρόφρασσα* :—

Κ 290 *πρόφρασσα παρέστης.*

Φ 500 *πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν—*

ε 161 *μάλα πρόφρασσ' ἀποπέμψω.*

κ 386 *ἀλλ' εἰ δὴ πρόφρασσα πιεῖν—*

ν 391 *πρόφρασσ' ἐπαρήγοις.*

It may be noted in passing that *πρόφρων* as masculine is found in twenty places at least (A 77, 150, 543; Θ 23, 175; I 480; Ξ 71, 357; P 353; Ψ 647; β 230, 387; ε 8; θ 498; ι 355; ξ 54, 406; τ 398; υ 372; ψ 314). The same form as feminine only here and apparently in two other places :—

ε 143 *αὐτὰρ οἱ πρόφρων ὑποθήσομαι—*

It would be easy to alter this to *πρόφρασσ' ὑποθήσομαι*, bringing it into conformity with the usage that follows a few lines further on, ε 161, already quoted: but the fact is ll. 143-4 are probably spurious, as has already been suspected. The other instance :—

Κ 244 *οὐ περὶ μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ—*

is really no exception at all, *κραδίη καὶ θυμὸς* being a combination as familiar as *πόδες καὶ γούνατα*, and amenable to the same treatment :—

Ο 269 *ὥς Ἴκτωρ λαυήηρὰ πόδας καὶ γούνατ' ἐνώμα*

X 24. Cf. O 344 where also, as Dr. Leaf says, the two nouns 'form a single idea'.

It appears then that *πρόφρων* as a feminine form is of doubtful validity, for Homer.

The testimony of the Hymns which are called Homeric may be noticed. We have :—

Hymn. Dem. 140 *πρόφρων, οἷα γυναικὸς ἀφῆλικος ἔργα τέτυκται·*

„ „ 226 *παῖδα δέ τοι πρόφρων ὑποδέξομαι,—*

*πρόφρασσ'* is metrically admissible in both examples. In Hymn. xxx. 18 *πρόφρων δ' ἀντ' ᾧδῆς* no one would dream of making a

correction; but even in the same Hymn it is transparently obvious that l. 7

ὁ δ' ὄλβιος, ὃν κε σὺ θυμῷ

πρόφρων τιμήσης,

said of Gaea, should be *πρόφρωνι τιμήσης*, that is if @ 40 and X 184 be not entirely forgotten.

But however matters stand with the Hymns, in our passage of Homer (v 359) the substitution of *πρόφρασσα* for *πρόφρων με* would be by no means improbable, apart from all question as to the position of the pronoun. No other inference can be drawn from the facts.

To pass now to the third and final point to be examined in connexion with the couplet we are discussing, in *αὐτόν τε ζῶειν* the *τε* being followed by *καί* should mean *both*; but this can only be so, if the verb that comes after the *καί* be coordinate with *ζῶειν*, which unfortunately is not the case here either in sense or grammar. This difficulty has been felt of old, and accordingly some of the MSS. give *δέξειν*, which restores the grammatical balance, but makes utter wreck of the sense. The modern inclination is rather to let grammatical exactness go by the board and to take refuge in some kind of anacoluthon. 'Rückkehr zum verbum finitum' (Ameis-Hentze). The fact of the matter is that if there were no *τε* after *αὐτόν*, the subjunctive is so natural that no editor would ever dream of noting it as a 'Rückkehr'; the *καί* would simply unite *ἐᾷ* and its belongings to *δέξῃ* and its belongings. The remark really implies that *δέξῃ* is for *δέξειν*, a disastrous and quite fatal consequence, which the presence of *τε* necessitates.

Having now seen that there is good cause for mistrust of the traditional reading, we may be more ready to consider a suggestion whereby all these difficulties may be removed. Accordingly I submit the following as a restoration of the original:—

*αἶ κ' ἐᾷ πρόφρασσα Διὸς θυγάτηρ ἀγελείη*

*αὐτόν ἐμὲ ζῶειν καὶ μοι φίλον νῖδ' ἀέξῃ.*

This reading has been in part at least anticipated by the suggestions of others; *αἶ κε μ' ἐᾷ πρόφρασσα* was proposed by F. Schnorr v. Carolsfeld and *αἶ κ' ἐᾷ πρόφρων με* is read by van Leeuwen and da Costa. The responsibility for the removal of *τε* and the substitution of *ἐμὲ* I take upon my own shoulders.

If it be asked why τε ever got into the line at all, the answer is that it came naturally enough from the association of π 388 where it stands with unexceptional fitness:—

ἀλλὰ βόλεσθε

αὐτόν τε ζῶειν καὶ ἔχειν πατρώϊα πάντα.

Afterwards the temptation to find room for the ousted pronoun by changing the obsolete πρόφρασσα into the familiar πρόφρων would hardly be seriously resisted in spite of, or rather because of, the deep reverential respect for Homer prevalent in classical times wherever the Greek language was spoken and understood.

ν 378] μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες·

The line is also read λ 117, and yet the double occurrence cannot induce me to abandon my suspicions as to its authenticity in its present shape.

The contracted form μνώμενοι for μναδόμενοι is doubtless legitimate. The usage of μνάομαι gives it sufficient countenance. At the same time there are several passages in which the uncontracted forms ought to be, and frequently are, restored by editors, e. g. ξ 91 μνάεσθ', φ 326 μνάοντ', π 431 μνάει. There is no other instance of the participle in Homer, but in Hymn. Apoll. 209 μνώμενος (e conjectura) is read, and as all the oblique cases of the plural would have to be of this form for admission into the hexameter at all, the tendency would be rather towards the adoption of the uncontracted form in the nom. case also.

Primarily, however, suspicion falls upon the adjective ἀντιθέην, and for the annexed reason: ἀντίθεος, although anything but a rare word, is nowhere else applied to Penelope, nor indeed to any woman either in the Iliad or in the Odyssey. This can hardly be an accident.

Accordingly I hazard the conjecture, not palaeographically a violent one, that the original was in both passages:—

μνωόμενοι τε τῆν ἄλοχον καὶ ἔδνα διδόντες·

The gravamen of the charge against the island-princes really rests upon the pronoun. ἔδνα διδόντες implies no offence in itself: it is a transgression, if it be ἀλόχῳ: it is an exasperating personal insult as well, if it be τῇ ἀλόχῳ.

Similarly in ν 336 πρὶν γέ τι (γ' ἔτι) σῆς ἀλόχου πειρήσεται—. I would recall this form of the pronoun of the second person;

πρὶν γε τῆς ἀλόχου —.



v 379] ἡ δὲ σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν —.

‘Ever lamenting thy return’ is the natural meaning of the words; but as this totally misrepresents the feelings of Penelope, we have to force the phrase either into ‘tearfully desiring thy return’ or ‘lamenting thy non-return’. The corruption is I believe in ὀδυρομένη, which has effected a lodgement here, because lamentation is so much the normal state of Penelope. I suggest as the true reading:—

ἡ δὲ σὸν αἰεὶ νόστον διομένη κατὰ θυμὸν —.

v 386] ἀλλ’ ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτοῖς

For αὐτοῖς read ἀνδρας, cf. p 540 βίας ἀποτίσεται ἀνδρῶν.

v 389] αἶ κέ μοι ὥς μεμανῖα παρασταίης, γλαυκῶπι,  
καί κε τριηκοσίουσιν ἐγὼν ἀνδρεσσι μαχοίμην  
σὺν σοί, πότνα θεά, ὅτε μοι πρόφρασσ’ ἐπαρήγοις.

Rejecting l. 391 with Bekker, as an adaptation from K 290. I would write the two lines thus:—

αἶ κέ μοι; ὦ γλαυκῶπι, παραστήης μεμανῖα,  
καί κε τριηκοσίουσιν ἐγὼν ἀνδρεσσι μαχοίμην.

Compare α 287 εἰ μὲν κεν — ἀκούσης, ἦ κε — τλαίης. Cf. β 218 f. λ 104-5 ἀλλ’ ἔτι μὲν κε — ἴκοισθε, αἶ κ’ ἐθέλῃς.

Also λ 110-11 = μ 137 f. Φ 556 ff. εἰ δ’ ἂν — ἰάσω — φεύγω, — ἂν ἀπονεοίμην. P 38 ff. ἦ κε — γενοίμην, εἴ κεν—βάλω. Cf. Ω 653, where ἐξείπη and γένηται should be read, as I have elsewhere urged.

v 405] ὅς τοι ὦν ἐπίουρος, ὁμῶς δέ τοι ἦπια οἶδε,  
παῖδά τε σὸν φιλεῖ καὶ ἐχέφρονα Πηνελόπειαν.

The difficulty of ὁμῶς in ὁμῶς δέ τοι ἦπια οἶδε is very great, and the explanations conflicting. It is quite impossible to agree with Ameis that it means ‘equally with the swine’. He feels as much attachment to you as he does to his charges. Very forced too is the explanation which makes it refer to Telemachus and Penelope, who are mentioned in the next line. And in ο 39, where the line stands by itself, this view cannot be applied. Dr. Monro takes ὁμῶς τοι together to express *agreement*, while ἦπια expresses *friendship*, both together making up the complex notion of *sympathy*. This is very ingenious indeed, but hardly Homeric. Others have recourse to emendation, and we have ὁμῶς δ’ ἔτη Bergk, but the noun is *féτης*; and υἱὸς ὥς Lentz, which seems unmetrical.

My suggestion is that the difficulty arises from the omission of *ἔτι*, and that we should write :—

*ὁμῶς δ' ἔτι τ' ἦπια οἶδε.*

Suppose this appeared without elision :—

*ὁμῶς δὲ ἔτι τοι ἦπια οἶδε.*

Obviously the preservation of *τοι* without elision would involve the sacrifice of *ἔτι*. With *ἔτι* it becomes fairly clear that *ὁμῶς* refers to time and that the ellipse is *τῷ πάρος*, 'the same as before.' On the other hand, without the indication given by *ἔτι*, we can hardly be surprised that *ὁμῶς* has created the difficulty which the passage suffers from.

There is one other passage in which *ὁμῶς* is used in this sense 'the same as before', 'as he did previously' (from Lemnos) :—

Φ 62 *ἢ ἄρ' ὁμῶς καὶ κείμεν ἐλεύσεται,*

where, however, there is little possibility of its being misunderstood.

## BOOK XIV (ξ).

ξ 12] *τὸ μέλαν δρῦς ἀμφικεάσας.*

There are two versions, (1) chopping round, i.e. dressing, the heart of the oak, (2) cutting away the bark from the oak. The former is more suitable to the words, but does not represent a very likely method of making palisades. But it is less necessary to consider this, because the expression *τὸ μέλαν δρῦς* is obviously not Homeric. The tradition is derived from the Aeschylean fragment :—

*κρεμάσασα τόξον πίτυος ἐκ μελανδρόνου.*

Whatever *μελανδρόνου* may have meant, it is impossible to deny its connexion with the expression before us, and yet it is inconceivable that Aeschylus had in view *τὸ μέλαν δρῦς*, for clearly *μελανδρόνου* in his phrase has nothing whatever to do with *δρῦς*, 'oak.' And if Aeschylus did not borrow from Homer, the only conclusion possible is that the present Homeric reading is a far-fetched and indeed irrational adaptation from his *μελανδρόνου*, which lends itself very easily to the purpose, but only if we take it by itself and entirely forget its combination with the word *πίτυος*.

Assuming then that the vulgate is hopeless and untenable, can we form any probable conjecture to restore it? It seems to me that the curious τὸ μέλαν (the heart of oak is not black at all, though very old oak may become so on the surface) may well have come from μέλινον (v. ρ 339). If so, δρνώς is utterly wrong, and I would replace it by ξύλον—neither δρίος (-ον) nor δόρν seem satisfactory—thus reaching :—

μέλινον ξύλον ἀμφικεάσσας

'dressing timber of ash', which at any rate affords a definite and intelligible sense.

§ 15] πεντήκοντα σύες χαμαιεννάδες ἐρχατόωντο

We have χαμαιεῖναι in II 235. The special form of the adjective to suit the gender is in itself suspicious, and in view of the fact that ἐέργω, not ἔργω, is Homeric (v. Note on ξ 411), we may safely read here :—

χαμαιεῖναι ἐερχατόωντο.

Cf. εὐχεταόμαι, ναιετάω.

§ 19] — ζατρεφέων σιάλων τὸν ἄριστον ἀπάντων

Read ὅς ἄριστος, as also ll. 108, 414. Similarly for οἱ νέοι (l. 61) οἱ νέοι.

§ 36] πυκνήσιν λιθάδεσσιν· ὁ δὲ προσέειπεν ἄνακτα·

Here a little word has been lost, because the elision of -ι was not relished (v. ν 164). I entertain no doubt whatever that we should read :—

πυκνήσιν λιθάδεσσιν· ὁ δὲ ὅν προσέειπε ἄνακτα· v. Note on ν 33.

§ 41] v. Note on ξ 151.

§ 70] καὶ γὰρ κείνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς —.

Perhaps ἔβαιν' rather than ἔβη, if we may judge from Γ 311 :—

ἂν δ' ἄρ' ἔβαιν' αὐτός κατὰ δ' ἡνία τεῦεν ὀπίσσω.

and the use of the imperf. in A 437. There are but two other instances of ἔβη, βῆ with the long quantity of η before an open vowel in the Odyssey, ο 547 and φ 51. Both may be removed by writing ἔβαιν', βαῖν'. Compare also β 416, γ 12.

§ 112] v. Note on α 268.

§ 117] φῆς δ' αὐτὸν φθίσθαι Ἀγαμέμνονος εἵνεκα τιμῆς

Read φῆς δ' αὐτὸν μὲν φθίσθ' Ἀγαμέμνονος —.

This use of μέν needs no illustration from Homer. It is familiar to every reader. For elision v. Note on ξ 522.

§ 122] ὦ γέρον, οὗ τις κείνον ἀνὴρ ἀλαλήμενος ἐλθὼν  
ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν

Here van Herwerden's οὗ κέν τις τόν is nearly satisfactory : but οὗ τίς κεν τόν seems better because it is palaeographically closer to the tradition. As οὗ τις may be regarded as practically one word, no serious objection can be taken to the order. Cf. ὅς τίς κε (γ 355).

Van Leeuwen and da Costa's εἰ τις κείνον, 'ut sit optantis exclamatio,' cannot be considered probable.

§ 126] ὅς δέ κ' ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται,  
ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει·  
ἥ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,  
καὶ οἱ ὀδυρομένη βλεφάρων ἀπο δάκρυα πίπτει,  
ἥ θέμις ἐστὶ γυναικός, ἐπεὶ πόσις ἄλλοθ' ὄλγται.

Of these five lines two in my opinion should be removed as later accretions. The first is l. 128, which is wholly detrimental to the picture. The good reception and kind treatment might be tolerated, though it comes a little too soon perhaps ; but the critical questioning is not to be attributed to the lady. She hears the false tales with emotion that finds relief in tears, not in questions ; that would upset the whole romance.

The second is l. 130, the very model of an interpolation. It begins even more successfully than l. 128. "Ἡ θέμις ἐστὶ γυναικός is a very veracious piece of moralizing ; but having got so far the interpolator was 'gravelled for lack of matter', and gave himself away by adding ἐπεὶ πόσις ἄλλοθ' ὄλγται. He forgot that the very essence of the tramps' tales was necessarily to the effect that the missing husband was not dead but still alive. No tramp could possibly be so blind to his own interest in the matter of reward as not to bear this in mind.

ὅς δέ κ' ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται,  
ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει,  
καὶ οἱ ὀδυρομένη βλεφάρων ἀπο δάκρυα πίπτει.

Here we have the graphic truth undiluted with rhapsodical amplification. καὶ οἱ v. Monro on l. 112.

§ 135] ἥ τόν γ' ἐν πόντῳ φάγον ἰχθύες, ὅστ' αὐτοῦ  
κεῖται ἐπ' ἡπείρου ψαμάθῳ εἰλυμένα πολλῇ.

What is αὐτοῦ at the end of l. 135? 'Of him'? Surely.

not, after τόν γε. Or is it 'there'? Hardly I submit. The bones cannot very well be 'in the deep', ἐν πόντῳ, if they are ἐπ' ἠπείρου. May we not restore the obsolete but epic αὐτως here, as in Ω 413 (κεῖται)—αὐτως ἐν κλισίῃσι· ν 281 ἀλλ' αὐτως ἀποβάντες ἐκείμεθα —. Σ 338 κείσεται αὐτως, and read :—

ἡὲ τὸν ἐν πόντῳ φάγον ἰχθύες, ὅστέα δ' αὐτως —.

(Cf. ω 291 ἡὲ ποθ' ἐν πόντῳ φάγον ἰχθύες.

§ 142] οὐδέ νυ τῶν ἔτι τόσσον ὀδύρομαι, ἰέμενός περ  
ὀφθαλμοῖσι ιδέσθαι ἐὼν ἐν πατρίδι γαίῃ·  
ἀλλὰ μ' Ὀδυσσῆος πόθος αἰνται οἰχομένοιο.

The difficulty in the first line is that the MSS. are almost unanimous for ἀχνύμενος, which will scan, while the editors are almost all for ἰέμενος, which will not. On the other hand ἰέμενος gives l. 143 a satisfactory construction, which ἀχνύμενος fails to do.

I think I have found the solution of this crux, and propose to read the lines thus, with one word only (ἐὼν) altered :—

οὐδέ νυ τῶν ἔτι τόσσον ὀδύρομαι, ἀχνύμενός περ·  
ἀλλὰ μ' Ὀδυσσῆος πόθος αἰνται οἰχομένοιο  
ὀφθαλμοῖσι ιδέσθαι ἐῖν ἐν πατρίδι γαίῃ.

The last line is added in true Homeric fashion, and is defensible enough as an explanation of the πόθος Ὀδυσσῆος, 'that I should see him with mine eyes in his own native land.' Yet there is enough in it to awaken doubts in the mind of the grammatical stickler, and it really seems not such a bad stroke to shift its position and by merely altering ἐῖν to enhance the filial affection of Eumaeus in a surprising manner.

§ 151] ἀλλ' ἐγὼ οὐκ αὐτως μυθήσομαι, ἀλλὰ σὺν ὄρκῳ,  
ὥς νέεται Ὀδυσσεύς.

By all means let us replace the unmetrical ὥς νέεται Ὀδυσσεύς by the more idiomatic and—except for the omission of κε which might easily be lost—palaeographically identical expression :—

ὥς κε νέητ' Ὀδυσσεύς.

Metrical suitability is not by any means the sole or main recommendation of this reading. It reinstates a phrase that would naturally, ay, almost inevitably, fall from the lips of an epic poet in this connexion, as indeed may be seen from :—

α 85

ὄφρα τάχιστα

νύμφη ἐνπλοκάμῳ εἶπη νημερτέα βουλὴν,  
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήγται.

205 φράσσεται ὥς κε νήγται, ἐπεὶ πολυμήχανός ἐστιν.

From these and similar passages it may fairly be doubted whether the common doctrine that *κε* with subjunctive states a fact with less positiveness and emphasis than the future indicative is altogether to be relied upon.

I find in this same book, and it may as well be noticed at once, another instance of hiatus as bad as the above, or even worse:—

41 ἦμαι, ἄλλοισιν δὲ σῶας σιάλους ἀτετάλλω

I would suggest as a probable remedy, certainly a tolerable one:—

ἦμ' ὦδ'

'I sit as I am', or as Aristarchus would have it,—not quite accurately though, except in such expressions as the present one, 'here I sit.'

Not very dissimilar is the case of:—

E 684 Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσῃς  
κεῖσθαι, ἀλλ' ἐπάμνονο·

I have long been of opinion that we have here a result of the disinclination to recognize frankly an ordinary epic elision, and that the true presentation should be:—

κεῖσθ' ὦδ', ἀλλ' ἐπάμνονο· 'to lie here.'

We may compare the contrasted expression Φ 184 κεῖσ' οὕτως, 'Lie thou there.' ὦδε is just as appropriate in the mouth of the wounded Sarpedon as οὕτως is to the victorious Achilles.

§ 163]

καὶ τίσεται ὅς τις ἐκείνου

ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον υἱόν.

Undoubtedly ἀτιμάζει is required here by both grammatical usage and the laws of metre. Hermann (Op. iv. 40), reading *κεν* for *τις*, says: 'hic aut ἀτιμάζει scribendum aut, servato indicativo, ὅς τις, quod alii libri habent.' But ὅς τις, which is read in nearly every MS., should certainly be followed by the subj. Compare ν 335:—

γῆμασθ' ὅς τις ἄριστος ἀνὴρ καὶ πλείστα πόρῃσιν,

α 352, ε 448, θ 210, μ 41, ν 214, ξ 106, ο 401, σ 336, with many others both in the Odyssey and the Iliad. In the few cases where

the indicative occurs rightly after *ὅς τις* a particular individual is more or less plainly indicated, e.g. E 175.

§ 171] ἀλλ' ἢ τοι ὄρκον μὲν ἑάσομεν, αὐτὰρ Ὀδυσσεὺς

ἔλθοι ὅπως μιν ἐγὼ γ' ἐθέλω καὶ Πηνελόπεια

Λαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδής.

Fick and Kirchhoff reject from l. 171 to l. 184 ; but the case against the whole passage should not be prejudiced by these three lines which seem to be certainly spurious. The opening words are borrowed, with but one alteration that ruins the metre, from l. 183. Moreover the oath has already been taken, ll. 158-9. The rest is leather and prunella. Lastly *ἔλθοι ὅπως ἐθέλω* is at least questionable Greek. Yet Seeck and others, who reject ll. 174-84, will not have these lines questioned. 'Sed ipsi poetae hos deberi iure statuisse videtur Seeck' (van L. and da C.)!

§ 178] φρένας ἔνδον ἔισας —.

Read *ἔνδον ἐούσας* (v. Note on λ 338 ad fin.). Without this qualification here *φρένας* following *δέμας καὶ εἶδος* (177) would naturally be taken in its purely physical sense.

§ 193] εἴη μὲν νῦν νῶν ἐπὶ χρόνον ἡμὲν ἐδωδῇ

ἥδ' ἐ μέθυ γλυκερὸν κλισίῃς ἐντοσθεν ἐούσι, .

δαίνυσθαι ἀκέοντ', ἄλλοι δ' ἐπὶ ἔργον ἔποιεν.

Odysseus here proposes in the form of a wish, that Eumaeus and himself should stay indoors for a time and take food and wine, while the others attend to the work outside. There is a noticeable metrical difficulty in l. 195, the hiatus in *δαίνυσθαι ἀκέοντ'*, and as usual it is accompanied by a commensurate failure in the sense.

The intention of Odysseus is that he and his entertainer should have an opportunity of conversing quietly without being incommoded by the presence of witnesses. Accordingly we find that the two words just quoted are rendered 'to feast or dine quietly', 'in quiet' (Butcher and Lang), 'ruhig ungestört' (Ameis-Hentze). Unfortunately, I fear, this is not the true sense of *ἀκέοντε*. It is merely a loose and inaccurate rendering designed to suit the special case. The real meaning is 'in silence', 'holding our tongues', the very reverse of what Odysseus should have said. Previously indeed (v. § 110) he had been content to feast 'in silence' and play the part of a listener: now he intends to be the speaker. Such being the

case, *ἀέοντε* might conceivably be taken as an instance of his notorious artfulness, *κλεπτοσύνη*, if only there had been any occasion for its exercise. Artfulness unmotivated is merely downright fatuity masquerading under a more specious title.

But is it quite certain that *ἀέων* means 'without speaking'? Well, perhaps we cannot rely strictly on the derivation from a priv. and *χαίνω* 'to open the mouth': for if that were insisted on too rigidly, the hero and his host would get no dinner at all. The usage of Homer, however, is explicit enough, and cannot well be disregarded. Not every passage need be quoted at length. The following will perhaps suffice:—

A 34 βῆ δ' ἀέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.

Clearly Chryses refrains from speech until he reaches a safe distance. So A 512 ἀλλ' ἀέων δὴν ἦστο. No less definite are:—

K 85 φθέγγεο μηδ' ἀέων ἐπ' ἔμ' ἔρχεο.

Δ 22 (= Θ 459) ἀέων ἦν οὐδέ τι εἶπε.

(Leg. μὲν ἀκὴν Journ. Phil. xxiv. p. 274.)

ι 427 τοὺς ἀέων συνέργον ἐυστροφέεσσι λύγοισι,

ν 385 ἀλλ' ἀέων πατέρα προσεδέρκετο.

The other passages in which the word occurs are κ 52, ξ 110, ρ 465, 491, υ 184, φ 89 (?), A 565, 569, λ 142.

One passage remains and is of importance, because the intrusion of *ἀέοντ'* in our line § 195 is probably due to its influence:—

β 310 Ἀντίνο', οὗ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν

δαίνυσθαι τ' ἀέοντα καὶ εὐφραίνεσθαι ἔκχλον.

The latter line, if I may add another to the proposed restorations, would be more correctly read thus:—

δαίνυσθαι τ' ἀέοντ' εὐφραίνεσθαι τε ἔκχλον.

But the pressing question is the sense in which *ἀέοντα* is to be taken. Of course if it here means no more than *ἔκχλον*, there would be an end of the matter; but I submit the true meaning is there as elsewhere 'in silence', i.e. 'without protesting aloud against your conduct'. In fact Telemachus proceeds with his protest at once ll. 312–17. The only reasonable conclusion is that *ἀέων τι πράττω* means 'I do something without uttering a word', not, 'I do something without hearing a word.' This latter is indeed absolutely refuted by ξ 110 q. v.

But where are we to seek a plausible remedy for the



δαίνυσθαι ἀκόντ' of ξ 195, which now appears to be little better than nonsense? Possibly in the very passage from which the corruption, as I suggest, has been derived, thus :—

δαίνυσθ' εὐκήλους, ἄλλοι δ' ἐπὶ ἔργον ἵποιεν

The incompatibility of ἀκόντε being admitted, there could hardly be a more appropriate term than εὐκήλους (or εὐκήλους, for the distinction between the dat. and the acc. is probably later than Homer) or one better avouched by usage in this connexion. In proof of this I would appeal to :—

Ε 805 δαίνυσθαί μιν ἀνώγε' ἐνὶ μεγάροισι ἔκηλον

φ 289 οὐκ ἀγαπᾶς, δ' ἔκηλος ὑπερφιάλοισι μεθ' ἡμῶν  
δαίνυσται ;

μ 301 ἄλλα ἔκηλοι

ἔσθιετε βρώμην Cf. ξ 167.

ρ 478 ἔσθε ἔκηλος, ξεῖνε, καθήμενος.

ξ 202] ἐμὲ δ' ὠνητὴ τέκε μήτηρ

παλλακίς, ἀλλά με ἴσον ἰθαγενέεσσιν ἐτίμα

Κάστωρ Ὑλακίδης.

The reading of the Codex Palat. 45 (Heidelberg) ἴσα must, with the exception of the accent, be the true reading :—

ἴσ' ἰθαγενέεσσιν.

That ἰθαγενής or ἰθαγενής should have the first syllable short is beyond all probability. Unless indeed one should roundly and hardily declare that ἰθός, ἰθύω, ἰθύω, ἰθυπτήων, all of which in innumerable instances invariably have the ι long, must be referred to a different root and so have nothing to do with the case, there is no escape from the conclusion that the vulgate is erroneous.

But error is seldom solitary in the Homeric poems. κακὸν κακῷ ἐσθήρικται. One instance generally hath a fellow to keep it in countenance. So here we have to deal with the testimony of the supposed respectable friend, who comes forward to bear out the knave's credit. Here he is :—

Π 586 καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν.

Now is this evidence of serious weight? There are divers considerations to be set in the opposite scale. The order of the words, I should suggest, may have been tampered with, the original having stood thus :—

καὶ ῥ' ἔβαλεν φίλον υἱὸν Ἰθαιμένεος, Σθενέλαον.

Cf. E 682-3. Others may prefer to write *Σθενέλεων* on the analogy of *Ἀγέλεως*, χ 131, 247, where, however, *Ἀγέλαος* *ἔειπε* is probable, and certainly possible. Some may regard *Σθενέλαον*, which is a *ἄπαξ λεγόμενον*, as the corruption of some now irrecoverable name. Fick is contented with *Σθένελον* and a halting metre. But whichever of these alternatives be favoured, the known quantity of *ιθύς* cannot be disregarded, and on this argument the case for *ἴσ'* may safely rest.

§ 214.] *ἀλλ' ἔμπης καλάμην γέ σ' ὀίομαι εἰσορόωντα  
γιγνώσκων· ἥ γάρ με δύη ἔχει ἥλιθα πολλή.*

It is doubtful whether epic usage would allow the enclitic pronoun *σε* to occupy the position in which it stands here. Nauck proposed to read *σέ* for *γέ σ'* with hiatus licitus. I suggest rather :—

*ἀλλ' ἔμπης καλάμην σέ γ' ὀίομαι εἰσορόωντα.*

Again in l. 215, instead of *ἔχει*, 'holdeth,' not only the metre, but the sense, imperatively requires *σχέθεν*, 'has held.'

§ 222.] *ἔργον δέ μοι οὐ φίλον ἔσκειν*

*οὐδ' οἰκωφελίη, ἥ τε τρέφει ἀγλαὰ τέκνα, —*

It is quite impossible to agree with Knight and Fick in their condemnation of l. 223 as an interpolation. *Ἔργον*, 'field-work,' is not all that is required here. In fact there is no real incompatibility between field-work and warfare, as may be seen from σ 366-86. The work that Odysseus here pretends to have a distaste for is rather the steady routine of accumulating wealth, of increasing his tilled lands and his flocks and herds. To express this *οἰκωφελίη* is clearly essential, and if it can be brought into such connexion with *ἔργον* as will serve to make known the particular nature of the 'work' here intended, so much the better. Accordingly I would read :—

*ἔργον δέ μοι οὐ φίλον ἔσκειν*

*οὐ οἰκωφελίης,*

while for the repetition of the negative reference may be made to γ 27 :—

*οὐ γὰρ οἶω*

*οὐ σε θεῶν ἀέκῃτι γενέσθαι τε τραφέμεν τε.*

and Dr. Merry's note ad loc., though for my own part I take it that the emphasis there is on the pronoun, and *οὐ σέ* should be read.

§ 235] ἀλλ' ὅτε δὴ τὴν γε στυγερὴν ὁδὸν εὐρύσπα Ζεὺς  
ἐφράσαθ', ἣ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,—

Here nearly all the MSS. offer τήνδε. All the later editors adopt τὴν γε, which is quite without parallel in Homer, and merely accepted here, because τήνδε has not been explained. I venture to submit that τήνδε admits of a satisfactory explanation and should not be abandoned. In the mouth of Odysseus, who cannot forget that for himself at least the end of the Trojan expedition was not yet reached, τήνδε is not inappropriate. It contains a touch of self-betrayal which ought not to be lightly rejected, certainly not to make way for an ill-attested reading with a very disputable sense.

§ 245] αὐτὰρ ἔπειτα

Αἴγυπτόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,—

In all probability we should divide the letters at the beginning of l. 246 thus:—

Αἴγυπτόνδ' ἐμὲ θυμὸς —.

This suggestion, I find, is also made by Dr. Monro, H. G. § 365. 7 q. v. Compare also Note on § 222 ad. fin.

§ 292] ἔνθα παρ' αὐτῷ μεῖνα τελεσφόρον εἰς ἐνιαυτόν.

ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελείοντο —

Read παρὰ τῷ and ἐκτελείοντο.

§ 295] ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο

The form ἐέσσατο is almost certainly a blunder for ἐφέσσατο, caused by trying to remove the repetition of the preposition. So Rhianus: ἐφείσατο Zenodotus.

§ 318] αἶθρῳ καὶ καμάτῳ δεδμημένον ἦγεν ἐς οἶκον

Here and in ρ 84 Nauck would read ἦγε δόμενδε. In both cases εἴσαγε οἶκον seems far more likely to have been the original. Nauck is probably right in condemning l. 319.

§ 337] τοῖσιν δὲ κακῇ φρεσὶ ἀνδανὲ βουλὴν

ἀμφ' ἐμοί, ὅφρ' ἔτι πάγχυ δῖνός ἐπὶ πῆμα γενοίμην.

Evidently the words of the final clause have sustained some corruption. The above is the reading of the MSS. and Aristarchus. To Aristophanes is attributed δῖνός ἐπὶ πῆμα γένηται. No doubt this last with the needful amelioration of γένοιτο for γένηται—there would still be a little difficulty with πάγχυ—affords a tolerable sense, which is more than can be said of the

vulgate. Still no one would believe for a moment, in face of the evidence, that the phrase patronized by Aristophanes can be the original from which the peculiar reading of the MSS. has been evolved. It is on the contrary merely the readiest simplification of the unintelligible tradition.

Of course the thick-and-thin adherents of tradition and tradition only may rejoin, 'Oh, we can translate it: it means "in miseram calamitatem inciderem",' and indeed it is fairly obvious that the required sense is practically, as the excellent version of Messrs. Butcher and Lang has it, 'that even yet I might reach the extremity of sorrow.' The scholion BH, *λείπει ἡ ἐξ, ἢ ἡ ἐκ τῆς δύης ἐπὶ βλάβην ἔλθοιμι*, is deservedly scouted. But where is the warrant for rendering *ἐπιγίγνομαι πῆμα*, *I meet with trouble*? There is certainly none in Homer, and later usage, which would give *πῆμά τι ἐπιγίγνεται*, is no more favourable than epic itself. In fact, unless some one will undertake to maintain that Homer practised an ultra-Virgilian freedom in transposing ordinary expressions for the sake of variety, no defence of the phrase *ἐπιγίγνομαι πῆμα* is possible. If such defence be adventured, 'the eitest way' to deal with the advocate would be to give him, with all Horatian urbanity, the appropriate recommendation '*naviget Anticyram*'.

I have dwelt upon the condition of the vulgate because it is full of warning not only for those who cling blindly to tradition, but also for those who at the occurrence of the least difficulty promptly scent an interpolation. In every case, before excision is resorted to, it ought to be tolerably certain that the tradition has not failed in some particular from one or other of the numerous causes which have frequently operated to impair the primitive text. In short the possibility of a corruption has a *prior* claim to consideration, and should never be left out of account when we are inclined to athetize. Nor even, if our attempts to effect a reasonable restoration are inadequate and unsatisfactory, does it necessarily follow that the text, being a mere accretion, the work of an inferior mind, is sound and requires none. The corruption may be, possibly it is here, of such a character that a convincing emendation is unattainable.

Now here van Herwerden has proposed an emendation:—

*δύησιν πημαιοίμην*

with the variation :—

ὄφρ' ἄρα πάγχυ δύσῃ' ἔτι πημαιοίμην.

There is, however, something very unsatisfactory in the way ἐπί is here dealt with, either by (1) absolute removal, or (2) substitution of ἔτι, which then has to be cut out after ὄφρα and replaced by ἄρα.

It has occurred to me, and it seems worth suggesting as a step in the right direction, that δύης ἐπὶ πῆμα may have arisen from :—

δύης ἐπιβήμεναι

'to step into trouble', a somewhat rare, but quite sufficiently attested form of expression in the Homeric poems. We may refer to B 234 κακῶν ἐπιβασκόμεν νῆας Ἀχαιῶν, χ 424 ἀναιδείης ἐπέβησαν, ψ 52 ἐνφροσύνης ἐπιβῆτον, Θ 285 ἐκλείης ἐπέβησον.

The concluding word presents some difficulty. It must evidently be a verb in the first pers. sing. of the middle voice, and the one that would best meet the requirements of the clause is ἀροίμην 'to win for myself', v. Note on δ' 106-7. ἀγοίμην, though more nearly reproducing the ductus litterarum, does not satisfy the sense. There is, however, a very fair sense in the reconstruction suggested, while the ironical turn not being of universal appreciation might easily lead to the substitution of the vulgate, which has a superficial air of intelligibility.

I propose then :

ὄφρ' ἔτι πάγχυ δύης ἐπιβήμεν' ἀροίμην

'in order that I might still be completely successful in getting into trouble', 'might yet fully succeed in landing in misery.' That the irony is Homeric may be seen from :—

Ξ 130 μή πού τις ἐφ' ἔλκεϊ ἔλκος ἀρηται.

That the infinitive may take the place of a noun in the acc. needs no proof.

As an alternative some might be disposed to take refuge in the possible solution which a common usage of δύη suggests (v. σ 53, 81) and to read :—

ὄφρ' ἔτι πάγχυ δύη ἀρημένος εἶην,

which at least gives a plain and intelligible sense, though how or why this should have been transformed into the vulgate, is not easy to see.

§ 342] ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλον ἥδ' ἐ χιτῶνα,  
ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι·

The latter of these two lines is one of the five worthies, which in the *Odyssey* lend support to the idea of an original -ā as the ending of the neuter plural. Rhianus in this instance shows a better appreciation of the requirements of metre than Aristarchus himself by reading ῥωγαλέον: but it is only too plain that in the main the line is a later accretion, perhaps of Dorian origin, as we may judge from the concluding word ὄρηαι, for this and not ὄρηαι is the reading of almost all the MSS. (FGPXDULWZ Ludwich). As far as ῥωγαλέα the words are from ν 434:—

ἀμφὶ δέ μιν ῥάκος ἄλλο κακὸν βάλεν ἥδ' ἐ χιτῶνα,  
ῥωγαλέα, ῥυπώντα, κακῶ μεμορυγμένα καπνῶ·

where no trick is played with the -a of ῥωγαλέα.

In l. 342 Ludwich is clearly right in reading με for the vulgate μοι.

§ 351] ἔπειτα δὲ χερσὶ διήρεσσ' ἀμφοτέρησιν  
νηχόμενος, μάλα δ' ὤκα θύρηθ' ἔα ἀμφὶς ἐκείνων.

Voss, who was free from the hiatus licitus idea, suggested θύραθεν ἔ', and Bothe θύραθ' ἔον in the second line.

Dr. Monro thinks the α of ἔα long (H. G. § 12 ad. fin.): but the evidence is, I am afraid, insufficient to warrant the conclusion.

I venture to offer a suggestion about ἔα here, which may solve the difficulty, for there is a metrical difficulty, in another way. My conjecture is that νέω, 'I swim,' was possessed of an aorist ἔνεα, cf. χέω, ἔχεα, and that ἔα is merely the faulty transmission of νέα, or, if preferred, ἔνεα, 'I swam.' The word, as we have it, appears without elision, but has been docked of its initial ν by way of compensation. Accordingly I would read:—

μάλα δ' ὤκα θύρηθι νε' ἀμφὶς ἐκείνων

or maintaining the augment:—

θύρηθ' ἐνε' ἀμφὶς ἐκείνων.

In spite of the preceding νηχόμενος the verb here suggested gives more force to the clause, and perhaps is really required, if ὤκα means not so much 'soon' as 'quickly'.

'And very quickly I swam ashore out of their reach.'

§ 363] ἀλλὰ τὰ γ' οὐ κατὰ κόσμον δίομαι, οὐδέ με πείσεις  
εἰπὼν ἀμφ' Ὀδυσσῆ·

In this sentence Ludwich places a comma after δίομαι, Monro

a comma both before and after that word. Ameis-Hentze add another after *πείσεις*. Punctuation alone, however, cannot produce a satisfactory result here. It is *εἰπών* that is the stumbling-block. We should probably restore :—

ἀλλὰ τὰ γ' οὐ κατὰ κόσμον δίομαι, οὐδέ με πείσεις,  
εἰπέμεν ἄμφ' Ὀδυσῆι·

with a further probability that *τά γ'* represents *σέ γ'*, cf. § 214.

§ 375] ἀλλ' οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξερέουσιν,—

378 ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι

It is obvious that *ἄλλοι* and not *ἀλλ' οἱ* is the only possible reading here. Cf. *Λ* 636 *ἄλλος μὲν* and *Ψ* 319 *ἄλλος μὲν θ'*, especially the last where the MSS. are altogether in favour of *ἀλλ' ὅς*. See Note on *μ* 16. Perhaps instead of *μὲν ῥα ἕκαστα* we should read here :—

ἄλλοι μὲν τε ἕκαστα —

in view of *Ψ* 319, and certainly for *ἐξερέουσιν* the more regular *ἐξερέονται*.

The use of the act. form is admissible only in the participle.

§ 384] καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,

The condition of the third foot indicates some defect in the tradition. Read :—

καὶ φάτ' ἐλεύσεσθ' αὐτὸν ἢ ἐς θέρος ἢ ἐς ὀπώρην  
πολλὰ χρήματ' ἄγοντα σὺν ἀντιθέοις ἐτάροισι.

The words *σὺν ἀντιθέοις ἐτάροισι* imply the presence of the pronoun of necessity 'that he would come in person'. For l. 385 v. p. 133.

§ 389] ἀλλὰ Δία ξένιον δείσας αὐτόν τ' ἐλαίρων.

Here we may safely venture to remove the *ν* of *αὐτόν* and restore a long-lost *ς*,

αὐτός τ' ἐλαίρων

'and because I pity thee without any such inducements', 'freely,' 'sponte.' The usage hardly needs illustration.

§ 402] ξεῖν', οὕτω γάρ κεν μοι ἐνκλείη τ' ἀρετὴ τε  
εἴη ἐπ' ἀνθρώπους ἅμα τ' αὐτίκα καὶ μετέπειτα,  
ὅς σ' ἐπεὶ ἐς κλισίην ἀγαγον καὶ ξείνια δῶκα,  
αἷτις δὲ κτείναιμι φίλον τ' ἀπὸ θυμὸν ἐλοίμην  
πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην.

The true reading of l. 404 can hardly be that given above *ὅς σ'—κτείναιμι*. For the general use of the relative followed by the pure optative in the Homeric poems v. *Monro*, H. G. § 304-5.

It is only the conditional use with which we are now concerned. Of this I will take two ordinary instances by way of illustration:—

δ 222 ὅς τὸ καταβρόξειεν, ἐπεὶ κρητῆρι μυχέη,  
οὗ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν.

(v. Note ad. loc.)

I 125 οὗ κεν ἀλγῖος εἴη ἀνὴρ ᾧ τόσσα γένοιτο.

It will be seen at once that in these conditional clauses (1) ὅς = εἴ τις and ᾧ = εἴ τινι. In fact in every instance of a conditional relative, except in the example we are considering, the person is indefinite, and being indefinite, as it must be, the relative cannot be in any other person than the third. Hence I infer we are bound to read here:—

εἴ σ', ἐπεὶ ἐς κλισίην ἀγαγον καὶ ξείνια δῶκα,  
αὐτὶς δὲ κτεínaμι φίλον τ' ἀπὸ θυμὸν ἐλοίμην

In the next line Duentzer proposed the change of αὐτὶς to αὐτός; to this there are serious objections. It is the actions that are contrasted, not the persons. Not only so, but αὐτός 'by mine own hand' is exactly what Odysseus had not contemplated in his proposal. He said specifically and definitely 'set the thralls upon me', l. 399 δμῶας ἐπισσεύας. There is also perhaps a further reason for leaving αὐτὶς unmolested. In later Greek we have the well-known idiomatic usage of the participle followed by a finite verb introduced by εἴτα, e. g.

Eur. Andr. 756 μὴ νῦν φυγόντες εἴθ' ἀλῶμεν ὕστερον.

Now εἴτα is not Homeric: but here just as ἐπεὶ—δῶκα corresponds to φυγόντες, so αὐτὶς δέ may be regarded, I think, as the equivalent of εἴτα, and if so, is indispensable to the clause.

In line 406 πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην, a variant of some interest is given by a few MSS. (XD post correcturam H 2 man.)

Κρονίων' ἀλιτοίμην.

This reading has been adopted by Cauet as well as by van Leeuwen and da Costa, and therefore deserves remark.

There are two objections fatal I think to its acceptance. First, it involves for πρόφρων the meaning of 'deliberately' or, as the lawyers have it, 'of malice prepense.' This I say advisedly is far more than can be justified by the usage of πρόφρων, πρόφρασσα and προφρονέως. The literal sense is



'heartily', 'with all one's heart,' and 'sincerely', 'honestly,' or, if the action involved be of the nature of a favour, 'kindly.' Secondly, the tone of pleasant irony which is assumed at the beginning of the speech l. 402 *ευκλείη τ' ἀρετή τε* is naturally and properly continued, 'After that I should be very ready to —,' until the first subject or topic is dropped and a new one introduced by (l. 407) *νῦν δ' ὤρη δόρπουο*.

§ 411] *τὰς μὲν ἄρα ἔρξαν κατὰ ἡθεα κοιμηθῆναι,  
κλαγγὴ δ' ἀσπετος ὤρτο συνὼν αὐλιζομένων.*

That *ἔρξαν* should be able unassisted to make *position* for the last syllable of *ἄρα* is a doctrine resting on a very slender basis, and might very well be abandoned, if any other more acceptable account of the quantity here given to the first syllable of the second foot were forthcoming.

To this end let us begin by considering the form *ἔρξαν*. Is it Homeric? It seems to me very doubtful, and for this reason: the form *ἔργω* is not epic but late, the only genuine Homeric form of the present being *ἐέργω*. This conclusion some may be inclined to contest; but it appears to result inevitably from the facts.

The evidence for *ἐέργω* is as follows: *ἐέργει* 3 sing. pres. occurs B 617, 845, I 404, N 706, X 121, Ω 544: *ἐέργουσιν* λ 503: *ἐέργων* M 201, 219: *ἐεργόμενοι* N 525: *ἐέργη* Δ 131. All these forms except the last, where no MS. presents, and no editor has gone out of his way to suggest, *ἔργη*, are absolutely protected by the metre.

The case for *ἔργω* (*εἶργω*) rests on the present passage and two others:—

(1) Ψ 72 *τῆλέ με εἶργουσι ψυχαί, εἶδωλα καμόντων*, where Bentley and others are certainly right in reading *τῆλέ μ' ἐέργουσι*.

(2) P 571 *ἦ τε καὶ ἐργομένη μάλα περ χροὺς ἀνδρομέοιο*. Again Bentley's *ἦ καὶ ἐεργομένη* is not to be resisted, v. Journ. Phil. xxv. p. 44.

The imperfect is always *ἔεργον*; but no certain inference can be drawn therefrom either way. Neither do I think that the perf. and pluperf. pass. *ἔρχαται*, *ἔρχατο*, &c., can be usefully appealed to on this question. *ἐρχθέντ'* Φ 282 has many variants, and should in all probability be connected with *ἀποέρση* in the

line following; but this question cannot now be entered upon at length. Admitting the difficulty of ἐρχθέντ' still we can only put one interpretation on the above facts; Homer knew ἐέργω only, not ἔργω. For ἐρχατόωντο v. § 15 (Note).

Of ἔργαθεν in A 437 a word may be said: the line runs:—

πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε.

It is next door to a certainty that the correct reading is χροῖ' ἐέργαθεν, as indeed appears in the verse which gives the other instance of this word:—

E 147 πλῆξ', ἀπὸ δ' αὐχένος ὤμων ἐέργαθεν ἡδ' ἀπὸ νώτου.

The MSS. rightly present συνέεργαθον in Ξ 36, cf. ι 427, μ 424. They could indeed hardly do otherwise; but we find ἀποέργαθε (-ν), Φ 599, φ 221, instead of what is now evidently the only correct form ἀπείργαθε (-ν). In γ 296 for ἀποέργει read ἀπείργει.

Such is the case against the genuine character of ἔρξαν. If my conclusion be valid, as I cannot doubt it is, the aorist unaugmented would be ἔερξαν and with an augment we should have probably ἡέρξαν, though there is only the imperfect analogy of ἦσκε δ 247 and ἦσκομεν Φ 332: but as to the possibility of there being an augmented form with the first syllable long whether εῖ- or ἦ-, it is I should imagine in view of the facts stated no longer open to dispute. Accordingly I submit as the true reading of our line:—

τὰς μὲν ἄρ' ἡέρξαν κατὰ ἥθεα κοιμηθῆναι,

It is even possible that τὰς μὲν ἀνῆέρξαν was the original: but proof of this is now unattainable. In any case the argument against ἔρξαν remains the same, and the opinion that ἔρξ' in κ 435 is from ἔρδω (v. Note on p. 169) is entirely confirmed.

§ 425] κόψε δ' ἀνασχόμενος σχίζει δρυός, ἣν λίπε κείων.

The last clause is usually taken to mean, 'which he had left when splitting wood,' cf. l. 418. κείων is supposed to be for this occasion only equivalent to κεάζων. This interpretation is found in the Scholia and Eustathius; but may be dismissed as impossible. Fick has proposed to accommodate the true form of the verb by reading

σχίζει, ἣν λαίπε κείων (κεάζων),

and Prof. Tyrrell would retain κείων in the sense of 'going to bed'. There is nothing attractive in this last view. It is indeed rather a grotesque and unaccountable touch, and is hardly worth

the violence done to the usage of *κείων*, which is future and requires a verb of motion.

It seems to me that the alternative traditional sense is preferable here:—*κείων ἀντὶ τοῦ καίων*. *καίων οὖν τὰ ἄλλα ξύλα ταύτην κατέλιπεν καὶ οὐκ ἐνέκαυσεν, ὥς ἐπιτηδείαν πρὸς τὸ τύπτειν τὰ ἱερὰ τῆς σφαγῆς*. BHQ.

It may be noticed that in the previous description the lighting of the fire is told by implication only, hence *καίων* fills up a distinct omission, and is therefore far from otiose here.

§ 450] *αὐτὸς κτήσατο ὅλος ἀποικομένοιο ἀνακτος*, —

It is fairly clear that *ὅλος* is neither metrical nor necessary after *αὐτός*, in spite of laboured distinctions. Possibly we should read

*αὐτὸς κτήσατο ὁσων*,

‘of his own act acquired for his men, his underlings’. Compare Δ 428 *κέλευε δὲ ὁσοι ἕκαστος* and ξ 8, which is cast in the same mould.

§ 476] *αὐτὰρ ὑπερθε χιῶν γένετ’ ἥύτε πάχνη*, —

Naber *λάχνη*: perhaps rather *ἥυτ’ ἐπ’ ἄχνη*, cf. ε 403.

§ 496] *ἀλλά τις εἶη*

*εἰπεῖν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν*, —

‘But may there be some one to tell’ is at best a clumsy form of expression, and the suspicion it naturally arouses is not lessened when we consider that a more idiomatic phrase is attainable by simply omitting *εἶη* altogether. ‘*Ἀλλά τις . . . εἰπέμεν*’ is good epic idiom for ‘But let some one tell’, v. Monro, H. G. § 241. This suggestion is worth making even though no satisfactory conclusion can be reached as to what has been superseded by the unnecessary *εἶη*. The difficulty is this: if *εἶη* be a deliberate substitution intended to supply a better grammatical construction for *εἰπέμεν*, as seems probable, then we can hardly expect *εἶη* and its one variant *ῆει* will furnish any palaeographical evidence of value for determining what word originally ended the line. Otherwise it would be hard to resist the claim of *ῆδη*. As it is, I suggest as not unlikely:—

*ἀλλά τις ἐλθὼν*

*εἰπέμεν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν*.

From Schol. V and Eustathius we learn that *εἶη* was by some regarded as opt. of *εἴμ = πορεύοιτο*.

Far less likely are adverbs such as *εἴθαρ*, *αἰψα*, *ὤκα*, &c.

§ 522] *ἐννυσθαι ὅτε τις χειμῶν ἔκπαγλος ὄροιτο*.

Read with elision of the diphthong, for which v. Note on λ 584 :—

*ἐννυσθ' ὁππότε τις χειμῶν ἔκπαγλος ὄροιτο*.

Similarly we have π 287 (= τ 6)

*παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες*

for :—

*παρφάσθ', ὁππότε κέν σε μεταλλῶσιν ποθέοντες*

Cf. Notes on ξ 117, 195, 384, λ 432, ν 65, 327.

## BOOK XV (o).

o 36] *αὐτὰρ ἐπὶ πρῶτην ἀκτὴν Ἰθάκης ἀφίκηαι*,

Two attempts to correct this line have been made, *πρῶτον* Bothe, *ἐπεὶ κε πρῶτ'* van Leeuwen. Neither will scan. Read :—

*αὐτὰρ ἐπεὶ κεν πρῶτ' —*.

So also δ 414 *τὸν μὲν ἐπὶ δὴ πρῶτα* may safely be read *τὸν μὲν ἐπεὶ κεν*, Hymn. Aphr. 256, 278, 274 (*πρῶτον*). In λ 221 *ἐπεὶ κε πρῶτα* should be *ἐπεὶ κεν*, while for a case in which *κε* is rightly long before *πρῶτον* λ 106 may be taken :—

*ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα —*.

The usage of *τὰ πρῶτα* has special features and calls for more detailed investigation.

o 88] *βούλομαι ἤδη νείσθαι ἐφ' ἡμέτερ'*.

This the solitary instance of the contraction of the familiar *νέεσθαι* can hardly be accepted as the true reading here. Its appearance is amply accounted for by two passages :—

I 619 *φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωνεν*.

ξ 91 *μνάσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ', ἀλλὰ ἔκηλοι —*.

I mean of course that these two passages have supplied the temptation to introduce *νέομαι* here in place of the verb originally written, which may still I believe be recovered :—

*βούλομαι ἤδη ἰκέσθαι ἐφ' ἡμέτερ'*.

This verb *ἰκόμην* is frequently used with *ἐπὶ* following, and at least one passage, in which it is practically, as here, used to express 'coming back to the place a man starts from', may be found :—

Π 247 *ἀσκηθὴς μοι ἔπειτα θοὰς ἐπὶ νῆας ἰκοιτο —*.

Nauck's ἀπονέεσθαι for ἤδη νείεσθαι is not suitable here, neither is Menred's ἡ τε νέεσθαι βούλομ' at all probable. ἤδη must be retained.

ο 109] βὰν δ' ἰέναι προτέρω διὰ δώματα, εἰς ἴκοντο

In this line all the MSS. have δώματος, which is read by Ludwich (1891), while δώματα is adopted by Ameis-Hentze (1895) and Monro (1901) on the ground that Eustathius mentions it, and Homeric usage gives warrant for διὰ δώματα and διὰ δῶμα only, never except here for διὰ δώματος. The instances quoted are for δώματα, Α 600, δ 24, 679, ζ 50, κ 546, χ 495, for δῶμα, η 139, π 276, ρ 479, σ 153, 341. Undoubtedly the case looks a strong one, and it would seem as if hiatus licitus had for once triumphed even over the MSS. But I am afraid the MSS. are right after all; διὰ δώματος is unique, it is true, but so are the circumstances in which it is used. The difference between the two expressions is this, and it is in exact accordance with the recognized use of διά. If you go through the house, all over the house, up and down the house, through the rooms of the house, *without quitting the house*, then διὰ δώματα or δῶμα is right: but if you go through the house, or through the rooms of the house and end by getting outside the house, in that case διὰ δώματος is required. Here it is certain from l. 133 that Telemachus was outside. In all the passages where the acc. is used the house is never quitted. The sphere of movement is within the rooms.

ο 117] ἔργον δ' Ἠφαίστειο· πόρην δέ ἐ Φαίδιμος ἦρως  
Σιδονίων βασιλεὺς, ὅθ' εἰς δόμος ἀμφεκάλυψε  
κεῖσ' ἐμὲ νοστήσαντα· τὲν δ' ἐθέλω τόδ' ὑπάσσαι.

These lines occur in a passage which is repeated verbatim from δ 613-9, so that, whether they be accepted or rejected here, there is no question as to their genuine Homeric character.

In l. 119, as also in δ 619, κεῖσ' ἐμέ is doubtless right, though all the MSS. have κεῖσέ με, not because we have the authority of Herodianus for ἐμέ, but because this deferred position is not legitimate for the enclitic pronoun.

I have a suggestion to offer with regard to τὲν. The form is supposed to be Doric, but can hardly be accepted as Homeric, though it is found in the following passages in addition to those mentioned above:—

Λ 201 Ζεὺς με πατὴρ προέηκε τὲν τάδε μυθήσασθαι.

δ 829 ἡ νῦν με προέηκε τὲν τάδε μυθήσασθαι.

λ 559 ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν  
ἐκπάγλως ἤχθηρε, τέιν δ' ἐπὶ μοῖραν ἔθηκεν.

The passage from the Iliad debars any easy assumption that this is only a slightly more recent form, restricted to the Odyssey and indicative of the later date of that poem. Not that I mean to imply that *τέιν* is not a recent form as judged by the standard of Epic. On the contrary, I believe it is in all these instances an intruder, substituted for an archaic and obsolete form by the later Greeks, who naturally preferred to see a word from a living dialect, even if the dialect was not specially a literary one, rather than one that had entirely passed away from the lips and minds of every section of their race.

My suggestion is that *τέιν* is really representative of an original *τεοί*, a parallel form to *ἐμοί*, *σοί*, *ἐοί*, and *οί*. The only support I can allege is the very strong probability that the corresponding archaic genitive of this pronoun is still extant, or at any rate not quite extinct, in the slightly depraved reading of Θ 37 and 468 :—

ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.

where *τεοῖο* (cf. *ἐμῖο*, *σεῖο*, *εἰο*) is restored by Heyne, Bekker, Nauck, Rohde, Platt. The defence of *τεοῖο* as a possessive used like the later *τὸ σόν* = *σύ* is surely an error of judgement on the part of Brugmann. While the plausibility of *τεοῖο* is increased in some degree even by the mere suspicion that a fraternal and complementary *τεοί* may once have held a position in the great Achæan epics, the objection to *τεοῖο*, which led Zenodotus to omit the line from his text, is patent, and though *τέιν* is not in itself similarly incorrect, yet no injustice would, I think, be done to either form by regarding them both as caretakers, pressed into service, who only took possession of their present quarters after the previous tenants were dead and forgotten. To this extent they have been useful in an emergency, and so far, but no further, they are to be justified.

ο 122] *θῆκ' αὐτοῦ προπάροιθε φέρων κρατερὸς Μεγαπένθος*

Originally this would probably read thus :—

*θῆκε τόο προπάροιθε*

ο 132] v. Note on η 134.

• 149] ἐν δέπαϊ χρυσέῳ, ὄφρα λείψαντε κιοίτην.

In Iliad Ω 285 where this line is found along with l. 148, it appears in this form :—

χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην

Moreover a considerable number of MSS. here also give that order of the words. It may be that it is the true order, but it by no means follows that the line so constituted is a correct specimen of Homeric metre. I observe that in the Iliad passage the intention is that the libation should be made, as indeed it is made, to Zeus (cf. Ω 287, 290, 296, 308). Hence I suggest that Ω 285 originally stood thus :—

χρυσέῳ ἐν δέπαϊ, ὄφρα Δὺ λείψαντε κιοίτην.

In the Odyssey it is not clear that the libation is offered to Zeus, though there is nothing in the narrative to prevent such a supposition. Still we may perhaps venture to suppose that the author thought it unnecessary to specify the divinity on this occasion, and accordingly chose to render the line metrical by transposing χρυσέῳ ἐν δέπαϊ into ἐν δέπαϊ χρυσέῳ. If so, it becomes easy to understand the variations of the MSS., and even the disappearance of Δύ from Ω 285 is rendered comprehensible, or at any rate more comprehensible than it would be otherwise.

The order δέπαϊ χρυσέῳ recurs υ 261, σ 121, and ἐν δέπαϊ χρυσέῳ should apparently be restored instead of χρυσεῖω δέπαϊ to γ 41.

• 160] ὥς ἄρα οἱ εἰπόντι ἐπέτατο δεξιὸς ὄρνις (= 525, N 821).

It is just possible that εἰπόντος may be right here, cf. ξ 527 :—

ὅττι ρά οἱ βιώτου περικήδετο νόσφιν ἔοντος.

ζ 155 μάλα πού σφισι θυμὸς . . . λευσσόντων, ι 458-9, ρ 231-2, χ 17-18, Ξ 25-6, Π 531. In this case the gen. would be temporal. Compare also δ 646 ἥ σε βίη ἀέκοντος and Dr. Merry's note; π 92 with Dr. Monro's Crit. Annot.

• 177] οἶκαδε νοστήσει καὶ τίσεται· ἥε καὶ ἤδη

οἶκοι, ἀτὰρ μνηστήρσι κακὸν πάντεσσι φυτεύει.

It seems to me worth suggesting that the second line should read :—

οἶκοι μνηστήρεσσι κακὸν πάντεσσι φυτεύει.

• 188] v. Note on γ 490.

• 197] ξένοι δὲ διαμπερὲς εὐχόμεθ' εἶναι  
ἐκ πατέρων φιλότιτος, ἀτὰρ καὶ ὁμήλικές εἰμεν

Here ἄφαρ καὶ ὁμήλικές εἰμεν is probably the true reading. Dr. Leaf has shown that ἄφαρ occasionally possesses an asseverative force, v. his notes on Λ 418, Π 323, Ψ 375.

Similarly X 331 Ἑκτορ, ἀτὰρ που ἔφης should be Ἑκτορ, ἄφαρ που ἔφης. For a similar corruption of ἄφαρ v. Note on φ 228-9. Cf. ν 242 (Note).

• 218] ἐγκοσμίετε τὰ τεύχε', ἐταῖροι, νηὶ μελαίνῃ.

A very slight change here will restore the long-banished original, none the worse for being a little archaic, and remove the Attic use of the article:—

ἐγκοσμίετε τεύχε'.

Could it be reasonably expected of the later Greeks that they should refrain from introducing the form ἐγκοσμίετε, especially when the gap made by so doing could be so easily filled up by the familiar article? They secured two advantages by merely sacrificing an obsolete and therefore unpleasing form. Right gladly, we may imagine, would they proceed to fling away the ugly piece of primordial trachyte and secure the two fine, serviceable birds. Who would blame them?

That ἐγκοσμίετε is quite admissible and Homeric may be safely inferred from the list of similar formations on pp. 188, 147, πενθείω, νεικίω, &c. It is observable that the diphthong -ει- cannot be attributed to ictus-lengthening as it occurs with tolerable frequency in thesis also. It may be merely metrical, or may be explicable in one of the ways stated by Dr. Monro, H. G.<sup>2</sup> App. C, p. 386: but the fact of its existence is for present purposes the material point.

By the aid of this peculiarity or principle, whichever it be rightly named, of epic speech, further confirmed and ensured by this demonstration of its usefulness, we may recover the true reading in the hitherto puzzling:—

Z 46 (= Λ 131) ζώγρει, Ἀτρείος νιέ, σὺ δ' ἄξια δέξαι ἄποινα.

Here δέξε' ἄποινα Fut. Indic. (Nauck, van Leeuwen and da Costa, Platt) is undoubtedly right; but something more is required for the full restoration of the original. L. and C.'s ζώγρει is not enough: it might even be questioned whether it makes any improvement at all: and their suggestion for Z 46 of ζώγρεε u is



sufficiently disproved by the consideration that it is inapplicable to A 131.

There could be little objection to reading in both places :—

ζώγει, Ἄτρεος υἱέ, σὺ δ' ἄξια δέξε' ἄποινα.

i. e. ζώγειε from the alternative long form ζωγείω. Thus the requirements of either passage will be satisfied, and an unexceptional verse recovered in place of an erroneous, though but slightly perverted, tradition.

o 227] ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δώματα ναίων

Here Πυλίοισι as a locative dative is so harsh, that we have μέτα noted as a variant of μέγα. But μέγ' ἔξοχα is confirmed, if confirmation be necessary, by φ 266, B 480, and the true reading is :—

ἀφνει' ἐν Πυλίοισι μέγ' ἔξοχα δώματα ναίων

Cf. α 232, 393, and particularly ρ 420, καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον ὄλβιος ἀφνειόν—. Similarly in Z 477 ἀριπρεπέα Τρώεσσιν should be ἀριπρεπέ' ἐν Τρώεσσιν, the meaning being 'among the Trojans' not 'in the eyes of the Trojans'. Probably too in α 71 πᾶσιν Κυκλώπεσσι is for πᾶσ' ἐν Κυκλώπεσσι. The natural desire to avoid the elision of the ι of πᾶσι would be certain to cause the production of the vulgate.

o 245] ὃν περὶ κῆρι φίλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων  
παντοίην φιλόττη'. οὐδ' ἔκετο γήραος οὐδόν,—

In the Platonic or Pseudo-Platonic dialogue, Axiochus 368 A, this passage is quoted with one variation from our vulgate given above :—

παντοίῃ φιλόττη'.

This I am decidedly of opinion is the genuine reading, not because the acc. of the internal object, as it is called, is in any wise incorrect here. It is grammatical enough: but its very admissibility tends to discredit it. The Greeks of the classical or post-classical period would never have attempted to change such an unobjectionable acc. into a dative involving the to-them-scarcely-endurable elision of the iota. Such a change could never hope to win the least degree of popular approval. The reverse process however would doubtless have been hailed with acclamation.

For these two reasons (1) Plato's quotation, (2) the later views on elision, the dat. here possesses claims which cannot be

lightly set aside; and they are reinforced, if not entirely confirmed, by the following passage in which, though the construction is precisely similar, no elision has endangered the preservation of the dat. Hymn. Herm. 574:—

οὕτω Μαῖαδος νῆα ἄναξ ἐφίλησεν Ἀπόλλων

παντοίῃ φιλότῃ, χάριν δ' ἐπέθηκε Κρονίων.

The MSS. have νίον, for which I have substituted the necessary νῆα. In this point even the most meticulous of editors might venture to disregard the false testimony of tradition.

• 249] Μάντιος αὖ τέκετο Πολυφειδέα τε Κλείτον τε.

Read αὖτ' ἔτεκεν.

The dittography τε τε may have brought about the change to τέκετο; but evidently τέκετο owes its maintenance to a desire to support the usual distinction between the act. and mid. forms, v. λ 249 (Note). This is a trifling matter. The two following lines have a more serious defect:—

ἀλλ' ἦ τοι Κλείτον χρυσόθρονος ἤρπασεν Ἥως

κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη.

This conveys the absurd information that Eos because of her beauty carried off Kleitus: but every one refuses to translate it so, because such nonsense cannot be tolerated, especially when, as in the case here, the intended meaning is quite evident. In Y 235 where the second of these lines is found preceded by:—

τὸν καὶ ἀηρείψαντο θεοὶ Διὶ οἰνοχοεῖν.

Dr. Leaf suggests that it is borrowed from our passage, though the special absurdity that distinguishes it here does not exist there.

Now a very slight alteration, accompanied by the removal of a comma, would make the line express the intended sense, and at the same time allow it to remain undisturbed in the place it occupies in the Iliad. The true reading of the couplet is I urge:—

ἀλλ' ἦ τοι Κλείτον χρυσόθρονος ἤρπασεν Ἥως,

κάλλεος εἵνεκα οἷν' ἵν' ὁ γ' ἀθανάτοισι μετείη.

Those who have a fancy for hiatus licitus may adopt the punctuation without the pronoun: but it seems to me that the pronoun is necessary here. In any case it is clear that by removing the comma οἷο gains its proper reference to the subject of its clause, and a proper emphasis from its position. 'In order

that he for his beauty's sake might be among the immortals.' In l. 248 ἐκ τοῦ δ' οὐτ' ἐγένοντ' seems probable.

• 299] ἐνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῆσιν,  
ὁρμαίνων ἥ κεν θάνατον φύγοι ἥ κεν ἀλώῃ.

Here I acknowledge that the ancients were right in their interpretation of *θοῆσιν*, 'sharp', 'pointed,' and Messrs. Butcher and Lang may fairly adopt *Θοῆσιν* as a proper name, 'The Pointed Islands.' To do so is no longer 'a venture in the dark' as I described it, when suggesting *ὑπερθεν*, 'in the main' or 'mid-sea', as a tolerable correction. This recantation is due to the valuable investigations of M. Victor Bérard in his illuminating book '*Les Phéniciens et l'Odyssée*'. He gives many remarkable instances of the geographical precision of the Homeric poems.

In this particular case he tells us that in the Channel of Zante there are actually some half-submerged pointed rocks lying west and north-west of the coast of Elis between Cape Glarenza and Cape Nepito. There are four sets (*pâtés*, pies) with smallest depth of water 5<sup>m</sup>,02 in 1844 and 4<sup>m</sup>,09 in 1865 according to the official publication '*Les Instructions nautiques*'.

I am afraid that M. Bérard has not only ruined my little emendation but has seriously damaged both the Aeolic and the Ionian supposed authors of the Homeric poems. Still, leaving these two phantoms to shift for themselves, I cannot allow this remark of M. Bérard to pass unchallenged: '*Télémaque, en longeant les Iles Pointues, craint d'être drossé par le courant et de perdre la vie ou de rester pris dans ces aiguilles de roches.*' What Telemachus is afraid of, or anxious about, is lest he should be intercepted and slain by the suitors, of whose designs Athene had informed him before he left Sparta (o 27-30).

• 310] ἀλλὰ μοι εὖ θ' ὑπόθεν καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὅπασσον,

The form *ὑπόθεν* is very suspicious: the combination εὖ *ὑποθέσθαι* does not elsewhere occur; and we may ask why any 'suggestion' at all should be needed, if a 'trusty guide' is to be provided.

ἀλλὰ σύ μ' εὐθὺ πρόες καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὅπασσον  
gives a very satisfactory sense, and follows closely the letters of the tradition; but the sole epic authority for εὐθύ seems to be the Hymn to Hermes, 342. Perhaps therefore it might be better to

adopt the adverb which stands in a line singularly resembling in type the one just given, viz. Π 38 :—

ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον (L. ἄλλων)  
and read here :—

ἀλλὰ σύ μ' ὦκα πρόες καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὅπασσον  
or even :—

ἀλλὰ σύ μ' ἦν πρόες —.

Cf. δ 589 καὶ τότε σ' εὖ πέμψω.

ο 324] οἶά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες.

We may read, with some confidence. that τοῖς deserves its fate,

οἶά τε πόλλ',

but though we may be well assured that ἀγαθοῖσι is wrong; for it is obvious that bad men might be even more successful in enforcing the performances of these household services on their thralls than good men—in fact it would not be unfair to suppose that ἀγαθοῖσι is due to some one who wished to take παραδρώωσι as 'misperform'—yet we can scarcely be certain of the word that the ironical ἀγαθοῖσι has superseded. I would suggest :—

οἶά τε πολλὰ ἀναξὶ παραδρώωσι χέρηες. (ὑποδρ. Herwerden.)

Dissatisfaction with the form of the noun may have stimulated the change.

ο 326] ὦ μοι, ξεῖνε, τίη τοι ἐνὶ φρεσὶ τοῦτο νόημα

ἔπλετο; ἦ σύ γε πάγχυ λυλαίεαι αὐτόθ' ὀλέσθαι,—

For ἔπλετο, which occupies so emphatic a position with so little claim to it, μέμβλεται may be suggested, cf. T 343 :—

ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;

In β 364 where practically the same expression occurs, the same modification

μέμβλεται: ἦ ῥ' ἐθέλεις —.

is admissible. In fact πῆ δ' ἐθέλεις is inexplicable. Dr. Merry says πῆ = 'how?'. But what does 'how?' mean in such a context?

ο 358] ἦ δ' ἄχρ' οὐ παιδὸς ἀπέφθιτο κυδαλίμοιο,

λενγαλέω θανάτῳ, ὥς μὴ θάνοι ὅς τις ἐμοί γε

ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδοι.

Some MSS. have ὥς and a modal adverb is certainly better, but what is really required is the relative φ. Then if οὐ in l. 358 be altered to σφοῦ = 'their', for the speaker is telling about Laertes and his wife, there only remains for consideration ὅς τις . . . φίλος εἴη καὶ φίλα ἔρδοι. Some scholars would write *ἑρδοι*, but

the evidence of the poems is overwhelming against the *F* in this word. It would of course be easy to adopt *ρίζοι* instead; but it seems a great deal more likely that the attracted optative is the real fault, and that the subjunctive should be restored and the passage read thus:—

ἡ δ' ἄχρ' σφοῦ παιδὸς ἀπέφθιτο κυδαλίμοιο  
λευγαλέω θανάτῳ, ᾧ μὴ θάνοι ὅς τις ἐμοί γε  
ἐνθάδε ναιετάων φίλος ἦη καὶ φίλα εἰδῇ.

i. e. be my friend and entertain friendly feeling for me. It is a matter of reciprocal *feeling*, of mutual friendship; not of feeling on one side and *action* on the other. For the corruption cf. ο 51.

• 376]

μέγα δὲ δμῶες χατέουσιν  
ἀντία δεσποίνης φάσθαι καὶ ἕκαστα πυθέσθαι,  
καὶ φαγέμεν πίεμεν τε ἔπειτα δὲ καὶ τι φέρεσθαι  
ἀγρόνδ', οἷά τε θυμὸν αἰεὶ δμῶεσσιν λαίνει.

There are two changes in these lines which might be made with advantage and even with some confidence that they represent the archetype better than the tradition as given above. Firstly, l. 377:—

ἀντία δεσποίνης φάσθαι καὶ ἔπειτα πυθέσθαι,

Not only is *ἕκαστα* unmetrical, but it is quite impossible to suppose for a moment that in the heroic ages or in any other age *δμῶες* were allowed to play the part of Paul Pry to the extent inevitably suggested by *ἕκαστα*. On the other hand *ἔπειτα* emphasizes the natural sequence. The thrall first unfolds his budget of news, and after having done so (*ἔπειτα*), of course receives in return an account of current topics in the town.

Secondly, for the sake of metre only, l. 379 might be read thus:—

ἀγρόνδ', οἷά τε κῆρ αἰεὶ δμῶεσσιν λαίνει.

Cf. χ 58-9. Otherwise the variant *ἐνὶ στήθεσσιν* should be accepted.

We have now only l. 378 with its hiatus licitus to deal with. Suppose we venture to borrow *ἕκαστοι* from the preceding line, 'each party of *δμῶες*,' and allow the whole passage to stand thus:—

μέγα δὲ δμῶες χατέουσιν  
ἀντία δεσποίνης φάσθαι καὶ ἔπειτα πυθέσθαι,  
καὶ φαγέμεν πίεμεν τε ἕκαστοι, καὶ τι φέρεσθαι  
ἀγρόνδ', οἷά τε κῆρ αἰεὶ δμῶεσσιν λαίνει.

• 397] δειπνήσας ἀμ' ἑσσιν ἀνακτορίῃσιν ἐπέσθω.

ἀνακτορίῃσιν has two traditional interpretations (1) 'of the master', *herilis*, (2) 'of his command', 'in his charge,' due to Aristarchus and Aristophanes respectively. Perhaps 'of the demesne', or 'manor', might be preferable.

• 425] ἐκ μὲν Σιδῶνος πολυχάλκου εὐχομαι εἶναι,  
κούρη δ' εἴμ' Ἀρύβαντος ἐγὼ ῥυδὸν ἀφνειοῖο.

One can hardly without culpable leniency conceal the disagreeable truth that in l. 425 the fourth foot is defective, being properly a trochee. It is true that the genitive in -ου (as also the dative in -ῳ), ordinarily short before a vowel, is not infrequently long: but there is an important restriction on its use with the latter quantity. In arsis the phenomenon is common and quite legitimate; in thesis it is seldom found, and the rare occasions, on which it does occur, may all be regarded as erroneous and corrupt. One well-known example, which from its repetition forms a considerable fraction of the whole number extant, will suffice by way of illustration. In Γ 146 we hear of a Trojan named Πάνθοος; the patronymic Πανθοΐδης occurs passim. In spite of this the ordinary texts exhibit:—

Ο 522 εἶα Πάνθου νιὸν ἐνὶ προμάχοισι δαμῆναι.

Ρ 9 οὔδ' ἄρα Πάνθου νιὸς ἐνμμελὲς ἀμελεῖσε.

40 Πάνθῳ ἐν χεῖρεσσι βάλλω καὶ Φρόντιδι δῆη.

59 τοῖον Πάνθου νιὸν ἐνμμελὴν Εὐφορβον.

23 ὅσσην Πάνθου νῆες ἐνμμελῆαι φρονέουσιν.

Of course there is no instance, and could be no instance, we may be sure, of either gen. or dat. or any other case with the second syllable in arsis. Obviously also the familiar adj. *θοός* is an integral part of the proper name. The tradition, however, is as here set forth, and it is maintained by most editors, though metre and everything else combine to prove that the trisyllabic dactylic forms Πανθόου and Πανθόῳ alone are genuine.

There is a second point worthy of comment in our line (• 425) touching the word Σιδῶνος. It happens somewhat suggestively, that only here does Homer use the name of the town, though he occasionally speaks of the people, Σιδόνιοι (δ 84, 618, ο 118), and the land, Σιδονίη (ν 285, Ζ 291). Once (Ψ 743) we find Σίδωνες (ῖ).

From the facts stated there is a very strong probability that the original reading here was:—

ἐκ μὲν Σιδονίων πολυχάλκων εὐχομαι εἶναι.

That πολυχάλκος is just as applicable to a person as to a place appears from K 315, where Dolon is described as πολυχρυσος πολυχάλκος.

Nor is it less certain that the plural is admissible here, as witness:—

ν 192

τέων δ' ἐξ εὐχεται εἶναι

ἀνδρῶν; τοῦ δέ νύ οἱ γενεή καὶ πατρὶς ἄρουρα;

where the form and sequence of the question are nearly the same as the statement in our passage.

In the latter of our two lines it seems not unlikely that ἐγὼ ῥυδόν—the pronoun is here quite superfluous—represents a compound adverb such as ἐπιρρυδόν, cf. the later ἐπίρροια, ἐπιρροή. Somewhat similar too is ἐπίρρυτον, which apparently is used in an adverbial sense by Aeschylus:—

Eumen. 907 καρπὸν τε γαίης καὶ βοτῶν ἐπίρρυτον

ἄστοιςιν εὐθενοῦντα μὴ κάμνειν χρόνῳ.

Or did Aeschylus write ἐπιρρυδόν?

• 435] εἴη κεν καὶ τοῦτ', εἰ μοι ἐθέλοιτέ γε, ναῦται,  
ὄρκῳ πιστωθῆναι ἀπήμονά μ' οἴκαδ' ἀπάξειν.

It is not sufficient merely to omit μ' in the second line here (van Leeuwen and da Costa, Monro, crit. note (1901)). The first line clearly should stand thus:—

εἴη κεν καὶ τοῦτ', εἰ δὴ μ' ἐθέλοιτέ γε, ναῦται, (μ' = μοι)

Compare Ω 56:—

εἴη κεν καὶ τοῦτο —, εἰ δὴ ὁμῆν Ἀχιλῆϊ —.

• 439] τοῖς δ' αὖτις μετέειπε γυνὴ καὶ ἀμείβετο μύθῳ.

There is slight MSS. authority for τοῖς αὖτις (G U, ss. U<sup>a</sup> Ludwich). But the decision of usage in this matter is paramount and admits of no compromise. When we consider the frequency of τὸν δ' αὖτε προσέειπε and the like in conjunction with the curious fact that αὖτις save here is never used at all in expressions of this kind, it is surely certain that the true reading must be:—

τοὺς δ' αὖτε προσέειπε —.

• 463] ὧνον ὑπισχόμεναι· ὁ δὲ τῇ κατένευσε σιωπῇ.

270

Better thus:—

ῶνον ὑπισχόμεναι· τῇ δ' ὅς κατένευσε σιωπῇ.

Cf. Z 59 and 286, &c.

# BOOK XVI (π).

π 11] οὐ πω πάν εἶρητο ἔπος, ὅτε οἱ φίλος υἱὸς —.

351 οὐ πω πάν εἶρηθ', ὅτ' ἄρ' Ἀμφίνομος ἴδε νῆα.

In the latter of these two lines Ahrens proposed to introduce his 'legitimate' hiatus by reading:—

εἶρητο ὅτ' Ἀμφίνομος —.

The suggestion has been well received. Whether hiatus is ever legitimate is a question too readily taken for granted; but here it may be remarked that we have from Eustathius a perfectly metrical reading:—

εἶρητο, καὶ Ἀμφίνομος

which has this recommendation, that by its aid not only π 351 but π 11 and the analogous K 540:—

οὐ πω πάν εἶρητο ἔπος, ὅτ' ἄρ' ἦλυθον αὐτοί.

may become metrical instead of unmetrical lines:—

π 11 οὐ πω πάν εἶρητο ἔπος, καὶ οἱ φίλος υἱὸς —.

K 540 οὐ πω πάν εἶρητο ἔπος, καὶ ἐπήλυθον αὐτοί.

That καί, which is here equivalent to the temporal conjunction, should have been displaced by it is not surprising. The strict grammarian would see to that. We may compare Virgil's (Aen. iii.8):—

Vix prima inceperat aestas,

et pater Anchises dare fatis vela iubebat.

I submit that a remedy which removes the difficulties of the three passages is intrinsically better than that by which one only receives a questionable improvement.

π 23] (= ρ 41)

ἦλθες, Τηλέμαχε, γλυκερὸν φάος· οὐ σ' ἔτ' ἐγώ γε

ᾔψεσθαι ἐφάμην, ἐπεὶ ᾗχεο νηὶ Πύλονδε.

In the above passage I may say at once that beyond the slight improvement already suggested (v. p. 198) εἰσόψεσθ' ἐφάμην,—Naber's οὐκέτ' . . . ᾔψεσθαί σ' gives a false position to the pronoun—I do not propose to make any change whatever; but I am by no means satisfied with, and I challenge the correctness of, the



recognized rendering of the clause that begins my quotation, *ἦλθες, Τηλέμαχε, γλυκερὸν φάος*, 'thou art come, Telemachus, sweet light of mine eyes' Butcher and Lang, 'ut Latine dicitur: mea lux, cf. Cic. ad Fam. xiv. 2' Ebeling's *Lex. Hom.*, 'mein süßes Leben' Voss, like the Oriental 'light of my life,' 'light of my eyes' Liddell and Scott.

Whether *φάος* ever became in later Greek a mere term of endearment for lovers, I will not attempt to decide. It is quite possible: it is even probable, though the instances in Liddell and Scott do not prove that it was so. But I utterly deny that there is any adequate reason for believing that Homer, who was no Oriental, either initiated or followed this interesting practice.

For the Homeric meaning of *φάος* outside the strictly literal sense of 'light' and the special *φάεα* = 'eyes', we have the evidence of the following passages:—

Z 6 Τρώων ῥήξε φάλαγγα, φάος δ' ἐτάροισιν ἔθηκεν.

Π 95 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσι  
θήησ.

Υ 95 ἦ οἱ πρόσθεν ἰούσα τίθει φάος,

Φ 538 αἱ δὲ πετασθεῖσαι τεύξαν φάος

Ο 741 τῷ ἐν χερσὶ φόως, σὺ μαιλικίῃ πολέμοιο.

(Probably τῷ φάος ἐν χεῖρεσσ', κτλ.)

Θ 282 (= Λ 797)

βάλλ' οὕτως, αἱ κέν τι φάος Δαναοῖσι γένηται.

P 615 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ.

Σ 102 οὐδέ τι Πατρόκλην γενόμεν φάος οὐδ' ἐτάροισι.

where the meaning is 'victory', 'success', 'salvation', 'rescue.' In the last three instances the word is applied to a person; but this makes little or no difference in the sense, 'the light of victory' in contrast to 'the darkness of defeat'. Hence in our two passages *γλυκερὸν φάος*, even as a vocative, must mean, I submit, not 'sweet darling' but 'welcome rescuer', 'dear deliverer.'

But is *γλυκερὸν φάος* a vocative at all? I trow not, though, as we have seen, it would not be quite impossible to treat it as such. There are however two preferable alternatives. The simplest course would be to regard it as a nom. in apposition to the subject of *ἦλθες*, as is the case where it is read with *ἦλθεν* in P 615. The other alternative I would suggest is to take

γλυκερὸν φάος as the accusative of the internal object after ἤλθες, as in the familiar:—

Ἐλένην κτάνωμεν Μενέλεω λύπην πικράν.

The rendering would then be:—‘thou art come, Telemachus,—a welcome deliverance, a sweet relief.’ In other words ‘thy coming, Telemachus, is a welcome relief’. This form of expression is thoroughly Homeric.

- Δ 196 ὃν τις ὀσπεύσας ἔβαλεν τόξων ἐν εἰδῶς  
 Τρώων ἢ Δυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.  
 ζ 183 ἡ δ' ὅθ' ὁμοφρονέοντε νοήμασι οἶκον ἔχρητον  
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι.

Compare Γ 51.

Ω 735 ῥίψει χερὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον.

In either case φάος here is not a pamby-pamby term of endearment as is commonly supposed, but retains the full vigour and vitality of its ordinary sense, and this is my main contention, which saves the poet from a time-honoured misunderstanding.

π 66] v. Note on θ 347.

π 70] πῶς γὰρ δὴ τὸν ξείνον ἐγὼν ὑποδέξομαι οἴκῳ;

Two restorations of this line have been proposed:—

πῶς γὰρ δὴ ξείνον ὑποδέξομ' ἐγὼν ἐνὶ οἴκῳ; (Knight)

πῶς γὰρ δὴ ξείνον οἴκῳ ὑποδέξομαι ἀμφ' ; (Monro)

In view of the rarity of ἀμός perhaps we should rather read:—

πῶς γὰρ δὴ ξείνον οἴκῳ ὑποδέξομ' ἐγὼ γε;

So l. 74 παρ' ἐμοί γε for παρ' ἐμοί τε seems not unlikely.

π 72] A spurious exegesis of the preceding οὗ πω χερσὶ πέποιθα without much doubt, as also in Ω 369, v. Leaf ad loc.

π 88] πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα

ἀνδρα καὶ ἰφθίμον, ἐπεὶ ἡ πολὺ φέρτεροί εἰσι.

The accusatives here enjoy the support of the MSS., and yet there can be little doubt that, as the metre declares, the true reading is:—

πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντι

ἀνδρὶ καὶ ἰφθίμῳ, ἐπεὶ ἡ πολὺ φέρτεροί εἰσι.

For better assurance we may turn to:—

Μ 410 ἀργαλέον δέ μοι ἐστί καὶ ἰφθίμῳ περ ἐόντι

μόνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον.

Υ 356 ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἐόντι  
τοσσοῦσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι.

See ζ 60 (Note ad fin.).

π 107] ἦ τάδε γ' αἰὲν δεικέα ἔργ' ὀράασθαι,  
ξείνους τε στυφελιζομένους δμῳάς τε γυναικας  
ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά,  
καὶ οἶνον διαφυσσόμενον καὶ σῖτον ἔδοντας  
μὰψ αὐτως ἀτέλεστον ἀννύστω ἐπὶ ἔργῳ.

There is a curious variation, more striking perhaps because it is symmetrical, in this series of participles *στυφελιζομένους*, *ῥυστάζοντας*, *διαφυσσόμενον*, *ἔδοντας*, an alternation of passive and active. Change of subject is Homeric enough, but this fluctuation seems to transgress the limits of allowable licence, especially when simply by changing *διαφυσσόμενον* to *διαφυσσομένους* we might take all the participles as transitive with one and the same subject, thus rendering the construction incomparably more natural with very little sacrifice of tradition.

I have quoted the passage, however, mainly to draw attention to *ἀτέλεστον* in the last line. It must, I think, be regarded grammatically as an adjective agreeing with *σῖτον*, though in sense it will be adverbial. The meaning, if we follow Ameis-Hentze ('endlos, ohne Ende'), is 'without end or measure', 'without stint.' This rendering I venture to dispute: *ἀτέλεστος* cannot properly carry such a sense. It means 'unconsummated', 'imperfect,' 'unsuccessful,' v. Δ 26, β 273, θ 571.

If again we adopt as the meaning here 'fruitlessly', 'to no good end,' the result is still not much more satisfactory. The doubt as to the legitimacy of the translation is not entirely removed, and *ἀτέλεστον*, so understood, merely anticipates the following phrase *ἀννύστω ἐπὶ ἔργῳ*. Under such circumstances I see no escape from the conclusion of Thiersch 'Dieser Vers ist einzig schlecht—endigt sich sehr tautologisch'.

I believe, however, it might be redeemed by a single slight change, -σ for -ον, really -οι for -ον:—

μὰψ αὐτως ἀτελέστω ἀννύστω ἐπὶ ἔργῳ.

Even if *ἀτελέστω* and *ἀννύστω* bear an identical meaning, 'impracticable,' 'unattainable,' still the strengthening or enforcing of an idea by such iteration is a very different thing from the addition of a long clause which merely explains a

word in itself sufficient: but probably there is after all no such tautology about the adjectives as is here supposed. Without any undue stretching of the Homeric usage of verbal adjectives I think we may render the proposed reading:—‘while their real object remains *unattained* and *unattainable*,’ engaged in a business *that has failed* and *is doomed to failure*.’

In this light the line is far from being a bad one (‘schlecht’). The expression rises by a fitting gradation, forming a very effective and telling climax.

π 133] οἷ ἀπαγγείλας τῶν δ’ ἄλλων μή τις Ἀχαιῶν —.

Perhaps λάβρη ἀπαγγείλας, v. Monro, H. G. § 110, unless we transpose ἀγγείλας οἷη, cf. 150.

π 142] αὐτὰρ νῦν ἐξ οὗ σύ γε ᾤχεο νηὶ Πύλονδε,

It is hardly possible to accept ἀπώχεο (Barnes) in spite of the slight support given by ἐπώχεο G. The choice seems to lie between the οὗ τε of Nauck and the οἷο of Ahrens, and the latter is to be preferred, both because τε is unsuitable and because οἷο is naturally modernized into the traditional reading.

π 149] See Note on λ 492 ad fin.

π 171] δηρὸν ἀπὸ σφῶν ἔσομαι μεμανῖα μάχεσθαι.

Read with slightly enhanced emphasis on the pronoun:—

ἀπὸ σφῶν γ’ ἔσομαι —.

Cf. E 287 ἀτὰρ οὐ μὲν σφῶί γ’ ὀίω, δ 62, χ 219 (ὑμέων γε βίας).

π 181] ἀλλοιὸς μοι, ξέινε, φάνης νέον ἢ ἐπάροιθεν.

Although it is obvious that Telemachus means only to remark that the stranger (Odysseus) is considerably altered in appearance from what he was before,—we have just been told that Athene touched him with her golden wand—yet the extraction of this simple sense from the text is a matter of serious difficulty. We are asked to render thus: ‘Thou seemest just now, stranger, a man other than before.’ Messrs. Butcher and Lang have it ‘Even now, stranger, thou art other in my sight than that thou wert a moment since’.

The difficulty is that practically νέον φάνης is not at all different from πάροιθεν φάνης. While both expressions necessarily refer to a time now past, νέον conveys the additional information that this time has only just gone by, so that νέον φάνης means ‘you appeared just now’, ‘a little while ago,’ νεωστί. If there were any doubt of this, it should be set at rest by the lines we

meet a little farther on :—

199 ἦ γάρ τοι νέον ἦσθα γέρων καὶ δεικέα ἔσσο  
νῦν δὲ θεοῖσι ἕοικας, οἳ οὐρανὸν εὐρὺν ἔχουσιν.

where νέον ἦσθα is properly contrasted with νῦν ἕοικας, and where moreover νέον ἦσθα is not materially different from πάρος or πάροιθεν ἦσθα.

Hence we find Prof. Hartman suggesting, with some approbation from van Leeuwen and da Costa, that we should read :—

νέον ἥδὲ πάροιθεν

‘modo et antea’ ‘lately and previously’. No doubt this is sense, a little loose perhaps: it ought at least to be ‘previously and lately’: but it is certainly not poetry.

It is surprising that φάνης νῦν has not been suggested. Perhaps it has. It could not however be regarded as a real solution of the difficulty: for we should then have the aor. φάνης used firstly as the aor. which refers idiomatically to the present as just past, e. g. Arist. Knights 696 :—

ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίας,

and secondly as an ordinary past tense with πάροιθεν. Singly and apart these usages may be unexceptionable, but they cannot, I submit, be thus combined and confused in one sentence.

I think it is clear that the error is in the little suspected πάροιθεν, for which I once fancied περ ἦδη might be right; but now I see that the true solution of the problem is slightly different. The line, I assume, originally stood thus :—

ἀλλοῦός μοι, ξεῖνε, φάνης νέον ἥ περ ᾤδε.

Palaeographically ΠΕΡΟΔΕ might easily be misread into ΠΑ-ΡΟΙΘΕ, and certainly to the later Greeks ἥ περ ᾤδε would hardly seem a natural or readily intelligible expression for ἡ νῦν; but yet it is not difficult to see that this is the Homeric meaning of the formula. I find the following instances :—

B 258 εἰ κ' ἔτι σ' ἀφραίνοντα κηχέσσομαι ὥς νύ περ ᾤδε.

This passage, by the way, was corrupted in ancient times very similarly to that under consideration. The copy of Sinope had ὥς τὸ πάρος περ. Moreover ὕστερον αὖτις (Massiliensis) and ἐν Δαναοῖσι (Philemon) seem to show that the original expression was, as I have said, not readily intelligible.

Ω 398 ἀφνειὸς μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σύ περ ᾤδε.

Hymn. Dem. 116 τηλίκαι, ὥς σύ περ ᾤδε, καὶ ὀπλότῃραι γεγάασιν.

Evidently the present corruption for all its facility could never have held its ground, or indeed have gained a footing at all, except for the use of the aor. above mentioned, which is also Homeric to a certain extent; but v. Monro, H. G. § 78. The meaning, however, of φάνης νέον is absolutely and irrevocably determined by νέον ἦσθα.

π 185] ἦδὲ χρύσεια δῶρα τετυγμένα· φείδεο δ' ἡμέων.

A spurious line. The preceding one says all that need be said. Here we get into the region of the hyperbolic. Nor is the final φείδεο δ' ἡμέων any improvement on Ζηθι preceding. Metrically ἦδὲ χρύσεια is a faulty opening: though this might be remedied by ἦδ' ἔτι, v. θ 352 (Note).

π 217] φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα  
ἀγρόται ἐξεῖλοντο πάρος πετεηνὰ γενέσθαι.

If we consider this passage in connexion with:—

λ 293 δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῦνται.

φ 85 νήπιοι ἀγροῦνται, ἐφημέρια φρονέοντες,

Δ 549 κύνες τε καὶ ἄνδρες ἀγροῦνται, (= O 272)

676 καὶ δ' ἔπασεν, λαοὶ δὲ περίτρεσαν ἀγροῦνται.

we cannot fail to notice the unique ἀγρόται, a form which evidently does not belong to the same linguistic period as the synonymous ἀγροῦνται. Two courses are now open. On the one hand we may regard the presence of ἀγρόται in π 218 as proof positive that this passage could not have been written before ἀγρότης had come into use instead of the earlier ἀγροῦντης. This is the usual inference and is commonly accepted as irrefutable. Payne Knight (Prolegom. § 44) cites this very ἀγρότης as an example of those words which 'Atticam istam elegantiam et concinnitatem, quae maiestatem veteris linguae paullatim subruebat, iamdudum obreptantem produunt'. And so the way is opened for a vapid flood of argument intended to demonstrate the composite and unreal character of Homer's language.

On the other hand it may be said, and I see no effective reply to the allegation, that the word ἀγρότης here cannot be trusted as a basis for any conclusions respecting the original date of the poems: for it may be, and very probably is, a mere modernization, a substitution of the familiar for the obsolete made in later times, because the passage happened to lend itself easily

to such a substitution. On this hypothesis we may assume that the original ran:—

*ἀγροῖται ἔλοντο.*

Now the later Greeks used *ἀγρόται* in their daily speech and also—this may be noted as a minor point—*ἐλοντο* rather than *ἔλοντο*. By merely adding the little preposition *ἐκ*, making a compound verb, which indeed suits the later idiom better than the simple one, they secured the double advantage of *ἀγρόται ἐξέλοντο*. What harm that they could realize or appreciate is done to Homer by the substitution? Would any Greek of the age of Pericles have preferred that his children in their repetition-lessons should commit to memory and say *ἀγροῖται ἔλοντο* rather than *ἀγρόται ἐξέλοντο*? Not one. Attica ista elegantia et concinnitas facillime punctum omne tulissent.

The perception of the possibility of this modification, a possibility rising in fact to a very high level of probability, is not to be treated as if it were an impression or conviction that the later Greeks disregarded all limits of moderation and reason in the modernization of their ancient epic heirlooms. The very word we are now considering, *ἀγροῖται*, is an absolute proof that they did not. We see that in four instances out of five the archaic form is maintained unimpaired, and if it was sacrificed in π 218, the reason for its abandonment is as plainly discernible in the one case as the cause of its retention in the other four.

π 236] See Note on τ 218.

π 241] ὦ πάτερ, ἦ τοι σέο μέγα κλέος αἰὲν ἄκουον,

Read ἀκούω, cf. ο 403 εἰ που ἀκούεις, λ 458, γ 193, β 118, δ 94, 688. Similar is σ 126.

π 287] See Note on ξ 522.

π 290](= τ 9) ἀλλὰ κατήκισται, ὅσον πυρὸς ἵκετ' ἀντμή.

The verb *κατήκισται* presents another patent modernization, quite on a par with the one just noticed, l. 218, and an example of the so-called legitimate hiatus to boot. Fortunately *δεικίζω* is well established as the only legitimate Homeric form of the simple verb, II 545, T 26 *δεικίσσωσι*, X 256 *δεικῶ* (leg. *δεικίσωμ*), Ω 22, 54 *δείκιζεν* (-ει), II 559 *δεικισσαίμεθ'*, X 404 *δεικίσσασθαι*, not to mention the cognate and confirmatory *δεικής*, *δεικέλιος*, *δεικείη*.

This is moreover one of the cases in which we are compelled to recognize what is called the medial digamma, ἀφεκίζω, so that the contraction given in the vulgate is for Homer doubly impossible. Consequently there is hardly room for doubt that the true reading here is:—

ἀλλὰ κατηείκισται, ὅσον πρὸς ἕκε' ἀντμή.

It is easy to see that the lack of a separate sign to distinguish *η* from *ε* in the earlier writing would much facilitate the honest delusion that κατήκισται was the Homeric form. The difference between the forms is only that between *εε* and *ει*.

I have to resign the priority in the making of this correction to van Herwerden, and therefore I may without interested motives, as I am not the first in the field, declare my conviction not only that the case against the accepted form κατήκισται is unanswerable, but that Herwerden's restoration of the original is as assuredly right as if it were vouched for by every extant MS. and every papyrus that has, or may hereafter, come to light.

The change of ὅσσον to ὅσον can hardly, I should imagine, offend even the most susceptible.

π 294] αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.

Here and in the corresponding passage, τ 13, the use of σίδηρος is by many regarded as an anachronism, v. Dr. Monro's Note on τ 1-50 (4). Prof. Ridgeway on the other hand looks upon this clause as evidence that the Homeric age was not the age of the Mycenaean finds. Suppose, however, that before this quotation established itself as a proverb, it stood thus:—

αὐτὸς γὰρ ἐφέλκεται ἀνέρα χαλκός.

This would bring the line into harmony with the general use of χαλκός in the poems to express weapons, ὅξεί χαλκῶ, &c., and no one can doubt that in the full development of the age of iron, the modification we find in the tradition would follow inevitably in a proverbial saying. Cf. Val. Fl. v. 540 'virum trahit ipse chalybs'.

This suggestion has, I find, been made by van Leeuwen and da Costa: but its solvent effect on one of the arguments of the Higher Criticism, so called, is worth notice. If ἐφέλκεται refers to magnetic attraction σίδηρος will stand, but the line then can hardly be anything but a late interpolation, for Homer knows nothing of magnetism nor does all iron possess magnetic power.



- π 302] μήτ' οὖν Λαέρτης ἴστω τό γε μήτε συβώτης  
μήτε τις οἰκίων μήτ' αὐτῇ Πηνελόπεια.

Kirchhoff condemns the two lines: but there is nothing really against them except the neglect of the *f* in οἰκίων. It is easy to read:—

μήτ' ἄρα τις οἰκεὺς —.

- π 367] οὐ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντῳ —.

The regular ἀέσαμεν is given by two MSS. DZ. Wackernagel has accordingly given

ἐπ' ἠπείρου ἀέσαμεν

which is approved by Monro ad loc., and suggested though not adopted by van Leeuwen and da Costa, who might have been expected to recognize only an augmented and necessarily long *a* in ἀέσαμεν. We may safely read:—

ἐπ' ἠπείρου ἀέσαμεν.

- π 369] Τηλέμαχον λοχώντες, ἵνα φθίσαιμεν ἐλόντες  
αὐτόν· τὸν δ' ἄρα τῆος ἀπήγαγε οἶκαδε δαίμων.

For αὐτόν Bekker would read αὐτόθι, Nauck αὐτίκα. Either gives a satisfactory sense; but αὐτως seems to me far more likely to have been lost than either of the two other adverbs, because (1) it is a form that became obsolete, and (2) the sense would be hardly understood 'as he was', 'there and then.'

- π 387] εἰ δ' ὑμῖν ὅδε μῦθος ἀφανδάνει, ἀλλὰ βόλεσθε —.

As neither ἀφανδάνει nor ἀφανδάνει is a possible form, I suggest that the original form of the line was:—

εἰ δ' αὖ μῦθος ὅδ' ὕμμι' ἀποανδάνει, —

Cf. ἀποείπον, ἀποτιμάω, ἀποκηδέω.

Or again, abandoning the somewhat doubtful preposition, we might read:—

εἰ δ' αὖ μῦθος ὅδ' ὕμμι' οὐ ἀνδάνει —.

- π 390] ἐνθάδ' ἀγειρόμενοι, ἀλλ' ἐκ μεγάρου ἕκαστος  
μνάσθω ἐέδνοισιν διζήμενος·

Read οὗ δ' ἐκ μεγάρου, 'from his own hall.' Clearly the possessive pronoun cannot be omitted here. Cf. Note on ν 33 ff.

- π 402] κτείνειν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλὰς.

Read ἀλλ' ἄγε πρῶτα as metre demands, cf. θ 352 (Note).

- π 404] αὐτός τε κτενέω τοὺς τ' ἄλλους πάντας ἀνώξω·

The curious fut. ἀνώξω can hardly be right. It is of course unique, and probably owes its existence to the fact that the

next line ends with *ἄνωγα*. The only variant is *ἀνάξω* P Y O (Ludwich). I will suggest as at least possible and certainly preferable:—

*ἀνήσω.*

Cf. β 185 οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης.

π 418] 'Αντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν  
ἐν δῆμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἄριστον  
βουλῇ καὶ μύθοισιν

Can we rightly assign to the phrase μεθ' ὁμήλικας the sense here obviously required, 'among thy coevals,' 'amidst thy peers'? If we could stringently limit our range of view to this passage and one other:—

I 53 Τυδείδῃ, πέρι μὲν πολέμῳ ἐνὶ καρτερὸς ἔσσι,  
καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος.

we might possibly rest in a state of stolid contentment. But the moment we audaciously proceed—per vetitum et nefas—to take into consideration the ordinary usage of μετὰ with the acc., our satisfaction—alas!—is at an end for ever.

Now μετὰ with acc. frequently occurs in Homer after a verb of motion with the meaning (1) 'to join the company of', (2) 'in pursuit of', 'in quest of,' e.g. (1) A 222 μετὰ δαίμονας ἄλλους (βεβήκει), π 85, (2) ζ 133 ἥε μετ' ἀγροτέρας ἐλάφους (ἔρχεται), Δ 292 βῆ δὲ μετ' ἄλλους, Λ 700. Then (3) it means merely 'after', 'next to,' without the necessity for any verb of motion, φ 190 ἐκ δ' αὐτὸς μετὰ τοὺς δόμου ἤλυθε, λ 260 τὴν δὲ μετ' Ἀντιόπην ἴδον, &c., &c.

From this last usage comes directly its employment in certain sentences closely analogous to, and yet oddly different from, the peculiar pair under examination:—

B 674 Νηρέυς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·

I 140 (= 282)

αἶ κε μετ' Ἀργεῖνν Ἑλένην κάλλισται ἔωσιν.

M 103 οἱ γάρ οἱ εἶσαντο διακριδὸν εἶναι ἄριστοι  
τῶν ἄλλων μετὰ γ' αὐτόν·

Here γε probably represents an original ἐφέ.

θ 117 Ναυβολίδης, ὃς ἄριστος ἦν εἰδὸς τε δέμας τε  
πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

λ 522 κείνον δὴ κάλλιστον ἶδον μετὰ Μέμονα δῶν.  
(κάλλιστον δὴ τὸν γε ἶδον Cobet.)

Add λ 470, 551, ω 18.

It appears then that *μετά* with acc., especially after superlatives *ἄριστος*, &c., has a very distinct and definite meaning, practically 'with the exception of', more literally 'in succession to', 'ranking next to.' If so—and the quoted passages seem to place the matter beyond all doubt—then in π 419 popular rumour and in I 54 the aged Nestor paid Antinous and Tydides respectively a very ambiguous, or rather left-handed, compliment by classing them as 'best after (every one of) their compeers'.

The unfortunate school-boy who figures at the very bottom of his class might find this idiom useful to save his face, as they say in China, when it became necessary to describe his position to his hopeful parents: but I fear the artifice without the aid of a learned language properly misunderstood would prove a failure.

Recognizing the absurdity Nauck has suggested, and van Leeuwen and da Costa have accepted, the correction:—

καθ' ὁμήλικας,

but I think the difficulty may be surmounted and the corruption accounted for much more easily, if we suppose that the original was in the first case:—

μεθ' ὁμηλίκεσ' ἔμμεν ἄριστον,

and in the second:—

μετὰ πάντεσ' ὁμηλίκεσ' ἔπλε' ἄριστος.

The dative after *μετά*, which is epic not Attic, affords the required meaning, 'amid thy compeers.' We have already seen the proper use of *μετά* with acc. after a superlative, and the construction with the dat., the superlative being still present, may now be illustrated to confirm the emendation. We have:—

A 516 μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι,  
where no misguided remodeller has introduced *μετὰ πάντας*, which would be admissible if π 419 and I 54 be right: but no one would like, I fancy, to have to defend such a change.

Π 570 βλήτο γὰρ οὗ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν

Ψ 476 οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον.

In these two lines also the datives have been left undisturbed for a very good and obvious reason.

For similar instances of the archaic form of the dat. plur. in -εσι expelled in favour of the acc. I may refer to the Notes on ε 328 ff. and ν 164.

If Nauck's remedy, κατά, be wanted anywhere, let it be applied to B 143 where μετὰ πληθύν is certainly objectionable, more objectionable than ever if the argument here advanced be accepted; for nothing is then left to keep it in countenance. But really little reliance can be placed upon the genuineness of B 143 at all: it was athetized by Aristarchus and probably rightly. Again καθ' ὄμιλον (van Leeuwen and da Costa) may be right in P 149, but the traditional μεθ' ὄμιλον is not quite indefensible after σαώσεως, and may well be left in undisturbed possession.

π 428] τόν ῥ' ἔβελον φθίσαι καὶ ἀπορραῖσαι φίλον ἦτορ —

Read perhaps ἀπορρήσαι, v. Note on α 403 f.

π 437] οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,  
ὅς κεν Τηλεμάχῳ σφ' υἱεὶ χεῖρας ἐποίησε  
ζῶντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο.

This passage is of great interest because we can compare it with the similar guarantee given to Calchas by Achilles:—

A 88 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίησε  
συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης, —

Taking the words as they stand, no one could say that the lines from the Iliad bear marks of being older than those from the Odyssey. In fact a comparison of ἐμεῦ ζῶντος with ζῶντός γ' ἐμέθεν and of ὅς κεν ἐποίησε (Subjunctive) with οὐ τις ἐποίησε, to say nothing of κοίλῃς παρὰ νηυσὶ and the somewhat otiose βαρείας, would lead and could lead only to the opposite conclusion. But, before drawing such a conclusion, we ought first to consider whether it is not possible and even probable that the lines have sustained modifications in later times, which may have materially altered their aspect.

Let us take the passage from the Iliad first. Of course ζῶντος is un-Homeric: yet it would be futile to suggest ζωῶ as the original. The ζῶντος of π 439 makes that impossible.

But what is the meaning of ἐπὶ χθονὶ δερκομένοιο? Of course

it has to be regarded here as loosely synonymous with ζῶντος, 'and behold the light on earth' (Leaf), 'am on earth to see the light' (Butcher and Lang).

As a matter of fact δέρκομαι, used intransitively, means only, as usage shows, 'I stare, glare, gaze fixedly'; so that, if the words are to be accurately rendered, Achilles is absurdly represented in an attitude, an habitual attitude moreover, either of moping philosophic contemplation, 'gazing on the ground,' buried in the light of thought, no doubt, or else 'glaring at the ground'. If this latter be right, we might well say with the poet in a special sense: κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.

I am convinced, however, that Homer was not guilty of this travesty of the heroic. What we have in the tradition is due to some rhapsodist who dropt his aspirates occasionally. The line should stand thus:—

οὐ τις ἐμεῦ ζῶντος ἐπὶ χθονὶ τ' ἐρχομένοιο  
'while I live and move upon earth'. For the intervention to be effectual it was not sufficient that he should be merely alive, cf.

T 334 ἤδη γὰρ Πηληϊά γ' ὀίομαι ἢ κατὰ πάντα  
τεθνάμεν, ἣ που τυτθὸν ἔτι ζώντ' ἀκάχησθαι —.

He must be capable of active bodily exertion, not a mere ἀχθος ἀρούρης. He must be like the generality of mankind, as they are depicted in the equivalent phrase (E 442),

χαμαὶ ἐρχομένων τ' ἀνθρώπων.

So also Hymn. xxix. 2, cf. xxx. 3. Compare the expression in P 447 (= σ 131):—

πάντων ὅσα τε γαῖαν ἐπὶ πνέει τε καὶ ἔρπει.

See also Note on ω 263.

Accordingly with two slight additional changes the passage A 88 ff. would read:—

οὐ τις ἐμεῦ ζῶντος ἐπὶ χθονὶ τ' ἐρχομένοιο  
σοὶ κοιλῆς ἐπὶ νηυσὶ βαρείας χεῖρας ἐποίησε  
σμπάντων Δαναῶν, οὐδ' εἴ κ' Ἀγαμέμνονα εἶπης, —

Cf. E 791, M 90. Perhaps παρὰ νηυσὶ θοῆσι (89).

Closely following this arrangement of the earlier passage, I would suggest for π 437:—

οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,  
ὅς κεν ἐμεῦ ζῶντος ἐπὶ χθονὶ τ' ἐρχομένοιο  
Τηλεμάχῳ τεῷ νῦν βαρείας χεῖρας ἐποίησε.

This allows *ὅς κ' ἐμέο* for *ὅς κεν ἐμεῦ*, but the contraction is quite admissible.

π 441] αἰψά οἱ αἶμα κελαινὸν ἐρωήσει περὶ δουρὶ  
 ἡμετέρῳ, ἐπεὶ ἦ καὶ ἐμὰ πτολίπορθος Ὀδυσσεὺς  
 πολλὰκι γούνασι οἷσιν ἐφεισάμενος κρέας ὀπτόν  
 ἐν χεῖρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν.

Exception must be taken to *ἡμετέρῳ*. Dr. Monro suggests that the plural is used in order to seem to associate others with the speaker. But throughout the speech there is an insistence on his personal readiness as an individual to defend Telemachus against all and sundry. Consequently if *ἡμετέρῳ* be right, it can only be regarded as equivalent to *ἐμῷ*. I suggest, however, that it is a corruption, firstly because the preceding line, where it occurs in the Iliad (A 303), concludes a speech, and secondly, if my view of the line be right, a view adopted from the consideration of A 303, such a word is quite impossible.

Achilles says to Agamemnon: 'You may take Briseis, but nothing else that is mine.' Then he proceeds:—

εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρὶ.

Now *ἐρωέω* means 'to draw back', 'to retire,' v. P 422, μ 75, T 170, Ψ 468, and N 57, where *ἐσσύμενος*—*ἐρωήσει* should be read.

I suggest that the original form of A 303 (and π 441 with *οἱ* for *τοῖ*) was:—

αἰψά τοι αἶμα κελαινὸν ἐμῷ ἦσει περὶ δουρί.

The question is whether *ἦμι* can be used (sc. ῥόον) practically as an intransitive verb. Certainly *ἦμι* occurs with a similar ellipse in the sense of 'I shoot', 'I throw,' v. ι 499, and the analogies of *ἐλαίνω* and *ἔχω* are in point. But the usage of *ἦμι* itself in connexion with rivers and springs is more, if not quite, decisive:—

λ 239 ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαίαν ἔησι,  
 η 130 (δύω κρήναι) ἥ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἔησι —.

If this view be accepted, *ἡμετέρῳ* would need correction, and for it *ἐν μεγάρῳ* seems not unlikely, as involving but slight change of letters. It is not an ineffective touch that the locality should be thus marked, whether we leave it in connexion with l. 441 or, by placing a full stop after *δουρί*, bring it into the following

sentence 'Since in his halls oft did Odysseus set me too on his knees &c.'. *καί* means 'as well as his own son, Telemachus'. Cf. ι 15 *κῆδε' ἐπεί μοι*. E 26, Z 474.

π 454] *σὺν ἱερεύσαντες ἐνιαύσιον*. αὐτὰρ Ἀθήνη —.

Read:—

*ἱερεύσαντες σὺν ἐνιαύσιον*.

Lines with diaeresis after both the second and fourth feet are not by any means so uncommon as is generally supposed. The first book of the *Odyssey* contains fifty-seven examples: the second sixty-nine: the third seventy-four; and in all probability an examination of the other books would show similar results. Cf. β 168, 178, 205.

π 471] *ἦδη ὑπὲρ πόλιος, ὅθι θ' Ἑρμαῖος λόφος ἐστίν*,

See Note on ζ 294.

π 473] *ἐς λιμέν' ἡμέτερον πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐτῇ*,

The doubtful pronoun is not to be accepted here as genuine, *ἄνδρες ἐν αὐτῇ* is too easy a modification of a more antiquated *ἄνieres ἐνδον*

or perhaps *εἶσω*.

## BOOK XVII (ρ).

ρ 10] *τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν, ὅφρ' ἂν ἐκείθι  
δαῖτα πτωχεύῃ*

14 *ὁ ξείνος δ' εἴ περ μάλα μῆνιει, ἄλγιον αὐτῷ  
ἔσσεται*

If we compare with the former of these two lines ω 289:—

*σὸν ξεῖνον δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε,*

it is not unreasonable to suppose that here also the true reading is

*σὸν ξεῖνον δύστηνον,*

and this is confirmed when we consider how well the possessive pronoun suits the manifest purpose of Telemachus to disarm suspicion by a pretended disclaimer of any sympathy with the swineherd's guest.

Again for l. 14 we might restore not without some probability:—

*ξείνος δ' εἴ περ καὶ μάλα μῆνιει,*

in view of the frequency of the occurrence of *καὶ μάλα* in conjunc-

tion, e. g. θ 139 εἰ καὶ μάλα καρτερὸς εἶη. ε 485 εἰ καὶ μάλα περ χαλεπαῖνοι. ζ 312 (= η 194) εἰ καὶ μάλα τηλόθεν ἐσσί, θ 217, ν 6, ξ 155.

Still the objection would be raised that the article with ξείνος is a special feature of the Odyssey, a birth-mark which cannot be removed and should not be touched. To answer this it will be necessary to examine the claims of the article so far as ξείνος is concerned in some detail, exactly as was done in the case of νήσος and χώρος in the Note on ε 55. The general considerations there stated need not be repeated here. The facts with regard to ξείνος are as follow. Omitting vocatives which obviously can have no bearing on the question at issue, I find the word occurs 130 times in the Homeric poems: out of this number eight only belong to the Iliad.

The nom. case sing. is used with the article 13 times	} Total
„ accus. „ „ „ 18 times	
τῷ ξείνῳ and τοὺς ξείνους occur once each	
	} 33

It appears then that the use of the article is practically limited to the forms ξείνος and ξείνον.

Let us first consider the two exceptions. They are:—

ρ 345 δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε —.

Now in θ 477 Odysseus, acting just as Telemachus does here, says:—

κῆρυξ, τῇ δῆ, τοῦτο πόρε κρέας, ὄφρα φάγησι, —

So again in ι 347 offering the wine to Polyphemus:—

Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεια κρέα, —

Cf. κ 287, ε 346, Ξ 219, Ψ 618, Ω 287. I infer that the true reading here is:—

τῇ, δὸς ξείνῳ ταῦτα φέρων —.

Nor is the case of ν 382 very difficult to solve:—

τοὺς ξείνους ἐν νηὶ πολυκληΐδι βαλόντες  
ἐς Σικελοὺς πέμπωμεν.

We must again read, as in ρ 10, with effective ironical emphasis the possessive pronoun:—

σοὺς ξείνους

‘these friends of yours’.

We have now to consider the thirteen instances of ὁ ξείνος, or rather the twelve, as one ρ 14 has already been dealt with. Six of these have an elision before the article, which may of



course be removed without detriment to either sense or metre : They would read thus :—

η 192 μνησόμεθ', ὥς κε ξείνος ἀνευθε πόνου καὶ ἀνίης —.

θ 101 πάντων, ὥς κε ξείνος ἐνίσπη οἷσι φιλοισιν, —.

251 παῖσάτε, ὥς κε ξείνος ἐνίσπη οἷσι φιλοισιν —.

σ 401 αἶθ' ὤφελλε ξείνος ἀλώμενος ἄλλοθ' ὀλέσθαι —.

φ 314 ἔλπεαι, αἶ κε ξείνος Ὀδυσσῆος μέγα τόξον —.

424 Τηλέμαχ', οὐ σε ξείνος ἐνὶ μεγάροισιν ἐλέγχει —.

There are thirty-three examples of ξείνος (nominative) without ὁ in the tradition, and in not a single one of the thirty-three can the article be inserted. In one way or another it is necessarily excluded. As the later Greeks would naturally favour the usage of their own day, it is not unlikely that the ὁ was deliberately inserted in the above six lines, if only because the work is done with such happy completeness. But be that as it may, these six lines absolutely refute the prevalent idea that the article, in ρ 10 and 14 for example gives a contemptuous tone. In four, if not five, contempt is utterly out of the question.

The remaining instances six in number are these :—

θ 388 ὁ ξείνος μάλα μοι δοκεῖ πεπνυμένος εἶναι.

541 ὁ ξείνος μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.

ρ 586 οὐκ ἄφρων ὁ ξείνος δέεται, ὥς περ ἂν εἴη (Ludwich)

σ 38 ὁ ξείνος τε καὶ Ἴρος ἐρίζετον ἀλλήλοισιν —.

τ 99 ὁ ξείνος ἐμέθεν θέλω δέ μιν ἐξερέσθαι.

ψ 28 ὁ ξείνος, τὸν πάντες ἀτίμων ἐν μεγάροισιν

I will suggest that θ 388 may have stood thus :—

ξείνος μὲν μάλ' ἐμοὶ δοκεῖ πεπνυμένος εἶναι

Cf. δ 157 κείνου μὲν τοι ὄδ' υἱὸς —. δ 774 δαιμόνιοι, μύθους μὲν — followed as here by ἀλλ' ἄγε. φ 344, η 160.

For θ 541 :—

ξείνος ὄδ' ἡ μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν

is supported by the ξείνος ὄδ' of θ 28 and τ 27, though it would be possible to read simply ξείνος καὶ μάλα, as in ρ 14 above.

ρ 586 οὐκ ἄφρων τὸ ξείνος δέεται, ὥς περ ἂν εἴη.

'The stranger—no fool he—thinks of this, as it would be.'

This reading I proposed in a notice of Dr. Monro's *Od.* xiii-xxiv. It seems to me to account for the presence of ὁ and to supply a satisfactory sense and construction, τό being the anticipated subject to ἂν εἴη, as in οἶδά σε τίς εἶ. While con-

veying the same meaning, it renders Dr. Monro's abrupt punctuation needless :—

οὐκ ἄφρων ὁ ξείνος· ὀίεται, ὥς περ ἂν εἴη·  
σ 38 ὁ ξεινός τε καὶ Ἴρος —.

The very facility with which this might be emended in more ways than one makes a quite satisfactory restoration unattainable. ξείνος γὰρ καὶ Ἴρος would serve, as would other particles beside γὰρ. We might even preserve ὁ by writing it ὁ = ὅτι. The clause would then be an explanation of the *τερπωλή* mentioned in the preceding line, 'the fact that.'

In τ 99 we have a line beginning with a spondee followed by a procession of six short syllables. I might fairly claim that a metrical freak like this is of no account whatever in any discussion. I suggest :—

ξείνος ἐμεῦ· ἐθέλω δέ μιν ἐξερέεσθ' ὅτις ἐστί.

Cf. η 17 κερτομέοι τε ἔπεισι καὶ ἐξερέοιθ' ὅτις εἴη.

The last example ψ 28 may be read ξεινός, τὸν καὶ πάντες, though, as in the case of σ 38, other suggestions that would suit well enough (ξείνος μὲν, τὸν &c.) might be made.

It now remains to consider how the traditional examples of τὸν ξεινον can be dwelt with, if, as now seems likely, they are not to be accepted as original features of the *Odyssey*. Here they stand, omitting ρ 10 which has been already considered :—

η 227 πεμπέμεναι τὸν ξεινον, ἐπεὶ κατὰ μοῖραν ζειπεν (= ν 48).

θ 133 δεῦτε, φίλοι, τὸν ξεινον ἐρώμεθα, εἴ τιν' ἀεθλον —.

402 τοίγαρ ἐγὼ τὸν ξεινον ἀρέσσομαι, ὥς σὺ κελεύεις.

ν 52 τὸν ξεινον πέμπωμεν ἔην ἐς πατρίδα γαῖαν.

ο 542 καὶ νῦν μοι τὸν ξεινον ἄγων ἐν δώμασι σοῖσιν —.

π 70 πῶς γὰρ δὴ τὸν ξεινον ἐγὼν ὑποδέξομαι οἴκῃ ;

78 ἀλλ' ἦ τοι τὸν ξεινον, ἐπεὶ τεὸν ἴκετο δῶμα —.

ρ 398 ὅς τὸν ξεινον ἀνωγας ἀπὸ μεγάροιο δέεσθαι —.

508 ἔρχεο, δι' Εὐμαιε, κίων τὸν ξεινον ἀνωχθι —.

544 ἔρχεό μοι τὸν ξεινον ἐναντίον ὧδε κάλεσσον.

σ 222 ὅς τὸν ξεινον ἱασας ἀεικισθήμεναι οὕτως.

416 μήτε τι τὸν ξεινον στυφελίζετε μήτε τιν' ἄλλον (= ν 324) —.

420 τὸν ξεινον δὲ ἔωμεν ἐνὶ μεγάροις Ὀδυσῆος —.

τ 94 ὥς τὸν ξεινον ἔμελλον ἐνὶ μεγάροισιν ἐμοῖσιν —.

ν 305 οὐκ ἔβαλες τὸν ξεινον ἀλεύατο γὰρ βέλος αὐτός.

Let us take first π 78 for convenience. The restoration here

is hardly open to doubt. The formula  $\delta\lambda\lambda' \eta \tau\omicron\iota - \mu\acute{\epsilon}\nu$  is tolerably familiar to all readers of Homer. (See my list, *Journ. Phil.* xxiv. p. 275, also Note on τ 235.) Nor indeed is this use of  $\mu\acute{\epsilon}\nu$  as a particle of emphasis limited to this formula only. We have it with this word  $\xi\acute{\epsilon}\iota\upsilon\omicron\nu$  in η 162 :—

$\delta\lambda\lambda' \acute{\alpha}\gamma\epsilon \delta\eta \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \epsilon\pi\acute{\iota} \theta\rho\acute{o}\nu\upsilon \acute{\alpha}\rho\gamma\upsilon\rho\acute{o}\eta\lambda\omicron\nu$  —.

where two MSS. only, unavailingly but significantly, offer  $\tau\acute{o}\nu \xi\acute{\epsilon}\iota\upsilon\omicron\nu$ .

I take it then as a moral certainty that the true reading of π 78 is

$\delta\lambda\lambda' \eta \tau\omicron\iota \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu, \epsilon\pi\acute{\alpha}\iota \tau\epsilon\acute{o}\nu \acute{\iota}\kappa\epsilon\tau\omicron \delta\acute{\omega}\mu\alpha$  —.

This being so, the question naturally arises: To how many of the lines in the above list is this same remedy possibly and reasonably applicable?

Might we not accept as probable?—

η 227  $\pi\epsilon\mu\pi\acute{\epsilon}\mu\epsilon\mu\alpha\iota \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu, \epsilon\pi\acute{\epsilon}\iota \kappa\alpha\tau\acute{\alpha} \mu\omicron\upsilon\acute{\iota}\rho\alpha\upsilon \xi\acute{\epsilon}\iota\pi\epsilon\nu$  (= ν 48).

θ 133  $\delta\epsilon\upsilon\tau\epsilon, \phi\acute{\iota}\lambda\omicron\iota, \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \epsilon\rho\acute{\omega}\mu\epsilon\theta\alpha$

402  $\tau\omicron\acute{\iota}\gamma\alpha\rho \epsilon\gamma\acute{\omega} \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \acute{\alpha}\rho\acute{\epsilon}\sigma\sigma\omicron\mu\alpha\iota$

ν 52  $\xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \pi\acute{\epsilon}\mu\pi\omega\mu\epsilon\nu$  —. cf. H 89  $\acute{\alpha}\nu\delta\rho\acute{o}\varsigma \mu\acute{\epsilon}\nu \tau\acute{o}\delta\epsilon \sigma\eta\mu\alpha$  —.

ο 542  $\kappa\alpha\iota \nu\acute{\upsilon}\nu \mu\omicron\iota \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \acute{\alpha}\gamma\omega\nu \epsilon\nu \delta\acute{\omega}\mu\alpha\varsigma\iota \sigma\omicron\acute{\upsilon}\varsigma\iota\nu$

ρ 398  $\delta\varsigma \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \acute{\alpha}\nu\omega\gamma\alpha\varsigma$

σ 222  $\delta\varsigma \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \xi\alpha\sigma\alpha\varsigma$

τ 94  $\acute{\omega}\varsigma \xi\acute{\epsilon}\iota\upsilon\omicron\nu \mu\acute{\epsilon}\nu \xi\mu\epsilon\lambda\lambda\omicron\nu$

υ 305  $\sigma\acute{\upsilon}\kappa \xi\beta\alpha\lambda\epsilon\varsigma \mu\acute{\epsilon}\nu \xi\acute{\epsilon}\iota\upsilon\omicron\nu$

In this last the emphasis is on the verb, and the  $\mu\acute{\epsilon}\nu$  rightly follows the emphatic word. Similarly I should prefer in η 227 (= ν 48)  $\pi\epsilon\mu\pi\acute{\epsilon}\mu\epsilon\mu\alpha\iota \mu\acute{\epsilon}\nu \xi\acute{\epsilon}\iota\upsilon\omicron\nu$  —.

π 70  $\pi\acute{\omega}\varsigma \gamma\acute{\alpha}\rho \delta\eta \xi\acute{\epsilon}\iota\upsilon\omicron\nu \omicron\acute{\iota}\kappa\omega \upsilon\pi\omicron\delta\acute{\epsilon}\xi\omicron\mu' \epsilon\gamma\acute{\omega} \gamma\epsilon$ ; (ν. Note ad loc.)

There is no great difficulty presented by the next pair :—

ρ 508  $\xi\rho\chi\epsilon\omicron, \delta\acute{\iota}' \epsilon\upsilon\mu\alpha\iota\epsilon, \kappa\iota\omega\nu \kappa\alpha\iota \xi\acute{\epsilon}\iota\upsilon\omicron\nu \acute{\alpha}\nu\omega\chi\theta\iota$  —.

544  $\xi\rho\chi\epsilon\omicron \kappa\alpha\acute{\iota} \mu\omicron\iota \xi\acute{\epsilon}\iota\upsilon\omicron\nu \epsilon\nu\alpha\nu\tau\acute{\iota}\omicron\nu \acute{\omega}\delta\epsilon \kappa\acute{\alpha}\lambda\epsilon\sigma\sigma\omicron\nu$ .

Cf. O 54  $\xi\rho\chi\epsilon\omicron \nu\acute{\upsilon}\nu$  —  $\kappa\alpha\iota \delta\epsilon\upsilon\rho\omicron \kappa\acute{\alpha}\lambda\epsilon\sigma\sigma\omicron\nu$ .

A little more difficulty attends the solution of σ 416 (= ν 324). But with close adherence to the text as transmitted, and even a slight gain in force, we might read :—

$\mu\eta\tau' \acute{\epsilon}\tau\iota \tau\iota \xi\acute{\epsilon}\iota\upsilon\omicron\nu \sigma\tau\upsilon\phi\epsilon\lambda\acute{\iota}\zeta\epsilon\tau\epsilon \mu\eta\tau\epsilon \tau\iota\nu' \acute{\alpha}\lambda\lambda\omicron\nu$  —.

There now remains only σ 420, for which I have nothing better to suggest than the ordinary epic attributive article (Monro, H. G. § 258) :—

$\tau\acute{o}\nu \delta' \acute{\epsilon}\acute{\alpha}\omega\mu\epsilon\nu \xi\acute{\epsilon}\iota\upsilon\omicron\nu$

The conclusion I draw from all this is that it is idle and futile to treat ὁ ξείνος and τὸν ξείνον as congenital with the *Odyssey*. In some instances there is little real doubt that they are nothing but modernisms, and there is something more than a possibility that this is the true state of the case always. There is every probability that an examination of ὁ γέρων in both *Iliad* and *Odyssey* would show like results, cf. ε 55 (Note), ι 375, τ 535.

ρ 22] ἀλλ' ἔρχεν· ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις,  
αὐτίκ' ἐπεὶ κε πυρὸς θερέω ἀλέη τε γένηται.

The form *θερέω* in l. 23, if it be carefully considered, is more than a little surprising. To begin with it is quite unique, yet its acceptance seems inevitable, for there is no variant save the still more impossible *θερεῶ* of Flor. Laur. 52, corrected indeed into *θερέω* by the second hand and probably merely a slip of the copyist. Now let us see what grammatical explanation has been given of this *θερέω*. We are told it is the subjunctive of a 2 aor. pass. *ἐθέρην*, a form itself entirely unknown, a mere figment in fact devised to meet the requirements of this passage, and moreover probably quite incapable—even granting the possibility of its existence—of giving *θερέω* in Homer. The true form of the subjunctive would rather be *θερείω* after the analogy of *δαμείω*, *δαίω* from *ἐδάμην*, *ἐδάην* respectively.

Accordingly without being guilty of any very precipitate scepticism we may venture to repudiate *θερέω* altogether as corrupt and look for some other solution of the problem presented by the tradition. Let us begin by reviewing the usage of Homer with respect to this verb *θέρομαι*, 'I am warmed.' Here we have, I believe, all the passages:—

Z 331 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοῦ θέρηται.

Λ 666 ἥ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης  
'Αργείων δέκῃτι πυρὸς δηϊοῦ θέρωνται—;

τ 64 νήησαν ξύλα πολλὰ φόως ἔμεν ἡδὲ θέρεσθαι.

506 αὐτίς ἄρ' ἄσσοτέρω πυρὸς ἔλκετο δίφρον Ὀδυσσεὺς  
θεροσόμενος, οὐλὴν δὲ κατὰ ῥακέεσσι κάλυψε.

In τ 64 we may notice that the true reading *φάος τ' ἔμεν* is supplied in Etym. Mag. 565, 39 and practically (*τε μὲν*) in Etym. Gud. 16, 3, but not apparently by any MS. of the

Odyssey. *θερσόμενος* in l. 507 is paralleled by *διαφθέρσει* (N 625), but is hardly sufficient to justify the suggestion of *θέρωμι* (van Leeuwen and da Costa in Note) for our passage instead of *θερέω*.

The peculiarity of the second foot in τ 507, I do not hesitate to say, is in all probability the result of a bold transposition, designed to save the elision of the ε of *ράκέεσσι* (v. Notes on ε 328 ff., ν 163 f., π 418, and cf. Φ 539, p. 298), the original arrangement having been :—

*θερσόμενος, κατὰ δὲ ρακέεσσ' οὐλὴν ἐκάλυψε.*

Apart from the change of the order of the words nothing is altered here save *ἐκάλυψε*, which now appears as *ἐκάλυψε*—a slight matter, which van Leeuwen and da Costa, who indeed print *ράκέεσσ' ἐκάλυψε* according to their custom, would accept without demur, though οἱ περὶ Prof. Platt might, I fear, be disposed to raise an objection to the augment.

To return to our passage, it is evident that the natural and most regular word instead of the disputable *θερέω* would be *θέρωμαι*, and this I propose to reinstate simply enough thus :—

*αὐτίκ' ἐπεὶ κε πυρός τε θέρωμι' ἀλλή τε γένηται.*

It would perhaps be sufficient to suggest that *ΘΕΡΕΩ* is merely an accidental mutilation of *ΤΕΘΕΡΩ*, but apart from such a possibility, on which I lay no stress, the disappearance of *τε* in this position is susceptible of illustration not only from τ 64, already quoted, but also from the far more apposite and effective instance of λ 403 :—

*ἥδ' ἐπεὶ πτόλιός τε μαχούμενοι ἤδ' ἐ γυναικῶν,*

where the loss of the participle, as I have shown good reason to believe, has resulted, as here, in the development of a unique and altogether unacceptable verbal form, *μαχούμενος*, v. Note, pp. 187–8. There is little need to insist on the danger which always attended elided forms like *θέρωμι'* for *θέρωμαι* in the Homeric text. Enough has been said not only to indicate the ease with which our unsatisfactory *θερέω* might be developed, but also to provide something more than a colourable excuse for the suggestion of *τε θέρωμι'*.

With respect to the beginning of l. 22, *ἀλλ' ἔρχεν' ἐμὲ δ'*—, which is faulty both by reason of the contraction of *ἔρχεο* and because of the hiatus, a simpler and more likely original than

either of the two propounded by van Leeuwen and da Costa:—

ἔρχεο· αὐτὰρ ἔμ' (Text)  
ἀλλ' ἴθι· αὐτὰρ ἔμ' (Note)

would be:—

ἀλλ' ἔρχεσθ'· ἐμὲ δ' —.

The infinitive for the imperative is Homeric enough. The imperative would come in inevitably as a gloss, nor can the supersession of the ambiguous ἔρχεσθ' be much wondered at; but why any one should have desired to alter either of the two readings suggested by the learned Dutch editors, is not by any means apparent, always supposing they—the readings—are in point of metre flawless.

ρ 31] τὸν δὲ πολὺ πρῶτῃ εἶδε τροφὸς Εὐρύκλεια —.

Read πρῶτῃ ἴδετο τροφὸς (cf. 328, ι 449) or πρῶτιστα ἴδε (cf. ξ 220).

ρ 37] Ἀρτέμιδι κέλη ἧε χρυσέῃ Ἀφροδίτῃ

This line both here and τ 54 is merely a rhapsodist's method of giving distinction to Penelope. It should be rejected without hesitation.

ρ 104] ᾗχεθ' ἄμ' Ἀτρεΐδῃσιν ἐς Ἴλιον· οὐδέ μοι ἔτλης

Ἀτρεΐδῃσ' ἐς Ἴλιον (van Leeuwen and da Costa) is doubtlessly right: but I would suggest as equally necessary:—

οὐδὲ σύ μ' ἔτλης (μ' = μοι).

ρ 114] αὐτὰρ Ὀδυσσεύς ταλασίφρονος οὐ ποτ' ἔφασκε

ζωοῦ οὐδὲ θανόντος ἐπιχθονίων τευ ἀκοῦσαι,

This line is not to be corrected ζωοῖ οὐδὲ with van Leeuwen and da Costa. We must read for the metre's sake:—

ζωοῦ ἔτ' οὐδὲ θανόντος

So τ 272 ζωοῦ αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἑσθλά (Ludwich) should conform to ρ 527 ζωοῦ· πολλὰ δ' ἄγει κειμήλια ὧνδε δόμενδε rather than to ο 159 ἔρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἑσθλά —.

The gen. in -ou is never to be accepted as long in *thesi* before a vowel. This rule is absolute.

ρ 157] ὥς ἦ τοι Ὀδυσσεὺς ἤδη ἐν πατρίδι γαίῃ,

ἤμενος ἢ ἔρπων, τάδε πευθόμενος κακὰ ἔργα,

ἔστιν, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει.

Apart from the examples of hiatus in the first of these lines, which no one has ever attempted to legitimize either in the

second foot or in the fourth, the position of *ἔστω*, however accented, is quite sufficient to make us aware that the tradition has not faithfully preserved the words of the poet, cf. Note on ψ 314.

One MS. (P) has *πάντεσσι μνηστῆρσι*, but this, though tolerable in sense, requires the removal of the second *πάντεσσι* and leaves the origin of *ἀτάρ* a mystery. My own view is that though *ἀτάρ*, 'but,' is quite unsuitable, yet it is not far from the truth and represents here as occasionally elsewhere, e.g. X 331, a primitive *ἄφαρ*.

I suggest the following as probably the original; from it the development of the vulgate is easily intelligible:—

ὥς ἦ τοι κείνος μὲν ἐῖν ἐν πατρίδι γαίῃ  
ἦμενος ἦ ἔρπων, τάδε πευθόμενος κακὰ ἔργα,  
ἦδη ἄφαρ μνηστῆρσι κακὸν πάντεσσι φυτεύει.

For *κείνος μὲν* v. π 78, and for *ἐῖν* cf. X 404.

*ἦδη ἄφαρ*, 'at this very moment' or, as they say in America, 'right now,' cf. II 323 *ἔμῳ ἄφαρ* and Dr. Leaf's note there. In ε 108 *ἄφαρ δ'* seems highly probable.

In the first place *κείνος μὲν* may well have been ousted by the correct gloss, *Ὀδυσσεύς*, and thereby *ἐῖν* would become *ἦδη*, if only to save the metre from instant ruin. When we add to this the conversion, facile enough, of *ἄφαρ* into *ἀτάρ*, there is really nothing left for it but to introduce the somewhat weak-kneed *ἔστω* into the position necessarily left vacant at the beginning of our third line.

This account of the process of evolution is surely not unreasonable, and few will, I imagine, contend that the emended passage is either philologically or poetically less acceptable than the tradition.

ρ 203] *σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροὶ εἴματα ἔστο.*

This line, which recurs ω 158 and, with only the variation of a letter, ρ 338, is a spurious concoction (*contaminatio*) from Ξ 457:—

*αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀϊδὸς εἴσω.*

and Ψ 67 *καὶ φωνήν, καὶ τοῖα περὶ χροὶ εἴματα ἔστο.* Cf. τ 218.

ρ 206] *τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται,* —

See Note on η 131. *καλλιρόην* seems probable, as we have *Καλλιρόη* (Hymn. Dem. 419). Compound adjectives in epic generally are of three terminations. The later usage sometimes produced odd misapprehension, cf. ω 62 (Note).

ρ 226] ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει  
 ἔργον ἐποίχεσθαι, ἀλλὰ πτώσων κατὰ δῆμον  
 βούλεται αἰτίζων βόσκειν ἣν γαστέρ' ἀναλτον.

These lines with but slight modifications meet us again:—

σ 362 ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες, οὐκ ἐθελήσεις  
 ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον  
 βούλει, ὅφρ' ἂν ἔχῃς βόσκειν σὴν γαστέρ' ἀναλτον.

In other passages the hiatus in the third foot has been regarded as a doubtful licence, e. g. ξ 384, v. Note on λ 584. Here we might read:—

ἔργον ἐποίχεσθ', ἀλλὰ καταπτώσων (-ειν) κατὰ δῆμον —.

Καταπτώσσω 'Iskulk' (Δ 224, 340 &c.) seems perhaps a little more suitable here than πτώσσω 'I crouch', 'cower,' and certainly the repetition of κατὰ would be likely to offend later critics, so that we need not be surprised at its removal from the verb.

The last line, with its remarkable variation in the construction given to βόσκειν and the forced sense of ἀναλτον, 'insatiable,' is rather open to doubt: but there is no conclusive evidence, and the only safe course is to suspend judgement.

ρ 237] ἥ πρὸς γῆν ἐλάσειε κάρη ἀμφουδὶς αἰέρας.

I would read:—

ἥ ποτὶ γαίῃ κρᾶτ' ἐλάσει' ἀμφουδὶς αἰέρας

For γῆν v. Note on ψ 233. For ποτὶ γαίῃ cf. A 245 = β 80 ποτὶ δὲ σκῆπρον βάλε γαίῃ. X 64 βαλλόμενα ποτὶ γαίῃ. ι 289 ὥς τε σκύλακας ποτὶ γαίῃ κόπτε. ε 415 βάλη ποτὶ πέτρῃ. η 279, Υ 420, ι 459. 'Αμφουδὶς is probably corrupt. ἀμογγί might be hazarded, but certain restoration cannot be hoped for. 'By both ears' is surely ridiculous, and it is difficult not to agree with Dr. Monro that the word has nothing to do with οὐδός or οὐδας. Perhaps we might best explain it as a corruption of ἀμφρῶδης (ἀνά-φρέω), 'by an upward swing-movement,' 'at a lift.'

ρ 254] ὥς εἰπὼν τοὺς μὲν λίπεν αὐτόθι ἦκα κίοντας

Three MSS. F G U (Ludwich) have αὐτόθι: the generality have αὐτοῦ, which I believe more nearly represents the primitive reading. If not, there is no apparent reason why αὐτόθι only appears in a minority of our MSS. I suggest accordingly:—

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοὺς ἦκα κίοντας

He left them to proceed quietly 'by themselves'.



So Φ 467 πανώμεσθα μάχης· οἱ δ' αὐτοὶ δηριαάσθων.  
'without our interference' (Dr. Leaf).

ο 311 ὅς κέ με κείω' ἀγάγῃ· κατὰ δὲ πόλιν αὐτὸς ἀνάγκη  
πλάγξομαι,  
'by myself,' 'without the guide.'

The pronoun is nearly equivalent to οἶος, 'alone.' It is combined with that word β 356 αὐτῇ δ' οἷη ἴσθι. I doubt whether it is even advisable in φ 194 to reject the vulgate ἢ αὐτὸς κεύθω in favour of the variant αὐτως.

ρ 276] δύσσο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείβομαι αὐτοῦ·

It would be well, I suggest, to eliminate the peculiar humour of 'get inside the suitors' in favour of the less remarkable but more reasonable :—

δύσσο δ' εἰς μνηστῆρας,  
'get inside to the suitors.'

The vulgate may be compared with I 553 Μελέαγρον ἔδου χόλος. P 210 δὺ δέ μιν Ἄρης. I 239, T 16, X 94.

ρ 279] ἢ βάλην ἢ ἐλάσση. τὰ δέ σε φράζεσθαι ἄνωγα.

One good MS. D has ἢ βάλην, which is probably right. Perhaps we might read with metrical improvement on the vulgate :—

ἢ βάλην ἢ ἐλάσση, ὃ σε φράζεσθαι ἄνωγα.

Cf. τ 515 (Note).

ρ 282] ἀλλ' ἔρχου προπάρειθεν, ἐγὼ δ' ὑπολείβομαι αὐτοῦ.  
οὐ γάρ τι πληγέων ἀδαιήμων οὐδὲ βολάων.

This seems capable of improvement, i.e. of being brought nearer to its original condition, in several respects. To be brief, every change in the following rehabilitation, even to the punctuation, is, I believe, defensible :—

ἔρχου δὲ προπάρειθεν, ἐγὼ δ' ὑπολείβομαι αὐτοῦ  
οὐδέ τι πληγέων ἀδαιήμων οὐδὲ βολάων.

ρ 301] δὴ τότε γ', ὥς ἐνόησεν Ὀδυσσεύς ἐγγὺς ἐόντα, —

This beautiful example of hiatus licitus is undoubtedly quite worthless as a piece of evidence in its favour. Yet one MS. alone (G) has the true reading, 'Ὀδυσσῇ', and apparently only one editor, Dr. Monro, has adopted it, though van Leeuwen and da Costa say of it, 'fortasse recta.' Similarly in ζ 212 'Ὀδυσσῇ' is weakly supported, while the erroneous 'Ὀδυσσεύς' receives an almost unanimous backing. Such are the freaks of our tradition.

ρ 322] For this see Note on μ 419. εἴτ' ἂν in ll. 320, 323 should be changed into ὁπότε. Neither ἂν nor κε are here in place. So also σ 194.

ρ 336] ἀγχίμολον δὲ μετ' αὐτὸν ἐδύσετο δώματ' Ὀδυσσεὺς —

Probably we may restore :—

ἀγχίμολον δὲ τῷ αὐτὸς ἐδύσετο —

Cf. θ 300 ἀγχίμολον δὲ σφ' ἦλθε, ο 57, υ 173. ο 95 ἀγχίμολον δὲ οἱ ἦλθε, Π 820.

ρ 348] ὥς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν, —

This line recurs twice in this book, ll. 551 and 574, and it is also practically identical with B 16 :—

ὥς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·

In all these lines it would be easy to read :—

ἐπεὶ δὴ μῦθον ἄκουσεν,

as in A 235, ε 150, γ ρ83, &c.

Among the other ten or twelve lines, which like the above four end with μῦθον and some inflection of ἀκούω, there is but one with the article :—

T 185 χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας·

For this I suggest tentatively χαίρω μὲν — σέο μῦθον.

The case for the article with μῦθος is not a strong one. It is found only with the accusative singular, and the special argument in favour of the article with γέρον, γεραίος, ξείνος, that they are merely adjectives which have been turned into substantives (Payne Knight, Prolegom. § lix), will not avail for μῦθος. The other instances of τὸν μῦθον may be briefly touched.

The Iliad exhibits seven times (A 552, Δ 25, Θ 209, 462, Ξ 330, Π 440, Σ 361) :—

ποιὸν τὸν μῦθον εἶπες,

for which it is open to read ποιόν τινα. So ε 183 and λ 519 οἶον τόν (v. Notes ad loc.) and E 715 may be remedied.

There remain three examples, I 309, 55 and ε 98. In the first δὴ νῦν μῦθον seems requisite : for the second σόν or νῦν would serve : the last with the line preceding is obviously a spurious addition, and may be disregarded.

ρ 364] ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσειν κακότητος.

Athene had prompted Odysseus to beg alms from the several suitors, so that he might learn which were righteous and kindly men and which were hard and cruel—rather a superfluous piece

of discrimination perhaps, for, as the line quoted scrupulously informs us, it did not enter into her design to save any one of them from his evil fate, that is, the death penalty shortly to be inflicted upon them by the outraged Odysseus.

Now in order to judge fairly the construction found above, ἀπαλεξήσῃσιν τινὰ κακότητος, let us examine as fully as may be necessary the usage of ἀλέξω in Homer. To begin with we find :—

Γ 9 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Ε 779 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαῖαι·

Ζ 109 Τρωσὶν ἀλεξήσοντα—

Χ 196 εἰ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,—

These instances make clear the use of the *dative* to indicate the person protected. We may now proceed to the *accusative* expressing the evil, against which the protection is given :—

Ι 605 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.

It may be well here to remark that the reading *τιμῆς* = *τιμῆεις* is a wild absurdity of the scholia—they abound in such—altogether unworthy of the measure of favour which in some quarters it has managed to secure. It is only needful to realize that ὁμῶς ἔσσαι means ‘you will be on a like footing’, and nothing could be more natural than the addition of *τιμῆς*, ‘in respect of honour’, cf. πῶς ἀγῶνος ἤκομεν; (Eur. El. 751), ὥς τις . . . εὐνοίας ἢ μνήμης ἔχοι (Thuc. i. 22). Dr. Leaf says the gen. is impossible here: but this is clearly too hasty a conclusion. It is perhaps desirable to add for the benefit of the youthful reader that in Homer *εἰμί*, and not *ἔχω* as in later Greek, is usual with adverbs. Of course in Σ 475 καὶ χρυσὸν *τιμῆντα* the true reading is *χρυσὸν τιμήντα* without καί (Knight), which, as usage shows, is entirely superfluous.

To return to ἀλέξω :—

Ψ 185 ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη (ἀλεξε?)—

Φ 539 ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.

In this last line Τρώων probably represents an original Τρώεσσ', as will appear later.

Φ 548 ἔστη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,—

γ 346 Ζεὺς τό γ' ἀλεξήσκει καὶ ἀθάνατοι θεοὶ ἄλλοι.

We now come to those passages in which we have the dat. and acc. in combination. I first quote that which bears upon and helps to strengthen the suggested improvement of Φ 539.

Φ 138 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι (= 250).

Ι 251 φράζεσθω ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.

347 φράζεσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.

674 ἦ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,—

Ρ 365 ἀλλήλοισι καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν.

153 νῦν δ' οὔ οἱ ἀλαλκέμεναι κύνας ἐτλης.

Τ 30 τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φύλα—

γ 236 ἀλλ' ἦ τοι θάνατον μεν ὁμοῖον οὐδὲ θεοὶ περ  
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν,—

δ 166 οὐδέ οἱ ἄλλοι

εἶσ' οἱ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.

Here we have to notice that the noun (κακότητα) is the same as in ρ 364, the line under discussion.

κ 288 ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἡμαρ.

The gen. here is totally different from that in ρ 364, and we may furthermore have some suspicion that τ' ἀπὸ κρατός, cf. θ 92, μ 99, may have been the original reading.

ν 319 ὅπως τί μοι ἄλγος ἀλάλκοις.

The middle voice might perhaps be omitted; but Ν 475:—

—ἀλέξασθαι μεμαῶς κύνας ἠδὲ καὶ ἀνδρας·

and σ 62 τοῦτον ἀλέξασθαι,—make the list complete, so far as the usage of our verb when followed by any noun or pronoun is concerned.

It may be said that I have illustrated ἀλέξω but not ἀπαλέξω, of which the construction might possibly be different. Let us see then what is the evidence afforded by the Homeric text:—

Χ 348 ὥς οὐκ ἔσθ' ὅς σῃς γε κύνας κεφαλῆς ἀπαλάλκοι.

which is practically identical with κ 288 above.

Ω 371 καὶ δέ κεν ἄλλον

σεῦ ἀπαλεξήσαιμι·

δ 766 μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνόροντας.

To exhibit the whole usage of this verb and its compounds we need only add Θ 365 τῷ ἀπαλεξήσουσαν and Λ 428 τῷ ἀπαλεξήσων.

It appears then that there is not an atom of real support elsewhere for the construction ἀπαλεξήσιν τινὰ κακότητος. It stands alone and cannot be regarded as tolerable in face of the above evidence. Surely to any one not afflicted with an infatuated affection for solecism, or unprepared to ignore the

unsophisticated simplicity and directness of Homer's language as distinguished from the varied elaboration of phrase practised by his great Roman rival—

Cedite Romani scriptores, cedite Grai :

Nescio quid maius nascitur Iliade—

the conclusion is irresistible, that *κακότηρα* ought to be read instead of *κακότητος*, even if the change were not supported by the evidence of any MS. whatever. As a matter of fact *κακότηρα* is the reading of Flor. Laurent. 52 (F) and of Parisinus 2403 (D), two of the best authorities extant. This being so, *τιν'* is not read for *τινά*, a mistaken idea which has undoubtedly caused the evolution of the now discredited *κακότητος*, but for *τινί*, which alone is correct here, notwithstanding the unwillingness of the later Greeks to recognize the possibility of such an elision. Moreover a further interesting conclusion may be drawn from the facts as here presented, viz. that the earliest texts in all probability had *τιν'* or indeed *τινί*—the elision being left to the reader—in every case, where the vulgate now shows *τη* with short quantity before a vowel, e. g. A 299 οὔτε *τη* ἄλλω, ν 308, M 328, N 327, κ 32, υ 297.

Not a little confirmatory of this idea is the fact that in two out of the three cases in which a disyllabic *τη* appears, the metre will allow *τινί* :—

Π 227 οὔτε *τη* σπένδεσκε θεῶν,—

λ 502 τῷ κέ *τη* στύξαιμι μένος καὶ χεῖρας δάπτους,—

The recalcitrant instance is :—

υ 114 οὐδέ ποθι νέφος ἐστί· τέρας νύ *τη* τόδε φαίνεις.

Many eminent scholars, I am well aware, would not hesitate to declare that here too the result of exchanging *τη* for *τινί* would be for the fifth foot metrically satisfactory, cf. Monro, H. G. § 373. Frankly I believe this opinion as to the variable quantity of the final *ι* of the dat. sing. is an error depending, so far as Homer is concerned, on a number of debased lines; but the discussion of this question now would be a lengthy matter and would take us too far afield. I have already been sufficiently discursive; so this very interesting and important point must be reserved for a more favourable opportunity. Under no circumstances, however, should I be satisfied with such an ending as :—

τέρας νύ *τινι* τόδε φαίνεις.

Rhythm and metre alike—the diaeresis in the fourth foot must be noted as highly objectionable—would be better satisfied by the reading I here suggest as the probable original :—

τέρας νύ τιν' ἐκ τόδε φαίνεις (i. q. ἐκφαίνεις).

But even if we let the line stand as adverse, there is still quite sufficient justification for the remark against the Ionicism *τεω* and in favour of the regular *τινί* as the rightful occupant of its position in the Homeric poems.

To return for a moment to the main passage under discussion, ρ 364, it seems hardly possible that the vulgate should hitherto have entirely escaped suspicion, and I am pleased to find that both *τιν'* (*τινι*) and *κακότητα* appear to have occurred as possibilities—I have shown they are necessities—to van Leeuwen and da Costa, who give in a note with a query added *τιν' ἔμελλεν ἀλεξήσῃν κακότητα*, while scrupulously leaving the text in all its traditional impurity.

ρ 365] βῆ δ' ἔμην αἰτήσων ἐνδέξια φῶτα ἕκαστον,  
πάντοσε χεῖρ' ὀρέγων, ὥς εἰ πτωχὸς πάλαι εἴη.

Here I impugn the participle *αἰτήσων* as a blot on the passage, and in spite of the practical unanimity of the MSS. in its favour—there is but one slight deviation from the vulgate, *ἔμηναι τισων* P, on which, suggestive though it is, no argument can well be based—I venture to maintain that the true reading is necessarily and indubitably :—

*αἰτίζων.*

The construction allows it: the meaning can hardly be satisfied without it. *αἰτέω* of course means 'I ask' or 'entreat' in the widest sense, *αἰτίζω*, 'I beg,' in what may be called the professional application of the word. This distinction may easily be verified for Homer. We have *αἰτέω* E 358, Z 176, N 365, X 295, Ω 292, β 387, γ 173, ι 354, κ 17, υ 74, ω 85, 337 : *αἰτίζω* δ 651, τ 273, ρ 222, 228, 346, 351, 502, 558, υ 179, 182. In the compounds *ἐπαιτέω* and *ἀπαιτίζω* the same fundamental difference prevails. In Ψ 592 Antilochus with apologetic humbleness says to the indignant Menelaus :—

εἰ καὶ νύ κε οἴκοθεν ἄλλο

μῆζον ἐπαιτήσεας,—

'make a greater demand,' whereas Telemachus in a different tone

speaks thus :—

β 77 τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ  
 χρήματ' ἀπαιτίζοντες ἕως κ' ἀπὸ πάντα δοθείη

threatening to play the part of an importunate *beggar* in order to obtain restitution.

There is but one exception over and above that which I have challenged. It is this :—

σ 48 αἰεὶ δ' αὖθ' ἡμῖν μεταδίδεται, οὐδέ τιν' ἄλλον  
 πτωχὸν ἔσω μίσγεσθαι ἑάσομεν αἰτήσοντα.

where of course αἰτήσοντα must be regarded as equally erroneous with αἰτήσων here (ρ 365), and replaced by the requisite αἰτίζοντα. There is in truth a further objection to this αἰτήσοντα, which αἰτήσων is not liable to ; for there is, I believe, no other instance in Homer of αἰτέω used without an acc. of either the person or the thing.

Finally I would urge against both αἰτήσων and αἰτήσοντα, that in neither case is a future participle in the least degree necessary or natural. It is true, in the former case we have a verb of motion, in fact two verbs of motion, βῆ ἵμεν, but surely here the participle should describe, not so much the purpose, as the actual behaviour of Odysseus on this occasion, exactly as does ὀρέγων that immediately follows. A fairly close parallel may be found in Υ 36 :—

Ἥφαιστος δ' ἄμα τοῖσι κίε σθένει βλεμαίνων,  
 χωλεύων,—

This doubling of participles is indeed quite a noticeable feature of Homer's style. As many as three participles in succession may be found in Δ 434-5.

In the second case the commonly accepted future participle involves the additional necessity of treating μίσγεσθαι as a verb of motion, not perhaps a difficult feat for a grammarian in distress, except that ingenuity of this sort should only be resorted to when something is gained by its exercise, not when, as here, success can only be detrimental to the passage. The point clearly is, that no other beggar-man was to be permitted to ply his trade among the suitors, and this *professional begging* must, as we have seen, be expressed by αἰτίζω not by αἰτέω.

ρ 367] οἱ δ' ἐλαίροντες δίδουσιν καὶ ἐθάμβεον αὐτόν,

We may read with advantage:—

καὶ ἐθάμβεον αὐτῶς

'idly wondered at him'. They suspected nothing.

ρ 374] ὡς ἔφατ'· Ἀντίνοος δ' ἔπεισιν νείκεσσε συβώτην

For ἔπεισιν Bekker proposed αἰσχρῶς, but ἔπεισιν is not likely to have been developed from an adverb.

The corruption is rather to be sought in the verb. I would suggest:—

ὡς ἔφατ'· Ἀντίνοος δὲ ἔπεσσ' ἐνένιπε συβώτην

It is the desire to remove the elision of the ι that has been the motive for the change.

Cf. υ 303 ἡνίπαπε μύθῳ. Γ 427 πόσιν δ' ἡνίπαπε μύθῳ.  
σ 78 Ἀντίνοος δ' ἐνένιπε ἔπος τ' ἔφατ'— φ 84, 167, 287. Ο 552.

ρ 378] ἡ ὄνοσαι ὅτι τοι βίοντον κατέδουσι ἄνακτος.

If the form ὄνοσαι here be right, ὄνομαι is a non-thematic verb like δίδομαι the mid. of δίδωμι (ὄνομαι, ὄνοσαι, ὄνοται). On the other hand if ὄνοσαι be corrupt, it is at least possible that ὄνομαι is thematic (ὄνομαι, ὄνεται, ὄνεται). The indication of οὔνεσθε Ω 241 is towards the thematic classification—Buttmann however would there read οὔνοσθε, while ὀνόσασθε is attributed to Aristarchus—and I believe I am right in saying that ὄνομαι would be the solitary instance of a non-thematic deponent in -ομαι. The peculiar ὄνατο P 25 points to a present ὄναμαι, but here again we have the suggestion of error, and Bekker corrects to ὄνοτο. I will not press in the midst of so much uncertainty any objection to the formal validity of ὄνοσαι, but even so there is still something to be said against its right to appear in the present passage.

A very obvious objection to the line, as it stands, is the hiatus in the second foot, which is not claimed as licitus and cannot satisfactorily be defended by positing a consonantal sound before ὅτι. Of course the vulgate presents us with a few similar cases: Λ 758 κέκληται· ὅθεν αὖτις, for which I have suggested that κέκληθ' ὅθεν πάλιν αὖτις is the true original (*Journ. Phil.* xxiv. p. 282 f.): ξ 152 ὡς νέεται Ὀδυσσεύς, where ὡς κε νέητ' Ὀδυσσεύς is most likely right (v. Note ad loc.). Again σ 272 νῆξ δ' ἔσται, ὅτε δὴ perhaps was primarily νῆξ δ' ἔσεθ' ὁππότε δὴ.

Moreover there is another objection to ὄνοσαι here, that the



context seems to make it indispensable, that the tense should be aorist and not present.

τίη δὲ σὺ τόνδε πόλινδε  
 ἤγαγες ; οὐ ἄλλες ἤμιν ἀλήμονές εἰσι καὶ ἄλλοι,  
 πτωχοὶ ἀνιηροί, δαιτῶν ἀπολυμαντῆρες ;  
 ἦ ὄνοσαι ὅτι τοι βίοντον κατέδουσι ἄνακτος  
 ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας ;

Note ἤγαγες and ἐκάλεσσας and also that the discontent that prompted the invitation must have not only preceded the invitation but in the view of the speaker, Antinous, would have disappeared with the arrival of the new gormandizer. These considerations tell very heavily against the present here : moreover in the parallel case, Ξ 95 (= P 173), we have the aorist used :—

νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, ὅλον ζειπες,  
 and supposing, as most people do, that Aristarchus was right, we may add :—

Ω 241 ἦ ὄνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε.

If the aorist be admissible in Ξ 95, P 173, it may be said to be still more so here, where the reference, as I have already stated, is to the opinion entertained by Eumelus at the time he invited, or was supposed to have invited, the beggar-man.

Add to this, that the aorist involves in the oldest writing no very serious departure from the traditional ONOCAL. The aorist would appear with unacknowledged elision as ONOCAO or with C doubled ONOCCAO. It is only with the introduction of Ω in the archonship of Euclides (403 B.C.), that we get a very marked visible differentiation of ὄνοσαι and ὠνόσ(σ)αο.

The restoration of the aor. to our line has however been made additionally difficult, because it necessitates the preliminary change of ὅτι to ὄ ; but it may be noticed that the change suggested is, as it ought to be, in favour of the older usage, and that ὄ was bound to be glossed by ὅτι. The line would, if my argument prevail, stand thus :—

ἦ ὠνόσσα', ὅ τοι βίοντον κατέδουσι ἄνακτος—

'Didst thou think it not bad enough that those who are gathered here consume thy lord's substance,' σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας ;

A word of warning is needed with respect to the meaning

of *ὄνομαι*. The lexicons considerably overshoot the mark, when they give as equivalents, 'to insult,' 'blame,' 'reject,' 'scorn,' 'vituperate.' Such renderings absolutely destroy the fine irony inherent in the word. The synonym given in the scholia, *φανλίζομαι*, conveys the real sense without all this exaggeration. The true meaning is 'to hold as a mere trifle,' 'to complain of as deficient,' 'to feel that only half-measures have been taken and that something more is required,' 'to regard as inadequate,' 'to be dissatisfied with the amount of,' 'to slight,' 'to disparage'.

But this error, serious as it is, is as nothing to that of Bergk (Note on Theognis, l. 1190), who unaccountably accepts the absurd scholium *ὄνησιν ἔχετε* for Ω 241, and in consequence is forced to propose *ἡ ὄναται*, 'an te iuvat?' here, and still worse *ἀνοίσσεται* in ε 379. This is not temperate reform but downright revolution of the most mischievous character, enabling the impetuous to ignore rational argument and to flatter themselves that by exposing such vagaries they can discredit all conjectural emendation indiscriminately.

p 387] *πτωχὸν δ' οὐκ ἂν τις καλέοι τρύξοντα ἔαυτόν.  
ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων  
δμῶσιν Ὀδυσσῆος, πέρι δ' αὖτ' ἐμοί· αὐτὰρ ἐγὼ γε  
οὐκ ἀλέγω, εἴως μοι ἐχέφρων Πηνελόπεια  
ζῶει ἐνὶ μεγάρῳ καὶ Τηλέμαχος θεοειδής.*

As Dr. Monro remarks, we get rid of one hiatus by writing either *τε αὐτόν* or *ἔτ' αὐτόν*, but not of both. I suggest as a solution for this line and for P 551 :—

*ἔφέ γ' αὐτόν (-ήν).*

This is merely the parallel accusative to the common nominatives *σὺ γ' αὐτός (-ή)* (τ 121), *αὐτὸς ἐγὼ γε* and *ὃ γε αὐτός*. Cf. θ 396 (Note).

In the next line I suggest that *εἰς*, the objection to which is well known (Monro, H. G. § 5), has displaced a very necessary and emphatic *σί*.

Another case—the genitive—of this same pronoun seems to have been lost to the detriment of both sense and metre in the very next sentence. I would read :—

*αὐτὰρ ἐγὼ γε  
οὐκ ἀλέγω σεί, εἰς ἐχέφρων Πηνελόπεια  
ζῶει ἐνὶ μεγάρῳ καὶ Τηλέμαχος θεοειδής.*

In such a personal defiance as this the pronoun surely ought not to be omitted. Palaeographically its failure before *εἰς* amounts to little more than a very simple lipography.

ρ 407] *εἰ οἱ τόσσον πάντες ὀρέξειαν μνηστῆρες,  
καὶ κέν μιν τρεῖς μῆνας ἀπόπροθι οἶκος ἐρύκοι.*

Most MSS. have *ἀπόπροθεν*; but it is clear that *ἀπόπροθι* G U (Monro) is right. But this is not all that is required. Antinous is made to say:—‘If all the suitors would give him as much as I, the house would keep him away for three months.’ What he really did say was less artificial:—‘If all the suitors would give him as much as I, it would keep him away from the house for three months.’

*εἰ οἱ τόσσον πάντες ὀρέξειαν μνηστῆρες,  
καὶ κέν μιν τρεῖς μῆνας ἀπόπροθι οἶκον ἐρύκοι.*

What he intended to give, and did give him, was the footstool flung at his head.

The clause has been marred because a sigma has been obtruded upon *οἶκο*’ ἐρύκοι.

For gen. after the adverb, cf. ἐγγύθι, τηλόθι.

ρ 415] *δός, φίλος· οὐ μὲν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν —*

Probably *δοκέεις ἥκιστος*, cf. Ψ 531.

ρ 431] *οἱ δ’ ὕβρει εἴξαντες, —*

Though the contraction of *ὕβρι* is a possibility, yet it seems far more likely that we have here a transposition of:—

*ὕβρι δ’ οἱ εἴξαντες*

Cf. II 430, B 457. The assumption of an older dat. in *ι* (*ὕβρι*) is not warrantable from the text of Homer. Cf. ρ 504 (Note).

ρ 443] *Δμήτορι Ἰασίδῃ,*

The form *Δμήτωρ* seems rather questionable. We should rather expect *Δμήτηρ*, which occurs as a noun Hymn. xxii. 5:—

*ἵππων τε δμητῆρ’ ἔμεναι σωτῆρά τε νηῶν.* Cf. *δμήτεια* (Ξ 259).

So we might read here:—

*Δμήτηρ’ Ἰασίδῃ*

In favour of the tradition we have in Homer only the parallel of θ 335 *δῶτορ ἑάων* in a doubly-athetized passage, cf. Hymn. xxix. 8. To this support little weight can be attached. It cannot be treated as a recognized Homeric form, as in Monro’s H. G. § 114\* (6). The question calls for further investigation.

ρ 455] *οὐ σύ γ’ ἂν ἐξ οἴκου σῶ ἐπιστάτῃ οὐδ’ ἄλα δόιης —*

As the emphatic words *νῦν ἄλλοτρίοισι παρήμενος*, made more emphatic by their position, show, the true reading is *ἐξ οἴκου σοῦ* 'from thine own house'. *ἐπιστάτῃ*, a doubtful word, possibly for *ἐπιστροφῷ* = *τῷ ἐπερχομένῳ*.

ρ 458] *ὡς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον*, —

What is the word *κηρόθι* here, is a fair question. It is answered with prompt conciseness by the Etym. Magn. *ἐκ τοῦ κῆρ ἐπίρρημα*, 'an adverb from *κῆρ*,' and this doctrine holds among all readers and critics of Homer from lexicographers downwards with perhaps the slight embellishment—it is hardly a variation—of 'locative case' or 'locative adverb from *κῆρ*'. But is it possible to give any explanation of the formation of *κηρόθι* from *κῆρ*? None whatever. As a derivative from *κῆρ* it would be an aberration, a freak, a miscreation, and even then an utterly needless and superfluous production at the best; for from *κῆρ* we have already *κῆρι*, an unexceptional dative, freely used in Homer as a locative, e. g. Δ 53 *ἀπέχθωνται περὶ κῆρι*, ο 245 *ὃν περὶ κῆρι φίλει Ζεὺς* —, Ι 117 *ὃν τε Ζεὺς κῆρι φιλήσῃ*, Δ 46 *τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή* —. Now let us take a panoramic view of the usage of this curious *κηρόθι* in Homer.

Ι 300 *εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον*,  
 Φ 136 *ὡς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον*,  
 ι 480 *ὡς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον*.  
 ρ 458 *ὡς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον*,  
 σ 387 *ὡς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον*,  
 χ 224 *ὡς φάτ', Ἀθηναίη δ' ἐχολώσατο κηρόθι μᾶλλον*,  
 ε 284 *πόντον ἐπιπλώων ὁ δ' ἐχώσατο κηρόθι μᾶλλον*,  
 λ 208 *ἔπατ' ἐμοὶ δ' ἄχος ὅξυ γενέσκειτο κηρόθι μᾶλλον*,  
 ο 370 *ἀγρόνδε προΐαλλε φίλει δέ με κηρόθι μᾶλλον*.

The word occurs then twice in the *Iliad* and seven times in the *Odyssey* and always in combination with *μᾶλλον*, the two together forming in every instance the final dactyl and spondee of the verse. I find it also once in the Homeric Hymns:—

Hymn. Ap. 138 — *φίλησε δὲ κηρόθι μᾶλλον*.

There remains only an Hesiodic instance, Scut. Herc. 85:—

*ἧ δίκη ἔσθ' ἱκέτησι, τίον δ' ἄρα κηρόθι μᾶλλον*.

It may be mentioned that the suitability of *μᾶλλον* in some of these passages has been made the subject of discussion. Hermann on Hymn. Dem. 362, while admitting its right to stand

in ε 480, λ 208, ρ 458, Hymn. Ap. 138, regards it as redundant in I 300, Φ 136, ε 284, σ 387, χ 224. Nitzsch on ε 284 holds that *μᾶλλον* in all the passages has sufficient justification, as indeed it has, for in every case the feeling, whether of hatred, wrath, sorrow or love, was entertained before in a less degree. The point will be seen to be of some importance, when *κηρόθι* has to be dealt with. At present the argument against that word needs enforcing. Let us suppose for a moment that *κηρόθι* had been transmitted to us as an isolated word apart from all context or explanation, as it might have been. In that case any attempt to connect it with *κῆρ* would have been received with incredulity and even derisive scorn; every one would have agreed that it was evidently and inevitably a locative from *κηρός* 'wax', just as *οἶκοθι*, *οὐρανόθι*, *ἄλλοθι* and *Ἰλιόθι* are from *οἶκος*, *οὐρανός*, *ἄλλος* and *Ἴλιος* respectively, and we should perhaps have dreamed about some Greek anticipation of our 'fly in the amber'. There would be a difficulty as to visibility in the new material no doubt, but that would be nothing compared to the present difficulty of seeing how *κηρόθι* can come from *κῆρ*. Others would perhaps prefer to advocate the humbler parallelism of the 'fly in the treacle', and might incur the censure of the professors of the Higher Criticism accordingly. We may fairly then be more than a little sceptical with regard to *κηρόθι*, but, unless some account can be suggested of its origin in these passages, we might still be inclined to let our scepticism lie fallow and to adopt the principle of masterly inactivity inculcated in the oft-quoted words of Shakespeare:—

‘There’s the respect

That . . . makes us rather bear those ills we have

Than fly to others that we know not of.’

The suggestion I have to make is that *κηρόθι* really conceals what is undoubtedly the natural word here, *κῆρι*: but if so, it must have been *κῆρι* with an elision of the ι, for so only would the later Greeks have had any motive at all for deserting the original reading. We have then to fill up, so as to make a dactyl and spondee:—

*κῆρ* . . . *μᾶλλον*,

and here *μᾶλλον* is a very material help; for we find, that not  
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only is *ἔτι μᾶλλον* a frequent combination in other positions in the Homeric hexameter, but on no less than seven occasions forms the ending of the line (I 678, Ξ 97, T 231, Φ 305, β 202, σ 347, υ 285). The inference is that the original reading instead of the traditional *κηρόθι μᾶλλον* was in every case:—

*κῆρ' ἔτι μᾶλλον,*

which should be at once restored, *κηρόθι* being condemned as a pure barbarism, 'a fond thing vainly invented,' and accepted as an archaism, only because it served so well to remove out of sight and out of mind a distasteful elision.

p 485] *καὶ τε θεοὶ ξείνοισι ἐοικότες ἄλλοδαποῖσι,  
παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας,*

There is no need to dwell upon the uselessness of *παντοῖοι τελέθοντες*. Read with but little palaeographic change:—

*παντοῖ' ἐκτελέοντες*

'for the accomplishment of divers purposes', 'for manifold ends.'

p 494] *αἶθ' οὕτως αὐτόν σε βάλοι —*

The apostrophe to Antinous is forced. Probably *αὐτόν* *ἐ* is right.

p 504] *οὗτος δὲ θρήνῃ πρυμνὸν βάλε δεξιὸν ὦμον.*

A transposition would perhaps be justifiable (cf. Note on η 270):—

*οὗτος δὲ πρυμνὸν βάλε θρήνῃ δεξιὸν ὦμον.*

p 519] *αἰδῆ δεδαῶς ἔπε' ἱμερόεντα βροτοῖσι,*

Read *αἰδῆσι δαείς*, v. Note on μ 432 ad fin.

p 544] *ἔρχεό μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον.*

*οὐχ ὁράας ὃ μοι νῖος ἐπέταρε πᾶσι ἔπεισι ;*

*τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστήρσι γένοιτο*

*πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.*

*ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·*

*αἶ κ' αὐτὸν γνῶν νημερτέα πάντ' ἐνόηοντα,*

*ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἴματα καλά.*

In the above little speech addressed to Eumaeus by Penelope there is no special difficulty about the general sense, but before dealing with the one serious flaw in the passage, as I view it, I will briefly note one or two slighter peculiarities of expression, which are probably due to later influences. There is every probability for example that *αἶ κ' αὐτόν* (549) is merely an

easy modernization of αἷ κεν τόν. So again in ἔρχεό μοι, τὸν ξείνον (544) the desire to find accommodation for the by no means necessary article τόν with ξείνον seems to me to have caused an awkward displacement of the ethical μοι, which ought to go with κάλεσσον rather than ἔρχεο. I would suggest:—

ἔρχεο καί μοι ξείνον—κάλεσσον.

See Note on p. 10, p. 290.

In l. 547 ἀλύξει is probably right in form, though it is not a fut. indic., but an aor. subj., the termination -ει being the original form of the 3 pers. sing. of the non-thematic aor., afterwards superseded by -η except when, as here, the form was mistaken for a future. The MSS. vary between ἀλύξει, ἀλύξοι, and ἀλύξαι, while three important MSS. omit the line altogether. This and the tautology of 546 and 547 (τὸ δὲ οὐκ ἀτελὴς θάνατος μνηστῆρσι πᾶσι καὶ τὸ οὐδεὶς θάνατον ἀλύξοι ταυτὸν δηλοῦσιν Eust.) have caused Knight and others to condemn 547. It must be admitted that there is a fair case against the line, though in form it is Homeric enough; but before deciding the question let us turn to the consideration of l. 546, for the sake of which primarily attention has been drawn to the speech.

First of all I would urge that γένοιτο, which has the unanimous voice of tradition in its favour, should certainly be altered in spite of all MSS.—their untrustworthiness on this particular point is a commonplace of criticism—to γένηται; for the statement is obviously intended to be as positive as it can be made: *would certainly* is the sense here required, not *would probably*. I may refer to the lines just preceding the quoted passage (539-40):—

εἴ δ' Ὀδυσσεὺς ἔλθοι καὶ ἴκοιτ' ἐς πατρίδα γαίαν,  
αἰψά κε σὺν ᾧ παιδί βίης ἀποτίσεται ἀνδρῶν.

where the subjunctive comes, even after an optative in the protasis, for pretty much the same reason, as it ought to come here. If anything, the need for it here is, I should imagine, rather more stringent, though it is possible that on this point there may be a difference of opinion. Still I should hardly expect that there could be any hesitation on the main question, the necessity for γένηται rather than γένοιτο in l. 546.

If we turn to the consideration of the statement as a whole,

'death would be, or will be, *not unaccomplished* for all the suitors,' it does not seem quite to satisfy all the requirements of the case. Death is of course sure to come to the suitors sooner or later. The essential point here is surely the time of the visitation, and in the vulgate no mention whatever is made of this: there is no 'soon' or 'shortly' or 'presently'. There is only the odd litotes, ineffective and unimpressive, of οὐκ ἀτελής, and there the serious corruption, if there be any serious corruption of the line, must lie. Suspecting then the soundness of οὐκ ἀτελής I have little doubt that it but slightly veils the true reading, which can hardly have been other than

ὥκυτελής.

Palaeographically the difference between οὐκ ἀτελής and ὥκυτελής is very slight, while the advantage to the sense, given by the latter, is considerable: 'In that case death to the suitors will be *swift of accomplishment*.'

To complete the discomfiture of the vulgate it may be noticed that ἀτελής is practically ἀπαξ λεγόμενον, and that the meaning given to it in this passage is altogether illegitimate in Epic diction. The real Homeric word for 'unfulfilled' is ἀτέλειστος, Δ 26, 57, 168, β 273, θ 571, π 111, σ 345; once we have ἀτελείητος, A 527. As for ἀτελής it may be found in the Homeric Hymn to Demeter, l. 481, where it means *uninitiated*:—

ὅς δ' ἀτελής ἱερῶν, ὅς τ' ἄμμορος, οὗ ποθ' ὁμοίων

(Leg. ὁμοίην)

αἴσαν ἔχει φθίμενός περ ὑπὸ ζόφῳ εὐρώεντι.

In conclusion, by the adoption of ὥκυτελής, an unexceptional formation (cf. δέκυβελής, &c.), we recall a primitive word from unmerited oblivion, restore its effective emphasis to καί, and at once remove the objectionable tautology of the two clauses, the mere recurrence of the noun θάνατος being not unusual in Homeric diction:—

τῷ κε καὶ ὥκυτελής θάνατος μνηστῆρσι γένηται

πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.

The first line dwells upon the swiftness of the impending doom: the second enforces its comprehensiveness.



## BOOK XVIII (σ).

σ 10] *εἰκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἔλκη.*

*ἔλκη* for *ἔλκηαι* is not to be accepted. It is an exposed imposture. The contraction is admittedly post-Homeric. Knight's *ἔλκηαι* only makes matters worse; for not only is the contraction in the highest degree doubtful, but the introduction of an indicative, for such it is, whatever may have been the view of its sponsor, when a subjunctive is indispensable, must be condemned as a misguided effort. Van Leeuwen and da Costa change *δὴ* into *τις*, so converting *ἔλκη* into an unexceptional 3 sing. act. This is at least ingenious; but it is hard to see why *τις* should have become *δὴ* and left no trace of its real self. There is nothing in the suggested reading to provoke the alteration into the vulgate. In the MSS. there is no variant of *δὴ* save *δῆ* and only *ἔλκε* L of *ἔλκη*, mere differences of breathing and accent being, as here they may be, disregarded.

I have rather an adventurous suggestion to make, which would account in a fairly satisfactory manner for the traditional text, and yet afford a simple and intelligible reading with somewhat of an antique cast. There is no palaeographical difficulty in supposing that *ἔλκη* may be an old error for *ἔλκη*. It is hardly necessary to press into service the reading of L *ἔλκε* to justify the idea, though indications even as slight as that carry weight with many minds. Under this supposition the verb, the substantive verb, which is all that is required, may be concealed under the unassuming, but non-essential, *δὴ*, and we get this result:—

*εἰκε, γέρον, προθύρου, μὴ ἔη τάχα καὶ ποδὸς ἔλκη.*

‘Give ground, old man, from the portal, lest there be soon a halting (of thee) by the foot.’

On the substitution of *ἔη* for *δὴ* it is hardly necessary to dwell. The possibility of the corruption is undeniable: but it is also quite possible to accept the view that *ἔλκη* should be read and yet leave *δὴ* undisturbed: for the verb *ἔη* may be understood here, just as it is in E 481 *τά τ' ἔλδεται ὅς κ' ἐπιδεύης*.

The essential point then is to show the possibility of the noun *ἔλκη*. We have only *ἐλκηθμός* extant in Homer in this sense: then we have the cognate derivative *ἐλκηθρον*, and that

is all: for it is by no means determined whether ἔλκος is, or is not, to be reckoned as belonging to the same root, v. Curtius, Gr. Et. 23. But even from ἐλκηθμός alone we may postulate a primitive ἐλκή. There is therefore no reason to insist, as some formalists might be disposed to do, that the noun must be in the ο form, ὀλκή, which admittedly was the only form used in later times, or—shall we say?—the form that ultimately prevailed, cf. Aesch. Suppl. 884, &c., &c. If this be not sufficient to convince, there is still the adverb ἐλκηδόν, which may be found in Hesiod, Scut. Herc. 302, giving further confirmatory evidence for our supposed ἐλκή, cf. σφαιρηδόν from σφαῖρα, ἀγεληδόν from ἀγέλη, adverbs of this termination being always formed from nouns.

Assuredly, when ὀλκή held the field, nothing could save an obsolete noun ἐλκή from becoming in later times ἔλκη, unless it were safeguarded by some more efficient protection in the shape of a verb than the no less obsolete ἔη, though, as I have already admitted, it may never have possessed even that meagre amount of protection.

σ 26] ὦ πόποι, ὡς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει —

ρ 219 πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα ;

These are the only passages in which the word μολοβρὸς occurs, so that it may seem over-bold to throw suspicion on the article in σ 26. For, of course, with this noun it is found in no less than fifty per cent. of the instances, a proportion that no other word that is favoured with the article in the Homeric poems can boast. Undeterred by this, however, I proceed to suggest that the true form of the word may be really preserved in σ 26, if we read it thus :—

ὦ πόποι, ὡς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει —

and accordingly ρ 219 becomes :—

πῇ δὴ τόνδ' ὁμολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα ;

The traditional and generally accepted explanation, 'glutton,' γαστρίμαργος could hardly be better rendered in detail than by a compound containing ὁμός, ὄλος and √βop

ὁμολοβόρος

The one difficulty I see in this derivation is that the only form of ὄλος known in epic is οἶλος. Whether this is necessarily fatal to the derivation (cf. ὄλυρα, οὔλαι), I leave for others to decide.

An alternative suggestion ἀμελόβορος (ἀμελῶ) does not appear to me particularly attractive.

σ 74] οἶν ἐκ ῥακέων ὁ γέρων ἐπιγονίδα φαίνει.

Probably modified for the better accommodation of the article from an original :—

οἶν ἐν ῥακέεσσι γέρων ἐπιγονίδα φαίνει.

Cf. Γ 31 ἐν προμάχοισι φανέντα, υ 309, Σ 295, ο 517.

σ 93] ὦδε δέ οἱ φρονέοντι δόσσατο κέρδιον εἶναι,

ἦκ' ἐλάσαι, ἵνα μὴ μιν ἐπιφρασσάιαι· Ἀχαιοί.

I regret to say that I cannot, even out of deference to the dignity and importance of the comma, feel the least confidence in the correctness of the second foot of l. 94: neither is the hiatus here to be defended by the fashionable, but I venture to say fleeting, doctrine of legitimate hiatus, which has in fact never been invoked for the benefit of this particular foot. As it happens, I have already made a suggestion with regard to two fairly analogous cases of hiatus, B 590 ἐκτίσασθ' Ἑλένης for τίσασθαι Ἑλένης and π 24 = ρ 42 εἰσόψεσθ' ἐφάμην for ὤψεσθαι ἐφάμην (v. Note on λ 584, p. 198), and it does not seem altogether improbable that two other instances :—

ξ 522 ἐννυσθαι, ὅτε τις χεῖμων ἐκπαγλος ὄροιτο.

π 287 παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·—

should thus be restored on similar lines :—

ἐννυσθ', ὅππότε τις—

παρφάσθ', ὅππότε κεν—.

Consequently it may be desirable, or at least permissible, to see if any plausible means of escape from the metrical difficulty here also is open to us. Evidently no solution can be reached by the precise method adopted in the preceding instances, the restoration of a lost elision. Here an elision is out of the question. The final syllable of a 1 aor. inf. act., it is generally agreed, cannot be elided, nor indeed, if it could, would it bring us immediately any nearer to a successful issue: and yet I venture to think that the original may still be recoverable, and in fact probably stood thus :—

ἦκά F ἐλάσσαι, μὴ μιν—

Now ἦκα ἐλάσσαι, the only correct tradition possible of the above reading after the loss of the digamma, would readily become ἦκα ἐλάσαι and then necessarily ἦκ' ἐλάσαι. Under such

circumstances the encroachment of the conjunction *ἵνα*, whether it came as an explanatory gloss or a metrical makeshift, would be natural enough. It may be noticed that a couple of lines back, where the same adverb and verb are used, they are accompanied, as I suggest they should be here, by an enclitic pronoun: but the pronoun there could not be so readily lost to sight, *ἥέ μιν ἦκ' ἐλάσσει*. The disappearance of *ἐ* here before *ἐλάσσει* which begins with the same letter would be even easier than that of *κε* in ξ 152 *ὥς νέεται Ὀδυσσεύς*, where I have already (v. Note ad loc.) under some warrant of usage restored *ὥς κε νέητ' Ὀδυσσεύς*.

Accordingly as a suggestion, not devoid of certain elements of probability, for I make no greater claim, *μετὰ καὶ τόδε τοῖσι γενέσθω*. Sooner or later the occasion may arise when, to misapply the words of the Roman poet, 'et haec—meminisse iuvabit.' See Notes on α 83, η 164, and κ 295.

σ 102] *αἰδούσης τε θύρας καὶ μιν ποτὶ ἐρκίον αὐλῆς*—.

The hypothesis of legitimacy for this hiatus has been considerably shaken, and is hardly to be regarded as a satisfactory defence for the vulgate reading. *Ποτὶ* should be maintained: otherwise *καὶ δὴ ἐπὶ* might be adequate. I suggest that we should follow π 165, 343 and read:—

*καὶ μιν ποτὶ τειχίον αὐλῆς*.

σ 107] *λυγρὸς ἑὼν, μὴ πού τι κακὸν καὶ μείζον ἐπαύρη*.

One MS. (F) has *ἐπαύρης*, though the sigma is deleted by another hand. There is scarcely a possibility of resisting the conclusion that the verb has been altered. Some one has naturally thought of making the passage more effective by introducing the ironical *ἐπαύρηαι*, for which *ἐπαύρη* is in accordance with later, but contrary to Homeric, usage made to stand. If so, and there is no extravagance in the supposition, we must look for a word which would be Homeric, but afterwards either rare or obsolete. This condition is fairly met, I submit, by what I here propose:—

*μὴ πού τι κακὸν καὶ μείζον ἐπίσπης*.

Compare X 39:—

*οἷος ἀνευθ' ἄλλων, ἵνα μὴ τόχα πότμον ἐπίσπης*— (Cf. Z 412).

σ 114] *ὃς τοῦτον τὸν ἀναλτον ἀλητεύειν ἀπέπανσας*—.

Restore *ὃς τοῦτον μὲν ἀναλτον*—.

For *μὲν* here see Note on ρ 10.

σ 135] *καὶ τὰ φέρει ἀκαζόμενος τετληότι θυμῷ*.

Possibly the gnostic aor. occurred here originally :—

καὶ τὰ γ' ἔνεγκ' ἀεκαζόμενος τετλήοτι θυμῷ.

σ 159] τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,  
κούρῃ Ἰκαρίου, περίφρονι Πηνελοπείῃ,  
μνηστήρεσσι φανῆναι, ὅπως πετάσειε μάλιστα  
θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο  
μᾶλλον πρὸς πόσιός τε καὶ νείος ἢ πάρος ἦεν.

Line 160 furnishes the solitary instance of *πετάννυμι* used metaphorically. It is, of course, very frequently used literally, e. g. of hands (*χεῖρε πετάσσας*), clothes (*ζ* 94, &c.), sails (*A* 480, &c.), light (*ζ* 45, &c.), and doors (*φ* 50), with the meaning 'to spread out', 'to open'. Hence it would seem not unnatural that *πετάσειε θυμὸν μνηστήρων* here should mean 'to disclose, reveal, the mind of the suitors', in plain terms, 'to put their generosity to the test'. This indeed is precisely what she proceeds to do to the huge delight of her husband :—

σ 281 ὥς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
οὔνεκα τῶν μὲν δῶρα παρέλκετο,—

and doubtless her son thoroughly shared in his father's unsophisticated gratification.

This, I submit, is what the author of *πετάσειε*, whether Homer, or a redactor, or reviser,—the whole passage is the subject of an interminable wrangle among the professors of the Higher Criticism—must have meant by the expression. Penelope was to 'show up' the suitors, thereby endearing herself all the more to her husband and son. But this is by no means the view the ancients took of *πετάσειε* here. It would have been an insult to the royal family, an *ἀπρεπές*, as they were so fond of declaring on other occasions. So *πετάσειε* is explained by Schol. V *ἐκπλήξειε*, by B *ἀναστήσειε πρὸς ἐπιθυμίαν*, and in Eustathius *διαχέοι, ἐκ μεταφορᾶς τῶν διαπεταννυμένων σωμαίων*. There is a good deal of latitude, it is true, in these explanations. The moderns, while following suit in the main, are as a rule a little more precise. Ebeling and his coadjutors in the *Lexicon Homericum* have 'animum quasi dilatare laetitia et cupiditate', 'arrigo': Ameis-Hentze 'das Herz ausbreitete, mit freudiger Hoffnung schwellte': Crusius (Arnold) 'expand the heart of any one, i.e. to swell': Autenrieth 'open the heart': Liddell and Scott 'open one's

heart' (?): Butcher and Lang 'that she might make their heart greatly to swell for joy'.

Now to put the suitors in a good humour may or may not have been desirable; certainly it is difficult to trace any such considerate intention in a good many things said and done by both Odysseus and Telemachus, and even by Penelope herself. Moreover one might fairly suppose that the fight between the two beggar-men had already achieved that object for the generality, cf. l. 100 γέλῳ ἔκθανον, l. 111 ἡδὺν γελοίωντες. Only Amphinomus has any reason (v. ll. 125-127) for feeling a little depressed. Neither Penelope then nor Athene, for either might be regarded as the entertainer of the design whatever it was, can be supposed to have intended to produce this effect. Schol. V stands alone in supposing that Penelope merely meant to astonish the suitors. However it is perhaps unnecessary to pursue further the inquiry into the meaning of πετάσειε. What has been said justifies considerable mistrust of its genuineness, and has an important bearing on the emendation I wish to propose.

Some MSS.—ULW cum γι' Y (Ludwich)—give θέλξειε, which is approved by Nauck with a hearty 'rectius, ut opinor'. Van Herwerden, on the other hand, with some plausibility thinks θέλξειε merely a gloss derived from ll. 212 and 282. Undoubtedly a conjecture, to win the smallest credence, must account for the appearance, not of θέλξειε, but of πετάσειε. Perhaps I should mention the one offered by J. J. Hartman in his *Epistola Critica*, 1896, σκεδάσειε. With this verb θυμόν of course assumes its special sense, 'anger.' But the same objection holds against this reading also. We have no information that the suitors were angry, though Penelope was herself a little out of temper not without reason, as her son admitted, τὸ μὲν οὖν σε νεμεσσωμαι κεχολῶσθαι.

But it is now only fair to hazard my own conjecture. Accordingly I suggest that what Homer really said differed by but one letter from the tradition, and the text should stand thus:—

ὅπως ἐτάσειε μάλιστα

θυμόν μνηστήρων—

'in order that she might test the mind of the suitors.' The sense is as already explained: the motive is very much the same

as that which influenced Athene on a previous occasion, ρ 363 (ὡς ἂν . . .) γνοίῃ θ' οἱ τινὲς εἰσιν ἐναΐσιμοι οἱ τ' ἀθέμιστοι. Moreover it would seem not unreasonable to suppose that the editor or rhapsodist, who substituted πετάσειε, the more common and familiar Homeric verb, for the always rare and unusual ἐτάσειε, intended to maintain the sense without material alteration, and scarcely contemplated the treatment his well-meant effort has met with at the hands of subtle exponents, some of them bent on making a display of imaginary psychological analysis.

Against ἐτάσειε for ἐξετάσειε in later classical times the same feeling would operate that would greet nowadays the appearance of 'ceive' for 'perceive'. Analogy might plead for it, but usage would reject it without a moment's hesitation. The instances of the use of ἐτάζω, for a reference to the Lexicons will assure us that it was used, seem to be almost confined to the Anthology, whose writers however were often in diction great revivalists.

σ 167] μὴ πάντα μνηστῆρσιν ὑπερφιάλοισιν ὀμλεῖν,

If this line be genuine—Duentzer would expel it from the text along with the next—it is worth while to inquire what is the sense of πάντα. Is it 'always', πάντα χρόνον? So far as I can ascertain there is no other instance of this in Homer. Nor would it be in accordance with the facts, for Telemachus and the suitors to be described as inseparable companions.

As a neuter plur. used adverbially πάντα is equally unacceptable. πάντα ὀμλεῖν is quite without a parallel in the Homeric poems, and 'to associate in everything' would not apply to the case.

If, as seems most likely, the meaning intended is 'not at all', 'not in any wise', then the reading should be in spite of tradition:—

μὴ πάμπαν μνηστῆρσιν ὑπερφιάλοισιν ὀμλεῖν, —

Cf. Ω 65, Υ 376.

σ 192] κάλλει μὲν οἱ πρῶτα προσώπατα καλὰ κάθηρεν  
ἀμβροσίῳ,—

Undoubtedly it would be an unenviable task to defend the above line in its entirety, unless its champion were prepared boldly to ignore the existence of such a thing as cumulative evidence. It is not only that κάλλει is, as Fick says, mirum

unguentum—it seems rather to be a sort of modern toilet-soap—but *προσώπατα* for *πρόσωπα* is really more than we could possibly bear with equanimity even for the sake of the excellent bucolic diaeresis. Then to crown all comes *καλά*, an innocent-looking word enough, but surely quite inadmissible after *κάλλει*, whether we take it as a mere standing, and conventional, epithet, as in ω 44 :—

*καθήραντες χροά καλὸν*

*ὑδατί τε λιαρῶ καὶ ἀλείφατι*

or regard it as a somewhat uncomplimentary prolepsis 'till it became beautiful'. In fact *καλά*, if I do not mistake, is the main centre of mischief in this passage, though unfortunately it cannot be said to be the only faulty element that mars the tradition. Even *κάθηρεν* is not altogether free from suspicion. It would, however, be useless on the strength of a single doubtful passage, Φ 347 *ὅς τις ἐθείρη*, to do more than hint that possibly an aor. *ἔθηρεν* (*ἐφέθηρεν*?) may have stood here with the meaning 'carefully treated'; but it may be allowable to exercise more freedom in dealing with the abnormal *προσώπατα* and its probable origin. I suggest then that the poet really said *πρόσωπα ἀπαλά*, cf. Σ 123 *παρειάων ἀπαλάων*. If there were any confusion of *ἀπαλά* with *ἀταλά*, we should get the very letters that make up the curious or, to be mildly apologetic, heteroclite *προσώπατα*: but in any case the confusion of π and τ is not a very difficult matter to face. As to *καλά*, which has ousted the less familiar word, it is more than half suggested by the ending of *ἀπαλά*. For the rest of the verse, if we look to *κάθηρεν*, which of course van Leeuwen and da Costa print *ἐκάθηρεν*, there is every possibility that the lipography of ΕΚΑ (*ἦκα*) is the missing link and may have started the process of corruption. Certainly *ἦκα* might be lost before *ἐκάθηρεν* just as readily as *ἐκάς* after *ἔσσηκας* in E 485 (v. *Journ. Phil.* xxiv, p. 275 f.). We arrive at the result:—

*κάλλει μὲν οἱ πρῶτα πρόσωφ' ἀπάλ' ἦκα κάθηρεν.*

Still nearer to the tradition is *ἦκα ἔθηρεν*, but to adopt this verb, as I have already observed, is too much of a step in the dark. The aspiration of the π in the above writing makes the change a little more considerable in appearance than it is in reality; for we must remember that *πρόσωπα* would almost certainly appear in the older writing without any visible elision.



It may be useful indeed both for present and future purposes to consider the passage again from the point of view of the earlier writing, and to set down the last four words at full length, as they may be supposed to have appeared before the time of the archon Euclides :—

ΠΡΟΣΟΠΑ ΑΠΑΛΛ ΕΚΑ ΕΚΑΘΕΡΕΝ.

Now *οἱ μεταχαρακτηρίζοντες*, besides introducing the special forms for the long vowels Η and Ω, would probably have to strike out those which are elided in reading, and according to the later custom omitted in writing. In the above we have three couples AA, AΕ and AΕ requiring to be dealt with. In the first no error can be committed: it is immaterial which A is cancelled; nor is there much more room for material error in the third: the removal of the Ε would serve just as well as that of the A; but in the second case the loss of the Ε, if accidentally deleted instead of the A, would be immediately fatal to the conservation of the adverb *ἤκα*. Not only abnormal grammatical forms like *προσώπατα* may have arisen in this way, but mysterious words, which would have puzzled Homer himself as much as they did his interpreters, would be evolved now and then, such as for example *μορόεντα* in this very book, l. 298. The explanations that tradition has preserved of this locution are quite enough to assure us that the ancients knew nothing whatever about it. To begin with they were uncertain whether to read *τρίγληνα μορόεντα* or *τρίγλην' ἀμορόεντα*. Then the explanations are at once various and beautiful, and not without an occasional touch of humour. Some of the Greeks, good easy men, evidently thought that to do hard work was as bad as to be killed, so that *πόνος* was to all intents and purposes the same as *μόρος*. Ergo, it is clear *μορόεντα* = *πεπονημένα*, 'mortal hard to make' in the vernacular. Others preferred to try to make *ἀμορόεντα* reveal its secret and convinced themselves that they had hit the nail on the head by making it equivalent to *ἀθάνατα*, *μόρον μὴ μετέχοντα*. We need not tarry long over the remaining, mainly modern, efforts of exegesis, such as 'plena particularum' (*μόρα* = *pars*), 'splendida' (*μαρμαίρω*), 'venusta' (Sansc. *smara* = *amor*), 'fatalia' (*μόρος*), 'mulberry-coloured' (*μόρον*), 'black,' 'nigricantia.'

In applying the principle enunciated above, absolute assur-

ance is of course unattainable; but it is surely not venturing beyond reasonable limits to surmise that

### ΤΡΙΓΛΑΝΑΙΜΕΡΟΝΤΑ

might lose in course of transfer the I instead of the A of the A1. Then *μερόντα* would not have much difficulty in becoming *μορόντα*. Certainly the plain and simple

*τρίγλην' ἱμερόντα*

will lack attraction for many who would not lose the magnificent mumpsimus, *μορόντα*, at any price, partly because they delight in the mysterious and unfathomable, partly because they blindly cling to the dogmatic pronouncement that the most difficult reading is always to be preferred, just as if a fortuitous corruption, as opposed to a deliberate alteration, was always, or indeed ever, likely to be plainer than the original. At this rate lucidity and clearness should be found in muddy and disturbed waters, and opacity only in the pure untroubled stream. Observation, however, does not confirm this interesting inference.

σ 201] ἦ με μάλ' αἰνοπαθῇ μαλακὸν περὶ κῶμ' ἐκάλυψεν.

In this sentence *αἰνοπαθῇ* is emphasized by *μάλα*, just as in the case of other adjectives before which *μάλα* is placed elsewhere. Instances can be found by any reader without difficulty. Yet it is obvious at a glance that the main point of Penelope's exclamation is her surprise at the visitation of sleep. That she should go out of her way to declare with emphasis that she is a dreadful sufferer is unfortunately only possible in our own advanced civilization. Women of this peculiar type are essentially modern, not epic creations.

Add to this that the word *αἰνοπαθῆς* itself is not Homeric, also that the contracted form of the acc. is late, and there can be no doubt in an impartial mind that *αἰνοπαθῇ* is corrupt. This conclusion holds, although it may be quite impossible to restore the original text. There is in such a case as this room for more than one suggestion. Usage would warrant:—

ἦ μάλα δὴ μ' αἰνῶς μαλακὸν περὶ κῶμ' ἐκάλυψεν.

Or a suggestion might be taken from φ 196 ὧδε μάλ' ἐξαπίνης—

ἦ με μάλ' ἐξαπίνης μαλακὸν περὶ κῶμ' ἐκάλυψεν.

But the safer course, as palaeographic considerations must clearly prevail here, would be to read the line thus:—

ἦ με μάλ' αἰνὰ ποθεν μαλακὸν περὶ κῶμ' ἐκάλυψεν.

\*Surely 'tis very strange. Somehow soft slumber wrapt me around.'

The position of ποθέν is justified by the emphasis upon the adverbial αινά. This reading, I submit, accounts for the tradition and gives a satisfactory sense. Similarly by a converse process Hymn. Herm. 155 is recoverable :—

τίπτε σύ, ποικιλομήτα, παθὼν τόδε νυκτὸς ἐν ὥρῃ (ἔρχε') — ;

• 251] Εὐρύμαχ', ἥ τοι ἐμὴν ἀρετὴν εἰδὸς τε δέμας τε  
ᾤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον —.

I would suggest :—

Εὐρύμαχ', ἥ τοι ἐμ' ἀθάνατοι εἰδὸς τε δέμας τε  
ᾤλεσαν ἥματι τῷ ὅτε Ἴλιον εἰς ἀνέβαινον —.

In trying to get rid of an imaginary hiatus by substituting one regarded as legitimate, the improvers have made Penelope disclaim far too much. She did not lose, nor would she be likely to say that she had lost, any of her skill in weaving, in housewifery, or in short—

ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.

What she would admit, what she has already allowed, that she has lost, is ἀγλαΐη (σ 180), and that is enough.

This applies also to τ 124-5, where the lines recur.

• 254] εἰ κείνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύει,

Perhaps we might read :—

εἰ κείνός γ' ἐλθὼν ἔτ' ἐμὸν βίον ἀμφιπολεύει,

where ἔτι would mean 'as he did in days gone by', cf. ἔτι καὶ νῦν.

• 257] ἥ μὲν δὴ ὅτε τ' ἦε λιπὼν κατά πατρίδα γαῖαν

The τε following ὅτε is unsuitable here. Read :—

ἥ μὲν δὴ ῥ' ὁ γ' ὅτ' ἦε λιπὼν κατά πατρίδα γαῖαν.

Cf. O 53, Ξ 337 ἀλλ' εἰ δὴ ῥ'.

• 265] τῷ οὐκ οἶδ' ἥ κέν μ' ἀνέσει θεός, ἥ κεν ἀλώω

αὐτοῦ ἐνὶ Τροίῃ

The above is the reading of Ludwich's text (1891). There are sundry minor points about it which might be discussed, whether τῷ or τῷ is correct, whether εἰ . . . ἥ should be read with the MSS. or ἥ . . . ἥ as above, whether οὐ before οἶδ' and κε before ἀλώω should not be written for οὐκ and κεν, also αὐτόθ' for αὐτοῦ ; but the main problem here is the determination of ἀνέσει. The only variant is ἀνέσοι, which gives no help, save that it shows that some one knew that κε did not assort well with what looks like a fut. indic.

The most widely accepted view is that ἀνέσει is a special

form of the fut. indic. of ἀνίημι, though why Homer ever tried to palm off ἀνέσει upon his hearers for ἀνήσει, which is actually used in B 276, has never been, and never will be, explained. He has been charged with blindness; but even a blind man could hardly say ἀνέσει for ἀνήσει. That would argue rather some slight degree of vocal, if not mental, deficiency. Alexandrine scholiasts and editors, however, did not stand at trifles, as I have shown more than once in these pages, and when we find even modern critics of repute giving us, also under stress of metre, an imaginary *δνειαρ* for *δνειαρ* (Hymn. Dem. 269), much may be forgiven to those early novices.

The next and latest view is that ἀνέσει is a 1 aor. subj. of ἀνίημι (Savelsberg). This view is supposed by its author to reduce to a minimum the difficulty of the shortening of the penultimate. Here are his words: 'weil nie das Futurum, wohl aber der erste Aorist die Verlängerung des Wurzelsvokals öfters mit der Kürze vertausche.' If ἀνέσει, however, is to be dealt with at all, those who refer it to ἕω, ἕζω, to seat, must surely prevail against those who would force it to belong to ἵημι. We have N 657 ἐς δίφρον δ' ἀνέσαντες, Ξ 209 εἰς εὐνὴν ἀνέσαιμι. The difficulty about ἀνέσει in this view is that, though the grammatical form is satisfactory enough, the meaning 'restore me to my seat' is very flat and unprofitable. This objection has, I suppose, been considered fatal, as indeed it ought to be.

Many reject the form ἀνέσει altogether and follow Thiersch in reading ἀνέη, an unhappy conjecture; for the form is itself speculative, ἀνήη, found in B 34, being alone authentic. It may be remarked also that the meaning postulated for ἀνίημι, 'send back home,' is not elsewhere found in Homer.

The scholia B Q give as the first paraphrase ἐκ τοῦ θανάτου ἀφήσει and the Venetian scholia ἰάσει. Here, I think, we have a fair hint, and something more, as to what the real reading was which ἀνέσει has unfortunately displaced.

τῷ οὐ οἶδ' ἣ κέν μ' ἰάη θεός, ἣ κε ἀλώω.

Palaeographically the corruption of ἰάη into -ήη which associates it with ἵημι is easy. But more than that, the special epic use of ἰάω, 'to spare an enemy's life,' became obsolete and was forgotten by the later Greeks. ἵημι obviously requires the help of the prep. ἀνά to enable it to convey any meaning at all here, and if any



ἔασας by ἡδυνας, ἡφφρανας, it would be sufficient ground for their action that they knew the usage to be obsolete,—these critics added the universally-bracketed line in order to give ἔασας its ordinary sense:—

αὐτόν τε ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.

σ 271] κείνος τὼς ἀγόρευε τὰ δὴ νῦν πάντα τελεῖται.

I suggest:—

κείνος ὃ γ' ὡς ἀγόρευε

Cf. T 344 κείνος ὃ γε προπάρειθε νεῶν ὀρθοκραϊάων

Γ 391 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν —

The line itself recurs twice, B 330, Ξ 48, where the same remedy is applicable. In B 330 the MSS. have not τῶς but θ' ὡς; in Ξ 48 θ' ὡς is largely supported and κείνός γ' is mentioned. Here the MSS. are for θ' ὡς and δ' ὡς. τῶς and τόσσ' are attributed to Aristarchus.

σ 275] μνηστήρων οὐχ ἦδε δίκη τὸ πάροιθε τέτυκτο,

Here J gives προπάρειθε and P τέτυκται. We may read accordingly with considerable advantage:—

μνηστήρων οὐχ ἦδε δίκη προπάρειθε τέτυκται.

Cf. π 241.

σ 293] (πέπλον) ποικίλον· ἐν δ' ἄρ' ἔσαν περόναι δυοκαίδεκα πάσαι —.

We may read:—

ἐν δέ F' ἔσαν (F' = φοί)

So again below 323 δίδου δ' ἄρ' for δίδου δέ F'.

σ 303] τῇ δ' ἄρ' ἄμ' ἀμφίπολοι ἔφερον περικαλλέα δῶρα.

For the sake of the metre φόρεον should be read. The hiatus is the result of a fear that φορέω could not be a precise equivalent of φέρω. That it may be so in epic is however hardly to be denied, cf. ι 10, ν 368, where there is also a variant ἔφερε, μ 68, ε 328, ζ 171, χ 448, &c.

σ 333] ἦ ἀλύεις ὅτι Ἴρον ἐνίκησας τὸν ἀλήτην;

Perhaps simply:—

ἐνίκησας μὲν ἀλήτην

just as μὲν gives emphasis to the verb in φ 201 ὡς ἔλθοι μὲν κείνος, μ 156 ἀλλ' ἐρέω μὲν ἐγών. Ω 71.

σ 335] ὅς τις σ' ἀμφὶ κάρη κεκοπὼς χερσὶ στιβαρῆσι  
δώματος ἐκπέμψῃσι φορούσας αἵματι πολλῷ.

For ὅς τις usage requires ὅς κεν, v. Monro, H. G. § 282, and for ἐκπέμψῃσι we may safely read ἐκπέμπῃσι.

σ 353] οὐκ ἄθεεῖ δὲ ἀνὴρ Ὀδυσῆμον ἐς δόμον ἵκει·  
 ἔμπης μοι δοκείει δαΐδων σέλας ἔμμεναι αὐτοῦ  
 καὶ κεφαλῆς, ἐπεὶ οὔ οἱ ἐνὶ τρίχες οὐδ' ἡβαιαί.

The flaw in this piece of gibing flippancy is the word *ἄθεεῖ*. It is only found here. It has no close parallel among the other Homeric modal adverbs in *-ει* or *-ι*. The sense that has to be given to it, *θεῶν ἀέκητι*, hardly seems natural to the word, and is more than the passage requires, if a merely light and humorous tone is to be maintained. It is unmetrical, as the hiatus in this place finds no defenders. Lastly, there would have been no difficulty, if the sense had really been *θεῶν ἀέκητι*, in making use of that very expression, e. g.

οὐκ ἀέκητι θεῶν δὲ ἀνὴρ τόνδ' ἐς δόμον ἵκει  
 or ἵκετ' ἐς τόδε δῶμα would serve for the ending.

On the other hand, I think it is quite a mistake to suppose that Eurymachus who is the speaker has any intention to compare the beggar-man to a god. He would never dream of doing so. He is only ridiculing his bald head. Suppose we read thus:—

οὐκ ἀχρεῖ δὲ ἀνὴρ Ὀδυσῆμον ἐς δόμον ἵκει·  
 We have *ἀχρεῖον ἰδών*, i. e. *ἀχρεΐα ἰδών* (B 269), and *ἀχρεῖον δ' ἐγέλασσε* in this book (σ 163). The meaning I take to be this:—

‘Not for nothing hath this man come to the house of Odysseus: really now the light of the torches seems to me to come from his own head (as from a reflector), for he has no hair upon it, never a bit.’ He has natural advantages that double the illumination.

The lines τ 36-40 describe an entirely different phenomenon, the effect of the presence of a god, and may well have suggested the introduction of *ἄθεεῖ* here.

σ 371] εἰ δ' αὖ καὶ βόες εἰεν ἐλαυνέμεν, οἳ περ ἄριστοι,  
 αἰθωνες, μεγάλοι, ἄμφω κεκορηότε ποίης,  
 ἥλικες, ἰσοφόροι, τῶν τε σθένος οὐκ ἀλαπαδνόν, —

Such is the received text, in which every word that qualifies *βόες* save one, *κεκορηότε* which is dual, is in the plural number. It is certain, however, that *ἥλικες* really represents *ἥλικε*. Accordingly Bekker and Nauck would read with every probability of being right

*ἥλικε* *ἑισοφόρω*

We might go further and write, as Dr. Monro suggests, with G  
 ὦ περ ἄριστω,

*αἰθωνε, μεγάλω,*

and τοῖν also might be written for τῶν (373); but even so the plural would still remain unalterably fixed in βόες. It seems better to recognize that in the original there was, as other passages show, a free power of using the plural as well as the dual in reference to couples and pairs. Cf. M 367, μ 211, π 295. In δ 186 read perhaps ἀδακρύτως. Here the separate individuality of the oxen, so to say, is only prominent in 373. I would read:—

εἰ δ' αὖ καὶ βόες εἰεν ἐλαυνέμεν, οἱ περ ἄριστοι,  
αἰθωνες, μεγάλοι, ποίης κεκορηότες ἄμφω,  
ἥλικε, ἰσοφόρῳ, τῶν τε σθένος οὐκ ἀλαπαδὸν, —

σ 379] τῷ κέ μ' ἴδοις πρώτοισιν ἐνὶ προμάχοισι μύγента,  
οὐδ' ἄν μοι τὴν γαστέρ' ὀνειδίζων ἀγορεύεις.

It is impossible, at any rate it is undesirable, to separate the consideration of τῷ κέ μ' ἴδοις here from that of the very same words in l. 375:—

τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην.

In this latter passage the metrically more satisfactory τῷ κε ἴδοις may be read without detriment to the sense. It seems hardly possible, however, to follow Knight and others in making the same easy correction in l. 379. In l. 375 εἰ . . . προταμοίμην allows the pronoun to disappear with impunity and even with advantage; but here μύγента with no pronoun would be decidedly wanting in clearness. The maintenance of the pronoun must therefore be regarded as an indispensable condition, and the question is, whether this condition will allow us to maintain also the consistent use of the digamma in this root *fid-*, or whether we are forced by such an instance as this to adopt the in-and-out theory, the always-ready-when-wanted idea, of the digamma. Taking this then as a typical instance of the difficulty that sometimes attends the restoration of the *f*, I would suggest that the true reading here is:—

τῷ κε *f*ἴδοις ἐμὲ πρῶτον ἐνὶ προμάχοισι μύγента, —

The pronoun is thus preserved with enhanced, but not undue, emphasis. But there is something more to be said, a further argument, by which I hope to justify and confirm this correction. If we consider the traditional πρώτοισιν ἐνὶ προμάχοισι, we cannot but notice that, notwithstanding the frequency with which πρόμαχοι (προμάχοισι, ἐνὶ προμάχοισι) occurs in Homer (Γ 31, Δ 354, E 134, Θ 99, N 642, O 457), the combination πρῶτοι πρόμαχοι is



elsewhere entirely unknown. The reason is obvious. There is no material difference between ἐνὶ προμάχοις and ἐνὶ πρώτοις. The πρόμαχοι are so called because they are πρώτοι. If you say of a man that he is among the front-fighters, it is mere surplusage to add that the front-fighters are first. Where else could they be? You can only give him higher credit by saying that he is first among the front-fighters, and this is, as I conceive, exactly what was originally said here, just as elsewhere (Δ 458, P 590) Homer speaks of a hero as ἐσθλὸν ἐνὶ προμάχοισι, of which expression this πρώτον ἐνὶ προμάχοισι is the superlative, being equivalent to ἀριστον ἐνὶ προμάχοισι.

I will add that the vulgate cannot be defended on the ground that πρώτοι πρόμαχοι means 'the van of the πρόμαχοι'. This would imply that the πρόμαχοι were an organized body of troops, a sort of special regiment or Agamemnonian Old Guard, whereas we know that any warrior promachized, as the fancy took him. And here in this point of organization we seem to have the chief difference, or an important difference, between the πρόμαχοι and the πυλῆες, cf. O 517 :—

Αἴας δ' ἔλε Λαοδάμαντα

ἡγεμόνα πυλῆων, Ἀντήνορος ἀγλαὸν υἱόν

We should look in vain for a ἡγεμὼν προμάχων. Of special interest also, in view of the passage under discussion, is :—

Φ 90 ἦ τοι τὸν πρώτοιςι μετὰ πυλῆεσσι δάμαστας —.

In our second line the late use of the article τὴν γαστέρα is undoubtedly a modernization. Here we have a noun that is by no means rare. It occurs thirty times in all : three times in the nom. sing. : three times in the gen. : eight times in the dat. : fifteen times in the acc., and once in the nom. plur. In one instance, I may say, the acc. is an error, the dat. being the true form :—

ι 433 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθείς —

Read λασίην ὑπὸ γαστρὶ ἐλυσθείς or even γαστέρ', if preferred ; but this participle, I have little doubt, was digammated in spite of appearances. In Ω 510 Ἀχιλῆι is evidently the true reading : and in Ψ 393 it is equally evident that ἐλύσθη itself is wrong. The verb required there should be supplied, I would suggest, by the still rather mysterious but, as usage will avouch, quite appropriate ἐάφθη.

But to return to γαστήρ, in no place save this solitary σ 380

do we find any article with this noun. Even the case of the article with *νήσος* (Note on ε 55) has more to run on than one crazy wheel. Therefore I propose the following as a probable restoration:—

οὐδέ κέ μ' οὕτω γαστέρ' ὀνειδίζων ἀγορεύεις (μ' = μοι)

'taunting me thus', 'in the way you did.' Of course the corrupt tradition would be due to the desire not to recognize, if possible, the elision of *μοι*, and no suggestion for replacing *τήν*, by such a word as *τότε* for instance, would be satisfactory, because there would then be no reason why the tradition should have failed.

A further illustration of this process of change, resulting in the appearance of the later article, may be found a few lines further on:—

σ 385 αἰψά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μάλ' ἔοντα,  
φεύγοντι στείνονται διὰκ προθύροιο θύραζε.

This affords in *αἰψά κε* some justification for changing *οὐδ' ἄν* in l. 380 to *οὐδέ κε*: for there can be no pretence that more emphasis is required in l. 380 than in l. 385 (Monro, H. G. § 363, 2 (c)); in fact the reverse is manifestly more nearly the truth. But now to account for the article. If we write with a gap to indicate the loss of a syllable before which *τοι* would be elided *τοι . . . τα*, it is at once apparent that the insertion of *αὐ-* would solve all difficulties.

αἰψά κέ τ' αὐτὰ θύρετρα, καὶ εὐρέα περ μάλ' ἔοντα, —

'the very doors, wide as they are, &c.'

σ 404] ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

The line is from A 576. In both places Nauck's suggestion

ἔσσεται ἐσθλῆς ἦδος

may be accepted without much hesitation. For the rest we may read with much advantage

ἐπεὶ ῥα χερεῖονα νικᾷ.

## BOOK XIX (τ).

τ 33] ἔγχεά τ' ὀξύνοντα.

This epithet is somewhat of a mystery. Neither of the two recognized explanations, (1) pointed, (2) beechen, is satisfactory. We have *ἔγχεῖ ὀξύνοντι* at the end of the line in E 50, H 11, Θ 514, N 584, O 536, 742, and υ 306, seven times in all: once it occurs at the beginning of the verse, II 309. *ἔγχεα ὀξύνοντα* ends

the line E 568. In all these instances there is hiatus between the words.

The present passage, τ 33, and one other, Ξ 443,

Σάτνιον οὔτασε δουρὶ μετάλμενος δξύνοντι,

show no hiatus. But it is clear that this victim to the prowess of Ajax not only lost his life in the battle, but has been by a strange destiny robbed of his name also. He was born 'by the banks of the river Satnioeis', so that, as we may see from Simoeisios (Δ 474), his name was Σατνιοείσιος and is here improperly docked. We must restore:—

Σατνιοείσιον οὔτα μετάλμενος δξεί δουρί.

It now becomes doubtful whether the remaining ἐγγεά τ' δξύνοντα is really to be accepted as genuine, especially seeing that the easy change to:—

δοῦρά τε δξύνοντα

would remove all difficulty in the way of an explanation of this notable epithet. It should, I think, be associated with the word φοξός (φοξίχειλος Ἀργεῖη κύλιξ Simonides):—

B 219 φοξὸς ἔην κεφαλὴν —.

Compare the curious Schnabelkanne, the jug with a long high spout found at Hissarlik. I suggest *φοξύνοντα* or *φοξύνοντα* as the true form.

'Cone-shaped' seems to be the meaning, and would be an appropriate description of the metal point of a spear.

τ 44] ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ,  
ὄφρα κ' ἔτι δμῶας καὶ μητέρα σὴν ἐρεθίζω  
ἢ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἔκαστα.

The arrangement is that Odysseus should stay in the hall while Telemachus retired to his chamber; but the statement of the motive for this arrangement is decidedly remarkable, 'in order that I may further provoke the bondswomen and thy mother.' That ἐρεθίζω has displaced some more suitable verb, probably one that became obsolete, is an assumption necessitated by the circumstances of the case. They make clear that what Odysseus wishes to do is to test by observation and inquiry the disposition and conduct of his wife and women-servants, exactly what Athene attributed to him in ν 335:—

σοὶ δ' οὐ πω φίλον ἐστὶ δαήμεναι οὐδὲ πνθίσθαι,

πρίν γ' ἔτι σῆς ἀλόχου πευρήσεται, ἣ τέ τοι αὐτως  
ῥησται ἐνὶ μεγάροισιν, — [Leg. πρίν γε τεῆς]

and as he himself says to Telemachus π 304 :—

ἀλλ' οἷοι σύ τ' ἐγὼ τε γυναικῶν γνῶμεν ἰθύν.

Cf. π 313 and particularly 316 f. :—

ἀλλ' ἦ τοί σε γυναῖκας ἐγὼ δεδάασθαι ἄνωγα,  
αἷ τέ σ' ἀτιμάζουσι καὶ αἷ νηλίτιδες εἰσιν·

The word required here then is a synonym of *πειρήσομαι*, *γνώω* and *δαίω*. Metrically *πειράζω* could stand, but the spondaic ending is no recommendation and the corruption of *πειράζω* to *ερεθίζω* is unlikely. *Ἀλεγίζω* might have served except for the fatal fact that it always takes a genitive. In this difficulty I fall back upon the word suggested in the Note on σ 160, as I venture to think with some probability, *ετάζω*, 'to test,' 'examine.' We might read :—

ὄφρα κέ τι δμψὰς καὶ μητέρα σὴν ἔτ' ἐτάζω·

It should be observed that *κέ τι* not *κ' ἔτι* is supported by the bulk of the MSS. *ἔτι* is not otiose, as it is in ν 336, where also a large number of the MSS. fail to support it, and may be postponed without detriment to the sense, 'that I may to some extent put to further proof &c.'

The remaining line seems rather like an interpolation. Whether we render 'for she in her sorrow will ask me everything separately', or 'about everything', it is beside the mark. It can only be said that it conveys by a far-fetched implication that Odysseus in his turn would have an opportunity of extracting information. But it is obvious that *ἑρέει* not *εἰρήσεται*, 'will tell' not 'will ask', is what the poet would have said, if he had thought it necessary to add the line at all. If l. 45 end with *ετάζω* or any equivalent verb, nothing further need be said; but after *ερεθίζω* something is clearly required to counteract the unhappy suggestion of that unacceptable word.

*Κατάλεξαι* (l. 44) is the aor. imper. mid. according to the later grammar, but Homer has only *λέξεο* and *λέξο*. Hence here the true reading is probably *καταλέξε'*. Cf. ο 218 (Note).

τ 61] αἱ δ' ἀπὸ μὲν σῖτον πολλὴν ἤρπον ἠδὲ τραπέζας—.

If, as seems probable, *αἰρέω* had an initial *F* (ν. Note on λ 43), *ἤρπον*, i. e. *φαίρπον*, cannot be right in this position. Placed before

πολύν it would scan with synizesis of the last two syllables; otherwise some other verb has been superseded here. It would hardly be legitimate to replace πολύν by τάχα: but the possibility at least of one or other of these solutions can hardly be denied.

τ 63] πῦρ δ' ἀπὸ λαμπτήρων χαμάδις βάλον, ἄλλα δ' ἐπ' αὐτῶν  
νήησαν ξύλα πολλά, φάος ἔμεν ἡδὲ θέρεσθαι.

This passage and O 741 (v. Note on π 23) are the only places in which φάος may not at once be restored for the debased φώς. No account need be taken of Hymn. Herm. 12. Here it would be easy to read:—

ἄλλα δ' ἐπὶ σφεν  
νήησαν ξύλα πολλά, φάος τ' ἔμεν ἡδὲ θέρεσθαι.

τ 81] τῷ νῦν μή ποτε καὶ σύ, γύναι, ἀπὸ πᾶσαν ὀλέσσης  
ἀγλαίην —.

This appears to be the only instance in which γύναι, the vocative, is used in Homer except as a respectful and ceremonious address. That it is not ironical is certain, for to use one ironical term and one only in a long speech otherwise grave and serious would be utterly impossible. The hiatus is a further indication, it might even be said a sufficient indication in itself, that something is wrong. I suggest;—

τῷ νῦν μή ποτε καὶ σὺ τεῖν ἀπὸ πᾶσαν ὀλέσσης  
ἀγλαίην —.

τ 95] ἀμφὶ πόσει εἶρεσθαι, ἐπεὶ πυκνῶς ἀκάχημαι.

The infin. depends on ἔμελλον and should of course be in the future tense (v. Prof. Platt, *Journ. Phil.* xli. on μέλλω). Dr. Leaf (Note on Ψ 773) has suggested ἐρέεσθαι, but the only future for which there is epic authority is εἰρήσεσθαι. Moreover, the second foot is still unsatisfactory because of the hiatus. Even the questionable form πόσι, which is probably not Homeric at all, is open to this metrical objection. Perhaps:—

ἀμφ' ἀνέρ' εἰρήσεσθαι, ἐπεὶ πυκνῶς ἀκάχημαι.

The objection to elide the ι of ἀνέρε in later times would seem well surmounted by introducing πόσει with the warrant of ρ 555:—

μεταλλῆσαι τί ἐ θυμὸς  
ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθυῖη.

I am indeed inclined to think that this last line is itself a loose and undesirable expansion, apart from its bad grammar, intended,

as usual, to supply an unnecessary verb to *θυμός*. Everything needful is said by:—

μεταλλῆσαι τί ἐ θυμός.

The rest is leather and prunella: but it may be noted that the grammar of *πεπαθῆναι* carries the implication that *θυμός* has no verb other than *ἔστί*. M 300 has of course supplied *κέλεται*. If this be so, the author of ρ 556, some rhapsodist probably, may fairly be credited with the *πόσει* of τ 95 also.

To return to our passage, it may be remarked that *πάντα* in l. 93 is not to be taken with *ἐν* as = 'quite'; it is virtually according to a common idiom the object after *εἶρεσθαι* or *εἰρήσεσθαι*. She wished to hear all he could tell about Odysseus.

τ 121] μή τίς μοι δμῶν νεμεσῆσεται, ἥ ἐ σὺ γ' αὐτή,  
φῆ δὲ δακρυπλῶειν βεβαρηότα με φρένας οἶνψ.

The condition of the latter of these lines is such as to call for, and certainly to excuse, an attempt to remedy its grave and patent defects. If it can be made fairly probable, or even fairly possible, that these defects have arisen partly from involuntary errors in transmission, partly from injudicious patching on the part of the later Greeks, this would constitute an effective reply to the opinion advanced by Knight, Fick, and others, that the line should be athetized and removed as a spurious assertion.

The objections to the line, as it stands, must first be shortly set forth. Metrically the quantity here given to the first syllable of *δακρυπλῶειν* is out of accord with Homeric usage, with one exception as might be expected, viz. :—

σ 173 μῆδ' οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα —,

where I have no doubt Knight and Spitzner are right in reading *δάκρυσι*, especially as *δάκρυσι* is found in a large number of MSS. (PHJLW) and *δακρῦσι* in U. The other metrical fault in the fifth foot of τ 122 would be easily remedied, if all else were satisfactory, by reading *φρένα* (Bentley).

In point of language *δακρυπλῶειν* is a word elsewhere unknown and is sufficiently surprising. Floating or swimming in tears is, I believe, a feat altogether confined to the Second Chapter of Alice's Adventures in Wonderland. Our familiar expression 'his eyes were swimming in tears' is obviously quite a different matter, and cannot render any help towards the

elucidation of *δακρυπλῶειν* here. Last and worst fault of all, there is an altogether inexcusable violation of correct epic order in the position of the enclitic pronoun *με* (v. Note on α 37). It is quite unavailing to fly for support to the equally guilty parallel:—

Ω 53 *μὴ ἀγαθῷ περ ἔοντι νημεσσηθέωμεν οἱ ἡμεῖς.*

The true reading there is, or ought to be, generally recognized to have been successfully restored by van Leeuwen and da Costa, who have anticipated me in this instance, as in many others:—

*μὴ ἦ ἀγαθῷ περ ἔοντι νημεσσηθόμεν ἡμεῖς.*

There is a similar valuable warning to be found in most texts in μ 278:—

*αἰτίκα δ' Εὐρύλοχος στυγερῷ μ' ἡμίβετο μύθῳ.*

Several MSS. rightly omit *μ'*. Mr. Platt has judiciously expelled it from the Cambridge Homer. There remains one rather noticeable line, on which a remark here will not be out of place:—

ι 523 *αἶ γὰρ δὴ ψυχῆς τε καὶ αἰώνος σε δυναίμην.*

The two nouns are here allowed to precede the enclitic, because they form a single idea, a true hendiadys, and the licence is not really greater than that involved in giving emphasis to single words and phrases (v. Note on α 37). Obviously *δακρυπλῶειν* and *βεβαρηότα* are not welded together in this way, and therefore τ 122 cannot so be defended.

Such being the objections that may be taken to the line, as it stands, we may proceed to see if any help can be derived from traditional sources. Aristotle, *Problem.* xxx. i p. 953, 12 (according to Ludwig) quotes the line not flawlessly thus:—

*καὶ μέ φησι δάκρυ πλῶειν βεβαρημένον οἶνω.*

The first noteworthy point here is the ending *βεβαρημένον οἶνω*, which gives a fair indication that *φρένας* is insititious and along with its complement *με* should be dislodged from the position altogether. See also Albert Fulda's *Untersuchungen über die Spr. der Hom. Ged.* p. 130 ff. for objection taken to *φρένας* here. It seems to me that *βεβαρημένον* merely represents a natural, but of course futile, attempt to provide a better dactyl for the fifth foot than *βεβαρηότα οἶνω* apparently affords. Practically therefore Aristotle's testimony, as I take it, is in favour of *βεβαρηότα οἶνω* as the ending of the verse.

Then in *δάκρυ πλῶειν*, which by the way appears also in

several MSS. (FLU<sup>2</sup>Z), there is more than a hint, that two words are really concealed under the disguise of this irrational *δακρυ-πλώειν*. If this be so, I would suggest that *πλώειν* has been developed from *πολλῶ*, which would be a very suitable epithet for *οἶνψ* in this connexion:—

*πολλῶ βεβαρηότα οἶνψ.*

Now if we restore *με* to its legitimate place, the verse is already nearly complete:—

*φῆ δέ με δάκρυ — πολλῶ βεβαρηότα οἶνψ.*

The only syllable unaccounted for is *ειν*, and this may be preserved if we insert *χέειν* to make up the line:—

*φῆ δέ με δάκρυ χέειν πολλῶ βεβαρηότα οἶνψ.*

The only quite uncertain element here is *χέειν*, for clearly *δακνέμεν* will satisfy the metre equally well, and would perhaps afford an easier progress towards the corrupt vulgate by the intermediate stage of *δακρύνειν*.

† 146] *μή τίς μοι κατὰ δῆμον Ἀχαιῶδων νεμεσῆσθι*

This line is found in two other places, β 101, ω 136, and the peculiar form *Ἀχαιῶδων* presents itself again on four occasions:—

E 422 *ἦ μάλα δὴ τίνα Κύπρις Ἀχαιῶδων ἀνιῶσα —*

424 *τῶν τινὰ καρρέζουσα Ἀχαιῶδων ἐνπέπλων —*

γ 260 *οὐδέ κέ τίς μιν*

*κλαῦσεν Ἀχαιῶδων μάλα γὰρ μέγα μήσατο ἔργον.*

φ 160 *ἄλλην δὴ τιν' ἔπειτα Ἀχαιῶδων ἐνπέπλων —*

[*Leg. ἔπειθ' ὁ γ' Ἀ.*]

Of these E 424 is an interpolation, commentum ineptissimum e margine inductum, as Knight puts it not too strongly. This leaves the repeated line and three others to support *Ἀχαιῶδων*. There is no nom. *Ἀχαιῆς* save perhaps in a Lex. nor any other oblique case of such a noun except this one. Elsewhere when Homer wishes to mention the ladies of Achaea he calls them *Ἀχαιῆδες*:—

I 395 *πολλαὶ Ἀχαιῆδες εἰσὶν ἂν Ἑλλάδα τε Φθίην τε,*

φ 251 *εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιῆδες,* Cf. B 235, H 96.

or *Ἀχαιαί*:—

β 119 *τάων αἱ πάρος ἦσαν ἐνπλοκαμῖδες Ἀχαιαί,*

τ 542 *ἀμφὶ δ' ἔμ' ἠγγερέθοντο ἐνπλοκαμῖδες Ἀχαιαί —*

Unless under pressure of absolute necessity it seems altogether impossible that any poet already possessed of two available forms



should invent a third of this peculiar type for his versification. In fact it is questionable whether any metrical necessity could excuse such a proceeding. But here there is no justification of the kind, and I am convinced that the poet himself was not responsible for this remarkable form. He could say or write, and in all probability did say or write, not Ἀχαιάδων but Ἀχαιάων :—

μή τίς μοι κατὰ δῆμον Ἀχαιάων νεμεσῆσῃ

and so in the other lines that have been quoted, E 422, γ 261, φ 160. Ἀχαιάδων then is, I submit, a vox nihili, a later evasion of the obsolete uncontracted form, and the fact that τῶν in E 424 shows the like evasion confirms the condemnation of that line.

The class of nouns in -άς, -άδος apparently received some extension in post-epic times, as we may see from the western islands called by the later Greeks Ἐχινάδες, Ἐχινάδων, but Homer says :—

B 625 οἳ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων

a line, which would be materially improved by the restoration of τε after Δουλιχίου.

τ 166] οὐκέτ' ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα ;

Without paying the slightest attention to the late article we may say at once that for Odysseus to address Penelope in this form would have been to cast off the beggar and assume the husband in plenary authority. We may be quite sure that originally the address was more deferential :—

οὐ κεν ἀπολλήξειας ἐμὸν γόνον ἐξερέουσα ;

The form of expression is distinctly epic. Instances are :—

Γ 52 οὐκ ἂν δὴ μείνεις ἀρήφιλον Μενέλαον ;

Ε 456 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών — ;

ζ 57 πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην — ;

η 22 ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο — ;

χ 132 ὦ φίλοι, οὐκ ἂν δὴ τις ἂν' ὀρσοθύρην ἀναβαΐη — ;

By reading οὐ κ' ἔτ' we might retain ἔτι, but the clause is better without even this slight sign of impatience, and the maintenance of the assumed character all the more complete.

For ἐξερέουσα = ἐξερεομένη ν. Note on ζ 82-3.

τ 167] ἀλλ' ἐκ τοι ἐρέω· ἡ μὲν μ' ἀχέεσσί γε δώσει  
πλείουσιν ἢ ἔχομαι· ἡ γὰρ δίκη, ὅππότε πάτρης —.

Instead of ἡ ἔχομαι I would suggest the idiomatic :—

ἡέ περ ὦδ'

which, as I have shown in the Note on π 181, is an epic expression peculiarly liable to be sacrificed in favour of a more up-to-date formula.

τ 185] See Note on α 212.

τ 192] τῷ δ' ἤδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἥως —.

It would be certainly more metrical and at the same time more idiomatic to read :—

τῷ δ' ἤδη δεκάτῃ τε καὶ ἐνδεκάτῃ πέλεν ἥως

Compare N 260 δούρατα . . . καὶ ἐν καὶ εἴκοσι δῆεις

γ 115 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμύμων —.

where τε would probably be right for γε :—

B 346 τοῖσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν —.  
also I 379, X 349.

τ 215] νῦν μὲν δὴ σευ, ξείνέ γ', δίω πειρήσεσθαι,

This is the vulgate. Ludwich (1891) accidentally or otherwise prints the equally impossible ξείνέ, γ' δίω, for of course ξείνέ γ' is an unheard of and impossible form of address. Monro (1901) reads :—

νῦν δὴ σεῖω, ξέινε, δίω πειρήσεσθαι,

rightly omitting γ', but refraining from restoring the archaic nom., as his reference to H. G. § 164 shows he was inclined to do.

Two MSS. (FZ) and the editio princeps leave out μὲν. Certainly

νῦν δὴ σεῖω, ξέινος, δίω πειρήσεσθαι

is acceptable enough, cf. φίλε and φίλος, θ 413, Φ 106, Δ 189, &c.

τ 218] εἰπέ μοι ὅπποῖ' ἄσσα περὶ χροῖ εἴματα ἔστο,

Here we have the solitary instance of ἄσσα. On the other hand ἄσσα is fairly established in the received text. For the instances see Note on υ 309, where some evidence is adduced that tends to show that ἄττα is the true Homeric form. So here we might read :—

εἰπέ μ' ὅποῖα καὶ ἄσσα περὶ χροῖ εἴματα ἔστο,

just as we have in π 236 :—

ὄφρ' εἰδέω ὅσοι τε καὶ οἱ τινες ἄνδρες εἰσὶ·

where the opening words may represent an original :—

ὄφρα δαείω ὅσοι τε,

or more probably ὄφρ' ἐν εἶδω, v. Note on χ 234. Undoubtedly εἶδω is non-thematic: εἰδέω is clearly post-epic.

τ 221] ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἔοντα  
εἰπέμεν·

Read ἔοντι, for which it may suffice to refer to the Notes on ζ 60 (ad fin.), π 88. 'It is difficult for me parted from him so long to say.'

τ 228] ἐν προτέρουσι πόδεσσι κύων ἔχε ποικίλον ἑλλόν,  
ἀσπαίροντα λάων· τὸ δὲ θαυμάζεσκον ἅπαντες,  
ὥς οἱ χρύσειοι ἔοντες ὁ μὲν λάε νεβρὸν ἀπάγχων,  
αὐτὰρ ὁ ἐκφυγείν μεμαῶς ἥσπαρε πόδεσσι.  
τὸν δὲ χιτῶν' ἐνόησα περὶ χροῖ σιγαλόεντα,  
οἷόν τε κρομύοιο λοπὸν κάτα ἰσχαλείοιο.

In the first four lines we have the famous description, much discussed, of the ornamental design on the clasp of the hero's mantle; then his tunic is praised by means of a homely but striking comparison. All the lines are noteworthy and deserve for various reasons more than cursory consideration. As there are some half a dozen changes which seem called for to restore the impaired integrity of the passage, and since the impression of the whole as emended ought to be favourable rather than otherwise to the discussion of the particulars, I will anticipate the result by setting down in black and white before the reader the whole paragraph with the several emendations I have to propose. I will then proceed to offer such justification for each change as may be attainable or sufficient.

ἐν προτέρουσι πόδεσσι κύων ἔχε ποικίλον ἑλλόν,  
ἀσπαίρονθ' ὑλάων· τὸ δὲ θαυμάζεσκον ἅπαντες,  
ὥς τὼ χρυσοῦ ἐόνθ' ὁ μὲν ὑλαε νεβρὸν ἀπάγχων,  
αὐτὰρ ὁ γ' ἐκφυγείν μεμαῶς ἥσπαρε πόδεσσι.  
τοῦ δὲ χιτῶν' ἐνόησα περὶ χροῖ σιγαλόεντα,  
οἷόν τε κρομύοιο λοπὸν κάρτ' ἰσχαλείοιο.

Now with regard to λάων in l. 229, the ancient interpretations, bad as they are, have not been bettered, and are not likely to be 'bettered, by modern scholars. They may be found concisely stated in Schol. MV ὁ μὲν Ἀρίσταρχος ἀπολαύων, ὁ δὲ Κράτης ἀντὶ τοῦ βλέπων, οἱ δὲ φασιν ἀφηρησθαι τὸ υ, ἵνα ᾗ ὑλάων. According to Aristarchus then the hound is *enjoying itself*, according to Crates it is *gazing* or *glaring*, if you will, either with uplifted

head or at its victim, according to the unnamed expositors it is *barking*. Latterly *λάων* has been considered cognate with, and practically equivalent to, (1) *λilαιόμενος* (Fick) or even (2) *λαβών* (Passow, Ameis-Hentze) with of course the meaning of a present 'fassend', cf. *μ 254 ἀσπαίροντα δ' ἔπειτα λαβών*.

We are not without a little archaeological evidence of some interest; for there is an unmistakable pictorial representation of this brooch on the reverse of a coin of Iakos, a town near Mt. Eryx in Sicily, the date being about 430 B.C. By the personal kindness of the late Samuel Butler, Esq.—continued by his representatives—in whose Translation of the *Odyssey*, p. 253, this woodcut appears, I am enabled to present his enlargement of the coin in question, now in the British Museum.



Out of regard to Mr. Butler I feel bound to say, in accordance with his wish, that he himself fully adopted and endorsed the opinion of his friend Prof. Cav. B. Inghroia of Calatafimi, who suggested that the dog and hind of Ulysses' brooch were the emblem, crest or stemma of some actual city which the writer of the *Odyssey* had in view and intended to honour. As I am now considering the exact meaning of the words in this passage, and no more, I shall content myself with the humbler and perhaps safer hypothesis that Aristarchus in his unsatisfactory interpretation practically accepted, and may very possibly have seen, this interesting little picture, which, notwithstanding its interest, is not in my opinion a very successful attempt to realize the Homeric conception. The dog long, gaunt, and obviously heavy, lies with its whole body, hind-legs as well as fore-legs, couched on the back of a rather diminutive fawn, and with its reverted muzzle sunk in the throat of its victim is apparently draining its life-

blood. In all probability this is what Aristarchus must have meant by his gloss ἀπολαύων: possibly indeed he may have been familiar with the artist's work, which would be an antique even in his day (210 B.C.), if the date assigned by Mr. Butler to the coin may be trusted. Mr. Butler is my warrant for saying that a somewhat kindred subject is very frequent on the coins of Eryx, Drepanum, and Segesta, though there is nothing which suggests Ulysses' brooch as this coin of Iakos does. However, whatever is meant by ἀπολαύων, the artist's conception of the scene cannot fairly, I say it with all due respect to archaeology and to Aristarchus, be reconciled with the poet's description. The hound could hardly be described as merely holding the fawn in its fore-paws (ἐν προτέρουσι πόδεσσι), if its whole bulk was huddled on the fawn's body and its hind-legs firmly planted there as here shown. In the next place it seems scarcely possible to suppose that the hound had fastened on the fawn with its teeth, when the detention is expressly stated to have been by the fore-paws. The fawn is certainly not being pulled down like the stag in Landseer's well-known picture. I am not forgetting one expression in these lines, which gives colour—alone gives colour and gives colour only—to such a representation, viz. νεβρὸν δρύγγω: but I submit that such an interpretation, though natural, is inconsistent with the rest of the description, and secondly that the expression need not imply more than that the weight of the dog's fore-paws pressed heavily on the prostrate fawn was smothering or stifling the little creature. That δρύγγω can be used without implying actual seizure by the throat cannot of course be shown from Homer, as the word occurs only here, and ἄγγω also makes but one appearance, Γ 371 ἄγγε μιν ἱμάς. If we may turn elsewhere for such illustration as may show the possibility of this less strict use of δρύγγω, we have Arist. Wasps 686:—

καὶ πρὸς τοῖς ἀπαρτῶμενος φουρῆς, ὃ μάλιστα μ' ἀρύγχει,  
also (Clouds 983) ὅτε μ' ἀρύγχεσθ', where it means 'to render, and to be rendered, speechless with indignation'. For the above reasons it seems necessary to reject Aristarchus's ἀπολαύων as a possible interpretation of λῶν, even supposing, as we reasonably may, that his idea of the scene is conveyed by the picture on the coin. As a matter of fact no single com-

mentator in modern times, so far as I am aware, has given his adherence to Aristarchus's translation.

According to Crates the dog is merely looking up or down. The direction of its gaze is, of course, indeterminate from *λάων* and *λάε*, but if *ἀπάγχων* be taken to refer to throttling by the teeth, as is usually though I think erroneously supposed to be necessary, then the eyes of the dog, if normally constructed, could hardly be turned from the fawn. The weakness of this is patent, and in the issue, whatever may be the direction of the dog's gaze, we have a participle and a verb, on which from their repetition some stress is evidently laid, conveying nothing at all beyond the otiose information that the dog had not shut its eyes, as if any one would have imagined in the absence of the two words such a Pecksniffian performance on the dog's part likely or possible.

Of one thing we may be assured, that whatever idea *λάων* conveys in l. 229 must also be contained in *λάε* in l. 230, so that we cannot possibly allow the licence assumed for the nonce by Messrs. Butcher and Lang, who first render *ἀσπαίροντα λάων*, 'and gripped it as it writhed,' and then translate *ὁ μὲν λάε*, 'the hound was watching the fawn.' A looseness of this kind is a rarity in the work of these scholars, but the excuse made by Horace for Homer himself may perhaps be extended without offence to his translators also,

verum operi longo fas est &c.

There remains the last of the traditional versions, which seems also to have been the popular one, as it is not attributed to the genius of any critic, *οἱ δὲ φασιν ἀφῆρῆσθαι τὸ ν, ἵνα ᾗ ἱλάων*. This view of the meaning is after all the only one that can be considered acceptable, though the idea that *ἱλάων* could dispense with *ν* is so flagrantly impossible that the rendering has been discredited at the outset and has never received fair consideration. With the restoration of *ἱλάων* and *ἱλαε*, which are absolutely necessary to convey the meaning, the dog is represented as barking, while it holds down the fawn with its fore-paws. Under the circumstances it could hardly be represented as doing anything else, for its freedom of action is considerably restricted by the fact that it is fully engaged in holding down the fawn with its fore-paws. While doing so, it

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lifts up its head and barks its triumph. This loud barking is, and always has been, the dog's note of victory, its *τήνελλα καλλίνικος*. Any one who chooses to make the experiment with a dog and a bone may realize this fact for himself, but should first for prudential reasons tie a long and stout piece of string to the bone, before he shows it to the dog and commences to run. If he does not succeed in getting any amount of barks and growls, which is the phenomenon indicated by *ὑλάων, ὕλαε*, there must be something the matter with his dog.

There is no difficulty whatever in the representation in metal of a barking dog. On the shield of Achilles Homer makes the dogs bark, Σ 586 :—

*ιστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον* —,

the cows low *μυκηθμῷ* (575), the bull bellow *μεμυκός* (580). So Virgil, Aen. viii. 655, describing the shield of Aeneas, follows suit with a goose :—

*atque hic auratis volitans argenteus anser*

*porticibus Gallos in limine adesse canebat ;*

and afterwards we meet (698) *latrator* Anubis, though it is of course not absolutely essential that ' *latrator* ' should be equivalent to *latrans*.

The erroneous and unintelligible vulgate has arisen, as I have already explained in a similar case (Note on σ 192), from the mishandling of the *ἐκ πλήρους* writing *ΑCΠΑΙΡΟΝΤΑΥΛΑΟΝ*. The Y has been removed instead of the A. Then the blunder made with *ὑλάων* has necessarily been extended and made almost irretrievable by the deliberate suppression of *ὕλαε* in favour of *λάε* in the next line. The tradition has however not been unfaithful in preserving the true sense, *ἵνα ἢ ὑλάων*, even under the very difficult conditions so brought about, and by its aid the original reading may now at length be recovered and restored.

In l. 230 the usual reading *ὥς οἱ χρύσειοι ἔόντες*, faulty as it is from a metrical point of view, is not, it may be noticed, that which the tradition really gives. The MSS. with one accord offer a properly modernized reading, which at any rate does happen to scan, *ὥς οἱ χρύσειοι ὄντες*. Following Heyne's suggestion editors have replaced *ὄντες* by the only correct epic form *έόντες* (*η 94 ἀθανάτους ὄντας καὶ ἀγήρως ἤματα πάντα* is a gross

and patent interpolation), though by so doing they have unwittingly ruined the scansion: for the contracted -τοι cannot be shortened before a vowel in spite of χρυσέω ἀνὰ σκήπτρῳ (A 15), which seems to have been originally χρυσέω ἄν σκήπτρῳ (Lehrs). In our passage I find that van Leeuwen and da Costa consider ὡς χρυσείῳ ἶόντε the true reading, but inasmuch as the pronoun is archaic here, and therefore could not have been introduced for the same reason that has gained for ὄντες a unanimous welcome according to the testimony of our MSS., it is better to retain the pronoun, not indeed in the plural form, but in the dual. The confusion of the two may be paralleled by N 358 where τῷ is restored for τοί by Dr. Leaf.

In l. 231 the substitution of δ γ' for ὁ may seem to some a needless change; but the accepted canon that a short vowel that cannot be elided, e.g. υ, may therefore stand before a vowel without the hiatus being in any way objectionable, seems to me essentially an error. However, this question cannot now be discussed. It is sufficient to have mentioned the point. I pass to the τόν at the beginning of l. 232 τὸν δὲ χιτῶν' ἐνόησα. This surely is quite indefensible. Obviously τοῦ, referring to Odysseus, is what is here required. Compare by all means the τόν for τοῦ standing in the forefront of ι 208 (v. Note ad loc.). It is bad enough there, where it may at least be translated with some meaning 'that wine': but here 'that tunic' is just as impossible as the utterly inane 'it, the tunic' would be.

One important, and I think necessary, change has been made in the last line, κάρτα replacing κατά (κάτα). The difference is but slight, amounting to no more than one letter added: but κατὰ λοπόν, though it recalls and reproduces one of the most familiar forms of expression κατ' ἄνθρωπον, κατ' ἄνδρα, &c., is not here a very suitable or likely phrase. Even supposing that κατὰ λοπόν means 'like the skin' it would then be synonymous with οἶον λοπόν, and though either expression might be acceptable, still the combination and blending together of both forms in κατὰ οἶον λοπόν must be regarded as quite impossible and meaningless in Homeric Greek at any rate. I notice that Mr. S. Butler has a novel idea, for his rendering runs thus: 'the shirt fitted him like the skin of an onion.' This might indeed be a more exact rendering of κατὰ λοπόν if it had stood alone: but there are two

fatal objections. (1) Why of an onion? What is the special appropriateness in selecting an onion for mention rather than any other of the multitude of vegetables and animals which are equally well fitted with an integument? The skin of the onion cracks and splits and peels away a good deal as that valuable vegetable dries, but the attire of Odysseus as a ragged beggar-man is not here in question. (2) The point of similarity between the tunic and the onion-skin is after all not left doubtful, for the next line states it with certainty and precision:—

τὼς μὲν ἔην μαλακός, λαμπρὸς δ' ἦν ἥλιος ὥς

κάρτα with ἰσχαλίοιο, I might almost venture to say with no reflection whatever on the preciousness of the hiatus licitus, recommends itself. The dryness of the peel or husk of the onion must be complete and pronounced, in order to bring out the silken sheen of the smooth surface. So remarkable is the lustre and smoothness, that this reference to a common and familiar article is one of the most effective in the whole picture-gallery of Homeric similes. For the use of the acc. without the mar-all κατά compare:—

A 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,  
οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.

It is noteworthy that *κάρτα*, though unexceptionable in form (cf. *κάρτος*, *κάρτερος*, *κάρτιστος*, *καρτύνω* as well as *κράτος*, *κράτερος*, *κρατέω*, and *κρατός*. See also the remarks on case forms as adverbs, Monro, H. G. § 110), does not actually occur elsewhere in the Homeric poems: but the difficulty which a solitary form would have in maintaining itself is quite intelligible. Dr. Monro very ingeniously renders 'like as (it glistens) over the skin of a dried onion'; but the separation of *οἷον* from *λοπόν* is unlikely, if not impossible. There is also a difficulty in supplying a verb from *σιγαλόεντα*, and, granting that we may do so, the words *τὼς μὲν ἔην μαλακός* come in awkwardly after such a verb. As an alternative he would read *κατά* with gen. following 'over a dry onion', quite a doubtful use of *κατά*, certainly not justified by σ 355, and made perhaps less likely from *κρομόιο* coming so early in the line. Least tolerable of all is *καταισχαλίοιο* (F P H X).

τ 235] ἡ μὲν πολλαί γ' αὐτὸν ἐθήσαντο γυναικες.

Neither γε nor αὐτόν is satisfactory here. By αὐτόν the wearer, not the garment, would be indicated. Nor again is ἡ μὲν alone the formula appropriate to the statement. Read with an additional particle, v. p. 290:—

ἡ τοι μὲν πολλαὶ τὸν ἐθήσαντο γυναικες.

Cf. ρ 372 ἡ τοι μὲν οἱ δεῦρο, α 307, η 299, γ 255, κ 271, ρ 6, τ 124, 560, and other passages. A slight transposition would give the exact order of ρ 372:—

ἡ τοι μὲν τὸν πολλαί.

τ 265] καὶ γάρ τις τ' ἄλλοιόν ὁδύρεται ἄνδρ' ὀλέσασα  
κουρίδιον, τῷ τέκνα τέκη φιλότῃτι μιγεῖσα,  
ἡ 'Οδυσῆ', ὃν φασι θεοὺς ἐναλίγκιον εἶναι.

The last line is rejected by van Herwerden and others; but if any line is to be removed here, it is rather l. 266 which breaks the close connexion of l. 267 with ἄλλοιόν. Some addition to the neutral term ἄλλοιόν seems to be absolutely indispensable to the sense. The word would imply no compliment without the addition of l. 267. On the other hand the exact definition given by l. 266 is to a large extent superfluous or worse.

τ 270] ὡς ἦδη 'Οδυσῆος ἐγὼ περὶ νόστου ἄκουσα —.

In the next line the first word ἀγχοῦ, i. e. ἀγχοῦ ἰόντος, refers to the proper name, as also does ζωῷ at the beginning of l. 272. I submit then that even apart from the argument from the hiatus the necessary order is:—

ὡς ἦδη περὶ νόστου ἐγὼν 'Οδυσῆος ἄκουσα —.

Cf. Notes on ρ 157, χ 45.

τ 282] καὶ κεν πάλαι ἐνθάδ' 'Οδυσσεὺς  
ἦην· ἀλλ' ἄρα οἱ τό γε κέρδιον εἴσατο θυμῷ, —

I cannot think either ἦειν or εἶη would serve here for the corrupt ἦην, v. Note on ω 343. The following reconstruction is at least tolerable:—

ἦεν· ἀτὰρ θυμῷ τό γε εἴσατο κέρδιον εἶναι.

Nauck writes ἐπλετο for ἦην. Van Leeuwen and da Costa read ἦεν 'Οδυσσεὺς ἐνθάδε.

τ 302] δηρὸν ἀπεσσεύεται· ἔμπης δέ τοι ὄρκια δώσω.

Though ὄρκια in the plural is usual, ὄρκιον is sufficiently justified by

Δ 158 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀνῶν —  
where the plur. could not well be introduced. Read here:—

θηρὸν ἀπεσσεύεται· δώσω δέ τοι ὄρκιον ἔμπης.

τ 317] ἀλλὰ μιν, ἀμφίπολοι, ἀπονίψατε, κάτθετε δ' εἰνὴν,

The washing here ordered, as is clear from the reply l. 343 f.:—

οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ

γίγνεται· οὐδέ γυνή ποδὸς ἄψεται ἡμετέροιο —

is limited to the washing of the feet. We may therefore read with certainty of correctness in both sense and metre:—

ἀλλὰ μιν, ἀμφίπολοι, πόδε νίψατε,

Compare also l. 356 ἥ σε πόδας νίψει.

τ 322] τῷ δ' ἄλγιον, ὅς κεν ἐκείνων

τοῦτον ἀνιάξῃ θυμοφθόρος·

The true reading is ἀνιάξῃ from ἀνιάω. The verb ἀνιάω is intransitive (Σ 300, Φ 270, δ 460, χ 87) save here and in the worthless

Ψ 721 ἀλλ' ὅτε δὴ ῥ' ἀνιάζον ἐκνήμιδας Ἀχαιοῦς,

where there is a variant ἐκνήμιδες Ἀχαιοί, for which something might be said. Cf. τ 66 ἀνιήσεις (= υ 178). It would of course be possible to read ἀνιήσῃ here; but the uncontracted present is more likely to have been changed to the tradition.

τ 346] εἰ μὴ τις γρη῏ς ἔστι παλαιή,

Read γυνή ἔστι παλαιή, v. Note on ω 389.

τ 350] ξεῖνε φίλ', οὐ γάρ πώ τις ἀνὴρ πεπνυμένος ὦδε

ξείνων τηλεδαπῶν φιλίων ἐμὸν ἔκετο δῶμα —.

Dr. Monro in his note ad loc. has pointed out that φιλίων cannot be right here, and must have crept in from ω 268. Perhaps instead of removing φιλίων root and branch, and inserting χαλκοβατὲς δῶ after ἔκετο, we might read:—

ξείνων τηλεδαπῶν τε φίλων

One or two MSS. at least have φιλίων τε and one X φίλων τε. We might even adopt τηλεδαπῶν τ' ἀνδρῶν as in ζ 279, cf. ο 224.

τ 356] ἥ σε πόδας νίψει ὀλιγηπελεύουσά περ ἔμπης.

Probably νίψει' should be read, though the omission of κε in clauses of this kind is unusual, v. Note on ε 240.

τ 367] ἀρώμενος, εἰς ἴκοιο

γῆράς τε λιπαρὸν θρέψαιό τε φαίδιμον νιόν·

It is surely impossible that the temporal conjunction in any

form should stand here in a final and object clause (Monro, H. G. § 314). It seems quite necessary to read, as in Δ 88, ε 439 εἴ που, εἰ σύ γ', or even εἰ κεν with Bothe (εἰ ἄν).

τ 370] οὕτω που καὶ κείνῳ ἐφεψιόνοντο γυναῖκες  
ξείνων τηλεδαπῶν, ὅτε τευ κλυτὰ δώμαθ' ἴκοιτο,  
ὥς σέθεν αἱ κύνες αἶδε καθεψιόνονται ἅπασαι, —

The first necessity in this passage is that the comma after τηλεδαπῶν should be removed and placed after γυναῖκες at the end of l. 370. Even if no further change be deemed desirable, this improvement is clearly imperative, as may be seen from:—

E 27 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος —.

Z 474 αὐτὰρ ὁ γ' ὃν φίλον νῖον ἐπεὶ κύσε πῆλὲ τε χερσίν,  
and still more plainly (if we write instead of the corrupt ὅτε τευ the correct ὅτεο) from:—

ξ 221 ἀνδρῶν δυσμενέων ὁ τέ μοι εἴξειε πόδεσσιν.

ξ 106, θ 204, ο 395, δ 423, ε 448, ν 143, and others.

The first suggestion of ὅτεο is due, I believe, to van Leeuwen and da Costa, though their punctuation will not allow the true version:

'To the goodly house of whomsoever of his far-off friends he might come.'

In l. 372 αἱ instead of being attributed to the encroachment of the later idiom, as is most probable, is vainly explained as expressing aversion of contempt (H. G. § 261, 2), cf. also p. 288. The passage should be thus read:—

οὕτω που καὶ κείνῳ ἐφεψιόνοντο γυναῖκες,  
ξείνων τηλεδαπῶν ὅτεο κλυτὰ δώμαθ' ἴκοιτο,  
ὥς ῥα σέθεν κύνες αἶδε καθεψιόνονται ἅπασαι, —

But there is at least a chance that we can come even nearer than this to the original. Σέθεν gen. after κείνῳ dat. is curious. The article is perhaps the termination of an adjective:—

ὥς σ' ὀλοαὶ κύνες αἶδε καθεψιόνονται ἅπασαι. (σ' = σοι.)

τ 403] Αὐτόλυκ', αὐτὸς νῦν ὄνομ' εὔρεο, ὅττι κε θεῖο  
παιδὸς παιδὶ φίλῳ.

The middle of εὔρισκω is singularly rare in Homer. There are only three other places in which it occurs:—

Π 472 τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·

ι 421 εἴ τιν' ἐταίρουσιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ  
εὐροίμην·

φ 304 οἱ δ' αὐτῷ πρώτῳ κακὸν εὔρετο οἰνοβαρεῖν.

Everywhere, except in our passage, the exact sense of finding for one's own benefit is appropriate. Here, too, we have the hiatus, which is by no means so legitimate as is supposed. In all probability what Homer said was :—

Αἰτόλυκ', αὐτὸς νῦν ὄνομ' εὐρέμεν, ὅτι κε θεῖο —.

The infinitive as an imperative occurs frequently without being preceded by any other clause, e. g. Ξ 501, P 692, ε 30, π 235.

τ 445]

ὁ δ' ἀντίος ἐκ ξυλόχοιο,

φρίξας εὖ λοφίην, πῦρ δ' ὀφθαλμοῖσι δεδορκώς,

στῇ ῥ' αὐτῶν σχεδόθεν· ὁ δ' ἄρα πρῶτιστος Ὀδυσσεὺς

ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χειρὶ παχείῃ, —

In l. 446 Bothe's εὐλοφίην and the omission of δέ seem distinct improvements. The adverb εὖ here is out of place. The metre of l. 447 betrays some corruption. Again the usage of σχεδόθεν elsewhere makes it almost certain that it properly belongs to the following clause. I suggest :—

στῇ ῥ' αὐτῶς· σχεδόθεν δ' ἄρα οἱ πρῶτιστος Ὀδυσσεὺς

ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χειρὶ παχείῃ

οὐτάμεναι μεμαώς·

'Thus (i. e. with this aspect) it made its appearance: and then at close quarters Odysseus was the first to charge it.' In the other four lines of the Odyssey in which σχεδόθεν appears it begins a clause (σχεδόθεν δέ οἱ), β 267, γ 221, ο 223, υ 30, while both instances that occur in the Iliad, II 807 σχεδόθεν βάλε, P 359 σχεδόθεν δὲ μάχεσθαι, refer as here to fighting at close quarters. That σχεδόθεν here originally belonged to ἔσσυτο may be regarded as certain, even if there were no objection to the form αὐτῶν with which it has been forced into connexion. For αὐτῶς compare Σ 198 αὐτῶς—φάνηθι, where Dr. Leaf wrongly accepts the unmetrical αὐτός, apparently because it is unmetrical. In ρ 447 στῇθ' οὕτως is slightly different, being strictly deictic 'on that spot', but it serves to illustrate the expression here suggested as right.

τ 449]

ὁ δέ μιν φθάμενος ἔλασεν σῦς

γουνὸς ὑπερ, πολλὸν δὲ διήφυσε σαρκοῦς δόδοντι

λικριφὶς αἰτίας

Here φθάμενος has been introduced from the Iliad N 387 &c. The Odyssey knows only ὑποφθάμενος (δ 547, ο 171).

ὁ δ' ὑποφθάμένος F' ἔλασεν σῦς

restores the metre and gives the necessary emphasis to the participle (v. Note on α 37). On διήφυνσε for διήμυσσε, v. Note *Class. Rev.* for Dec. 1897.

τ 460] εὖ ἰησάμενοι ἦδ' ἀγλαὰ δῶρα πορόντες —.

An easy remedy of this hiatus would be :—

καί γ' ἀγλαὰ δῶρα πορόντες.

τ 462] τῷ μὲν ῥα πατὴρ καὶ πότνια μήτηρ

χαῖρον νοστήσαντι καὶ ἐξερέεινον ἕκαστα,  
οὐλλὴν ὅττι πάθοι· ὁ δ' ἄρα σφίσιν εὖ κατέλεξε  
ὥς μιν θηρεύοντ' ἔλασεν σὺς —.

Apart from the metrical difficulty of *ἑκάστα* in l. 463, which might be surmounted by reading *ἐξερέοντο* (Nauck) or accepting *ἅπαντα* (Vind. 5), there is the patent fact that *ἐξερέεινον* is amply provided with grammatical objects in *οὐλλὴν* and *ὅττι πάθοι*, and cannot well accommodate any more. Therefore, I submit, neither *ἕκαστα* nor *ἅπαντα* can be right, and the neuter plural must be a corruption. If *ἕκαστος* could be used in reference to two persons only, it would have a strong claim. But this is not the true usage, so that if *ἕκαστος* be adopted, of course with *ἐξερέοντο* preceding, we should have to extend the reference to the whole household, rather a doubtful extension, especially as *ἐξερέεινον ἅπαντες* would serve the same purpose. It seems to me, however, that the poet is here dealing with the welcome given to Odysseus by his parents only, the questions they ask and the account of the accident he gives to them. Hence I venture to regard *ἕκαστα* here as totally corrupt, corrupt to such a degree that it affords no basis of conjecture for the restoration of the word which it has displaced.

The sense of the passage seems to require something like

*ἐξερέεινον ἅμ' ἅμφω*

as in φ 188.

Now let us turn to the questions. They asked about the scar, and they asked what was the matter with him; this I submit is the meaning of *ὅττι πάθοι*. But as the context already shows, and as we see from the reply, the question really asked was '*what had happened to him*', as it would be expressed in later times *ὅ τι πεπονθὼς εἶη*. Now in epic Greek this would be expressed by *πεπόνθοι*, for the perf. opt., though admittedly rare (H. G. § 83), is unquestionably right in Δ 35 *βεβρώθοις*.



If this be so, the passage might read thus :—

καὶ ἐξερέεινον ἄμ' ἄμφω  
οὐλὴν ὅττι πεπόνθοι· ὁ δὲ σφισιν εὖ κατέλεξε —.

The insertion of ἄρα to make πάθοι possible is by no means an unusual or unparalleled device. But we are not forced to assume even this, for the reading might have been ὁ δ' ἄρ σφισιν to begin with.

For the other instances of -αι of the optative improperly lengthened before a vowel in the received text, v. Note on Ω 654, *Journ. Phil.* xxv. pp. 320-2.

τ 477] πεφραδέειν ἐθέλουσα φίλον πόσιν ἔνδον ἶόντα.

Nauck's πεφραδέμεν is doubtless right, but requires the supplement of *φοι* :—

πεφραδέμεν *Φ* ἐθέλουσα —.

τ 483] τῷ σῷ ἐπὶ μαζῷ νῦν δ' ἄλγεα πολλὰ μογήσας

The article may be eliminated by reading

σῷ μὲν ἐπὶ μαζῷ.

τ 487] ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·  
εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγανούς,  
οὐδὲ τροφῷ οὔσης σεῦ ἀφέξομαι, ὅππότε' ἂν ἄλλας  
δμῶας ἐν μεγάροισιν ἐμοῖς κτείνωμι γυναῖκας.

This passage has been condemned by Fick and removed altogether from the text by van Leeuwen and da Costa. Broadly it might be urged as an objection to the lines that a threat altogether contingent upon the success of an attempt, which under any circumstances was rather unlikely to end well, and would certainly fail utterly if the forbidden disclosure were made, is not so alarming as it looks and is in fact rather futile. But on the other hand severe logical reasoning of this kind was not likely to occur to the mind of Eurycleia at the moment, nor is it perhaps at any time the most fitting touchstone of poetry. Moreover there is just a smack, a flavour, of old-world brutality about the passage that vouches strongly for its genuineness, and it seems hardly probable that any one would afterwards devise an illogical interpolation, which also lays Odysseus open to the charge of inhumanity in threatening to kill his foster-mother. The points of detail, to which exception can be taken in these lines, are not very serious, with the exception

of οὔσης for εἰούσης in l. 489. This is indeed a blot on the passage and is not to be defended, v. remarks on τ 230, p. 342. We have indeed τηλόθεν οὔσα (Hymn. Apoll. 330) most needlessly maintained by some editors in the text for τηλόθ' εἰούσα, cf. α 22 τηλόθ' ἔοντας, λ 439 τηλόθ' ἔοντι. Here Hermann proposed εἰούσης or εὔσης; but nothing is gained by the former save a false foot in the second place, and the latter, εὔσης, is even more objectionable as a Homeric form than the tradition itself. Nitzsch thought αὐτῆς should be read, and if any fair reason could be suggested to account for the loss of this and the substitution of οὔσης, we might be contented with the pronoun. It seems to me essential that the word suggested as the original should either be one that would readily lend itself to depravation, or be such that the later Greeks would have felt some difficulty to maintain it. In default of some such peculiarity of the original, it would hardly have been tampered with, much less entirely abandoned and forgotten. Now αὐτῆς can hardly be said to satisfy either condition.

With this conviction then I suggest as a more probable original, though at first sight it may not seem so :—

οὐδὲ μὲν οὐδὲ τροφοῦ σεῦ ἀφέξομαι.

My supposition is that οὔσης is entirely an error, and that the two words τροφοῦ σεῦ originally stood together. Now the last two letters of τροφοῦ and the first two letters of σεῦ make ΟΥCE, to which we have only to add C to make οὔσης, which I suggest found its way into the verse from the dittography of the above letters, all the more easily, if οὔσης were found, as it might well be, as a marginal gloss. The omission of οὐδὲ μὲν before οὐδέ is then a necessity and involves no great improbability.

Or again, it is quite conceivable that the corruption began with οὐδὲ μὲν οὐδέ, a combination which is Homeric enough, but not likely to suit the taste of any later period so completely; but in any case the loss of οὐδὲ μὲν amounts to little more than an ordinary lipography. If οὐδέ remained alone, it would be far easier and readier to make up the verse by inserting οὔσης, where it now appears, than to recall the original οὐδὲ μὲν, which would be remote from daily usage, if not already entirely in the sphere of the obsolete.

In l. 490 some difficulty has arisen about the possessive pronoun, ἐμοῖς; the prevailing opinion is that the form should always be ἐμοῖσι, though I should for my own part hesitate to follow Nauck in the attempt to eliminate -οις from Homer. Still I would not undertake to defend ἐμοῖς here, for there is no particular reason why Odysseus should wish to call attention to the fact that the hall belonged to him. As an indication of the scene of his intended operations, ἐν μεγάροις alone is quite sufficient. Hence van Leeuwen and da Costa suggest tentatively in a foot-note:—

ἐν μεγάροις κατακτείνωμι.

This might perhaps be supported by the consideration that if κατα were represented by κτ, it would easily be lost by a lipography before κτείνωμι, and then the deficiency might be supplied by the easy supplement ἐμοῖς.

On the other hand if ἐμοῖς has a more substantial basis, and the possessive pronoun of the first person be after all, as is not unlikely, correct, I should think it must originally have belonged to δμῳάς, cf. δ 736 δμῶ' ἐμόν:—

δμῳάς ἐν μεγάροισιν ἐμός.

By thus emphasizing their status in relation to himself, the speaker makes by implication an assertion of his legal right to put the offending women to death.

τ 501] εὖ νυ καὶ αὐτὸς ἐγὼ φράσσομαι καὶ εἵσομ' ἐκάστην·

Fick would remove this line altogether from the text, while at the same time suggesting as a possible alternative that it should be read thus:—

εὖ νυ ἐκάστην φράσσομ' ἐγὼ καὶ εἵσομαι αὐτός·

It is, I think, possible to find a more acceptable, because more probable, reconstruction. The following involves less disturbance of the verbal arrangement:—

εὖ νύ κεν αὐτὸς ἐγὼ φράσσομαι εἰδῶ τε ἐκάστην·

αὐτὸς ἐγὼ gives all the emphasis required without the superfluity of an added καί. The aor. subj. with κεν is perhaps even better suited to the occasion than the fut. indic. Possibly also εὖ νυ may have displaced a more archaic ἤνυ.

τ 509] ξεῖνε, τὸ μὲν σ' ἐτι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·

In l. 104 of this book we have a somewhat close parallel :—

ξείν', τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·

τίς πόθεν εἰς ἀνδρῶν ; πόθι τοι πόλις ἡδὲ τοκῆς ;

There is however this difference between the two. In the case of l. 104 τὸ μὲν 'this matter' is natural and easy, whereas here it is awkward and forced. The actual request is not mentioned until we reach l. 535. The fact seems to be that τ 509 has been assimilated even more closely than is allowable to the parallel passage. It probably should be read thus with the change of one letter only :—

ξείν', ἔτι μὲν σέ τι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·

'Stranger, yet will I ask thee for my own part one little thing more.' It is surely impossible in view of the length of the speech to render τυτθόν 'briefly', 'in der Kürze', as is sometimes done. We have ἔτι τυτθόν in combination in υ 210.

τ 515] αὐτὰρ ἐπὴν νύξ ἔλθῃ ἑλγσί τε κοῖτος ἅπαντας, —

If, as I believe may be proved, only the non-thematic aor. subj. admits of shortening before a vowel in the 3 pers. sing., we should restore here :—

ἀλλ' ὅτε νύξ ἔλθῃσιν ἑλγσί τε κοῖτος ἅπαντας.

This question deserves full investigation, which obviously cannot be undertaken here. Cf. ρ 279 (Note).

τ 518] ὥς δ' ὅτε Πανδαρέου κούρη, χλωρῆς ἀηδῶν,

καλὸν αἰείδησιν ἔαρος νέον ἱσταμένοιο,

δενδρέων ἐν πετάλοισι καθεζομένη πικινούσι, —

The form of the noun ἔαρος raises questions of some interest. What is the relation between ἔαρος and εἶαρος, and what would be the correct form of the nominative, ἔαρ or εἶαρ, in epic poetry? We have here the one other instance of ἔαρος in Homer :—

Z 147 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη

τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη (v. l. ὥρη).

On the other hand, for εἶαρος there is but one passage of which account need be taken, Hymn. Dem. 174, and even there our MS. exhibits ἥαρος which may, or may not, be right :—

αἱ δ' ὥς τ' ἡ ἑλαφοὶ ἡ πόρτις εἶαρος ὥρη —.

As for the Hymn to Pan (xix. 17 ἔαρος), it is obviously too late a production to have any weight as evidence of a genuine epic form. Then there is the adjective εἰαρυνός occurring about half

a dozen times. Van Leeuwen and da Costa always print *ἐαρνός* (e coniectura) with of course an initial digamma. Their view is practically the same as that of Payne Knight. It may be given advantageously in his own words, v. Proleg. in Homerum, p. 80: Prima syllaba in casibus obliquis (sc. *ἐαρος*) quoties e tono et impetu pronunciandi producta sit, toties in *αι* diphthongum, grammaticis ac librariis fulcrum solitum inserentibus, mutata est: perperam: ubicunque enim tres syllabae breves in unam vocem concurrerent, primam producere licuit. *ἐιαρ* casu recto poetae recentiores ex Homericis male intellectis sibi confinxerunt, et inter alia eiusmodi *ἀνώματα* ad metrum supplendum, quoties expedire visum esset, adhibuerunt.

To the same effect we read in Liddell and Scott:—‘*ἐαρ*, *ἐαρος*, *ρό*, Hom. and Hdt.: in later Epic Poets, as Theocr. and Nicander, *εἶαρ*, *εἶαρος*.’ As a matter of fact the nom. is not found in Homer, but occurs in Hesiod, Works 490, where the first foot is considerably supposed to be a spondee, but cannot possibly be right:

*μηδέ σε λήθου*

*μήτ’ ἐαρ γιγνόμενον πολλὸν μήθ’ ὤριος ὄμβρος,*

though, except for the neglect of the digamma, it is supported by an equally depraved dative in l. 460 of the same poem:—

*ἐαρι πολλῶν θέριος δὲ νεωμένη οὐ σ’ ἀπατήσῃ.*

Another faulty verse hereabouts also contains *ἐαρ*, this time as a disyllable:—

476 *εὐοχθέων δ’ ἵζειαι πολλὸν ἐαρ, οὐδὲ πρὸς ἄλλους —,*

where moreover there is some lack of clearness about the meaning intended to be conveyed. Such then is the case, in its strength and weakness, in favour of *ἐαρ*, *ἐαρος*.

There is another view however of this question, resting on ancient authority and supported by unquestionable analogy. The later Epic poets may have been in the right after all, and may in this case have accurately maintained or restored the forms valid in the older Epic. There must be at least a strong presumption in their favour, if only because they had access to better traditional authority than we possess at present, or can hope to recover from all the sands of Egypt. In his admirable Homeric Grammar, to which I have been so often indebted, Dr. Monro, in treating of the primary suffixes § 114, observes that the ancient grammarians noticed that *the stem before -ap is long* (Herodian ii. 769, ed.

Lentz). This dictum is for Homer borne out by a fair array of instances, ἀλειφαρ, ἄλκαρ, εἶδαρ, εἴλαρ, ἡμαρ, ἦπαρ, οὖθαρ, ὄνειαρ, πῖαρ (?) and πείραρ. In later times a distinct preference for a short stem before this suffix seems to have generally prevailed. So for the nom. of κτεάτεσσι we have κτέαρ given, for that of στείατος (φ 178, 183) στέαρ, analogous to the Tragic κέαρ. None of these forms however—κτέαρ, στέαρ, κέαρ—occur in Homer. For στείατος in the two places in which it occurs it would be easy to read στείατος by merely removing a needless δέ (ἐκ στείατος ἔνικε), which now is uncomfortably short before στ, and as to κτεάτεσσι we have a nom. κτέρας Ω 235, &c., which suggests κτερέεσσιν as the right reading, lost because of the special sense which generally attaches to the plur. κτέρεα. The only trustworthy Homeric instances of a short stem before -αρ, so far as I am aware, are the indeclinable pair ὄναρ and ὕπαρ, to which must be added δῖμαρ (Ξ 503, δ 126), which from the production of its last syllable before a vowel in both passages would seem to have retained in Homer's day its original σ (δάμαρς). φρέιαρ, later φρέαρ, I have omitted from my list because it does not occur in the nom., but there can be little doubt about its correctness. We have Φ 197 φρέατα : but φρέατι appears Hymn. Dem. 99 :—

Παρθενίῳ φρέατι, ὅθεν ὑδρεύοντο πολῖται.

Porson, however, was undoubtedly right in his transposition φρέατι Παρθενίῳ. We see therefore that little warrant for the correctness of ἔαρος can be found in Homer—the analogical evidence is altogether, or almost altogether, adverse. As for Hesiod, the reckless modernization of the quoted passages is painfully obvious. To suppose that either μήτ' ἔαρ or ἔαρι πολεῖν was written by Hesiod would be to exceed the limits of credulous simplicity. If in such a case as l. 490 an attempt to restore the original were desirable, I would suggest :—

μηδέ σε λήθου

εἰαρ γυγνόμενον πολὺν μήθ' ὥριος ὄμβρος.

In l. 460 may not ἔαρι be a gloss on ἦρι, which would make a fair contrast with the converse adverb used in l. 484 ὅψ' ἀρόσῃς? For l. 476 I content myself with tentatively suggesting, *ut in re desperata*, εὐοχθέων δ' ἐς εἰαρ ἀφίξεαι (εὖ ὀχέων?). It is no matter for surprise, however, if occasionally the modernizer has wrought irretrievable ruin.

But if we are obliged to condemn *ἔαρος* in τ 519 and Z 148 as a very questionable, if not quite impossible, form for the old Epic, how comes it there at all? In both cases, I should say, it represents an original *θέρεος*, which would serve especially in combination with *νέον* to mark, in accordance with the ancient dichotomy of the year into *θέρος* and *χείμα*, the very same time as *ἔαρος* now indicates. We can easily see that *ἔαρος* would readily be preferred in later times to *θέρεος* as a more precise and correct expression.

τ 524] ὥς καὶ ἐμοὶ δῖχα θυμὸς δρώρεται ἐνθα καὶ ἐνθα

For the figment *δρώρεται* presented by the MSS. here and 377 above, Eustathius gives *δρίνεται*, which van Herwerden has by conjecture restored to the latter passage. It is the disturbing influence of such freak forms as this unwarranted and unwarrantable *δρώρεται*, only supported by the still worse *δρώρηται* for *δρώρησι* of N 271, that gives to the Homeric grammar many of its terrors. The irruption of thematic *ἀνέγω*'s and *γεγώνω*'s to suit a later period of grammatical development has caused, and does cause, much confusion and much idle speculation. The only safe course is to regard these forms as inevitable results of the action of later ideas of correct speech working automatically.

τ 535] ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἀκουσον.

This is the only passage in the *Odyssey* in which *ὄνειρος* is accommodated or encumbered with the article. We may surely borrow from β 349, κ 286, μ 112, ρ 274, τ 16, φ 217, ψ 35, and read:—

ἀλλ' ἄγε δὴ μοι ὄνειρον —.

The *Iliad* has also one instance of τὸν ὄνειρον B 80, which line might be emended thus:—

εἰ μὲν τοῦτον ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, —

or εἴ τις τοῦτον. See also Note on ρ 10.

## BOOK XX (υ).

υ 12] ἦ ἔτ' ἐφ' μνηστῆρσιν ὑπερφιάλοισι μιγῆναι

Knight rightly gives *ἑάοι* for *ἔτ' ἐφ'*, but possibly *ἔτι* merely misrepresents an original *σφε*. ἦ σφ' ἑάοι —.

υ 20] σὺ δ' ἐτόλμας, ὄφρα σε μῆτις

ἐξάγαγ' ἐξ ἀντροῦ διόμενον θανέεσθαι.

The *σύ* here refers to *κραδίη* (τέτλαθι δῆ, *κραδίη*, l. 18); *σε* seems to be the reading of all the MSS., but as it is followed by *διόμενον* not *διομένην*, it is clearly as impossible as it would be artificial and unepic. Kirchhoff's *με* must, I think, certainly be accepted. The hiatus in l. 21 may easily be removed by inserting *ἔτι*. Read:—

σὺ δ' ἐτόλμας, ὄφρα με μῆτις  
ἐξάγαγ' ἐξ ἄντρου ἔτ' διόμενον θανέεσθαι. (ἄντροι')

υ 23] τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληνῖα  
νωλεμέως· ἀτὰρ αὐτὸς ἐλίσσεται ἔνθα καὶ ἔνθα.

An interpolation as Knight perceived ('e sequentibus conficti et inserti'). Even if ἐν πείσῃ could mean ἐν δεσμοῖς (Schol.) it would be useless here. Another interpretation is 'in obedience': but this too is unsatisfactory. The deviser of the lines probably intended the sense to be 'in suffering'. Apart from this *τετληνῖα* is perhaps sufficient to condemn the passage. *τετληνός* would properly make *τετλανῖα*, with antepenultimate short. Cobet's αὐτὸς δέ would satisfy the metre in l. 24, but the words are, as Knight says, merely taken from l. 28:—

ὥς ἄρ' ὁ γ' ἔνθα καὶ ἔνθα ἐλίσσεται —.

υ 33] τίπτ' αὐτ' ἐγρήσσεις, πάντων περὶ κάμμορε φωτῶν;  
οἶκος μὲν τοι ὄδ' ἐστί, γυνή δέ τοι ἦδ' ἐνὶ οἴκῳ  
καὶ πᾶς, οἷόν ποῦ τις ἐέλδεται ἔμμεναι νῖα.

So speaks the goddess Athene to the restless Odysseus, who cannot sleep, as the crisis of his fate approaches. It is the third line which I wish to consider here, but I may perhaps just draw attention, in passing, to the unusual number of words the second line contains. There is a spondee at the beginning and of course another at the end, οἶκος . . . οἴκῳ. The four intermediate dactylic feet are made up of no less than nine words; yet the whole verse is smoothly modulated, and might be given as an example of perfection of metre and rhythm.

But let us come to our third line. In the first place it includes one little word which certainly needs some explanation, not given, I believe, in any commentary. What is the precise force here of the *πού* in *οἷόν ποῦ*? It is hardly locative, 'somewhere,' and it is not easy to acquiesce in the rendering naturally suggested both by Attic and Homeric usage (e.g. A 178 *θεός ποῦ σοὶ τό γ' ἔδωκεν*, π 34, &c.), 'I presume,' 'perhaps,' 'perchance.'



It is inconceivable that the goddess should make an idle display of supercilious scorn by affecting ignorance of what the feeling of a human being would be on such a point. The particle here can only be compared to the fly enshrined in the amber. How it got there we need not stop to inquire. The important fact is that it is there. We cannot ignore such an intruder. It is impossible to try not to see it; for like the fly it occupies a position of singular prominence. A really intolerable weight of emphasis seems from the natural arsis of the verse to fall upon this unhappy monosyllable. It is just the little rift within the lute that jars the melody.

In the next place, while *ποῦ* is worse than superfluous, and is accordingly very judiciously, but very unfairly, passed over in editors' notes, as well as in the otherwise excellent rendering of this passage by Messrs. Butcher and Lang, there is something lacking in the line as it stands, something which cannot easily be dispensed with; I mean a possessive pronoun to agree with *νῆα*. The line, I think, should be read thus:—

*καὶ παῖς, ὅλον ὃν τις ἐέλδεται ἔμμεναι νῆα.*

Rhythmically *ὅλον ἑόν τις* is better, and for my part I should prefer to insert *ἑόν* rather than *ὃν*; but it seems probable that the form *ὃν* was the actual occupant at any rate at the time when the dittography—ON ON—resulted in the deficiency which has been so effectually, and yet so ineffectually, filled up by the introduction of *ποῦ*.

It may be remarked that *ὃν* or *ἑόν* gains emphasis from its position before the enclitic *τις* (of. Note on α 37): otherwise *ὁλον τις ὃν* would be the order of the words.

The sense now at last fully conveyed is: 'Such as many a man wishes *his own* son to be,' or as the version already mentioned has it with even stronger, but not excessive, emphasis on the (missing) pronoun: 'Such a son as many men wish to have for their own.'

A tolerably fair parallel may be seen in π 192,

*Τηλέμαχος δ' οὐ γάρ πω ἐπαίθετο ὃν πατέρ' εἶναι.*

Evidently the pronoun is here indispensable, and it is equally so in v 35.

In the following passage I find another probable, certainly possible, example of a similar loss:—

ψ 168 οὐ μὲν κ' ἄλλη γ' ὦδε γυνὴ τετληότι θυμῷ  
 ἀνδρὸς ἀφεσταίῃ, ὅς οἱ κακὰ πολλὰ μογήσας  
 ἔλθοι ἐεικοστῷ ἔτει ἐς πατρίδα γαῖαν.

Like *vla* in υ 35, ἀνδρός here lacks the qualifying word that would give it the point and force which are evidently needed. suggest its re-admission thus :—

ἀνδρὸς ἀφεσταίῃ οὐ, ὃ οἱ κακὰ πολλὰ μογήσας —.

The loss of the possessive pronoun here is not altogether surprising. The position of three pronouns in contiguity to some extent imperils their safety. I find them again, though not all crowded together, in :—

Ω 85 κλαῖε μόνον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε —.

The possessive pronoun not unfrequently comes at the end of its clause, as in A 496 παιδὸς ἐοῦ, τ 392 ἀναχθ' ἐόν, as well as at the end of the line, as in Φ 504, τ 400, θυγατέρος ἧς, γ 39 πατέρι ψ, E 71 πόσει ψ, and others. Compare also the emendations of λ 273 and π 390. In ρ 55 it would probably be well to read :—

Πείραιον δέ F' ἀνώγε' ἐόν προτὶ οἶκον ἄγοντα —.

For the curious ἡμὲν σπου τις of π 306 I would suggest :—

ἡμὲν ὃ τις ψ νῶι τίει καὶ δαΐδιε θυμῷ.

Apart from parallels, however, the sense urgently demands this pronoun, nor do I think the metre in any degree less worthy than before of the great poet qui nil molitur inepte.

Lastly, I will refer to ξ 36 (Note), cf. ρ 5, though for ἐόν there I should prefer to read, not ἐύν (Bothe), but ἰών, 'as he went.'

υ 42] εἰ περ γὰρ κτείναιμι Διὸς τε σέθεν τε ἔκητι,

πῇ κεν ὑπεκπροφύγοιμι ;

Perhaps εἰ γάρ κε κτείνωμι, cf. β 218 εἰ μὲν κεν . . . ἀκούσω, ἦ τ' ἂν τλαίην.

υ 52] ἀλλ' ἐλέτω σε καὶ ὕπνος· ἀνίη καὶ τὸ φυλάσσειν

πάννυχον ἐγρήσσοντα, κακῶν δ' ὑποδύσειαι ἤδη.

τὸ φυλάσσειν may represent προφυλάσσειν, cf. Hymn. Apoll.

538 προφύλαχθε.

υ 77] τόφρα δὲ τὰς κούρας ἀρπυιαὶ ἀνηρεύσαντο —.

Here again the article is undoubtedly unepic. The true reading is probably :—

τόφρα δὲ τρεῖς κούρας —.

There seems to be sufficient warrant for the ἀνηρεύσαντο of Döderlein and Fick, v. Monro's Note ad loc.

υ 83] ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακόν, ὅπποτε κέν τις  
ἤματα μὲν κλαίῃ πυκινῶς ἀκαχημένος ἦτορ,  
νύκτας δ' ὕπνος ἔχῃσιν, —

For ἀλλὰ τό Duentzer conjectured ἡ μάλα, doubtless in order to get rid of the unsatisfactory nominative τό, not that τὸ μὲν cannot express 'the state of things', as described in the next clause, ὅπποτε το ἔχῃσιν, but τὸ μὲν ἔχει κακόν, 'this involves an evil,' though a legitimate expression in later times, is foreign to the Homeric usage of ἔχω. Instances in point are:—

σ 73 ἡ τάχα Ἴρος ἄϊρος ἐπίσπαστον κακὸν ἔξει.

λ 482 — ἀλλ' αἰὲν ἔχω κακά.

σ 123 — ἀτὰρ μὲν νῦν γε κακοῖς ἔχει πολέεσσι (= υ 200), and reference may be made to such passages as α 34, δ 164, ε 336, θ 182, λ 582, 593, ξ 215, ο 344, ρ 142, 318, τ 168, E 895, O 10, Π 109, P 445.

Accordingly J. Savelsberg rightly concludes that ἔχει here must have a personal subject, which he finds in τις understood; 'A man bears an affliction, yet that an endurable one, when &c.' 'malum sustinet et id sustinendum quidem.' The awkwardness of τὸ μὲν however is manifest. I would suggest that the true reading may be deciphered from the vulgate thus:—

ἀλλὰ θ' ὁ μὲν καὶ ἀνεκτὸν ἔχει κακόν, —

This gives us as an additional advantage the proper opposition or contrast between ὁ μὲν here and αὐτὰρ ἐμοί (l. 87), which previously was less effectively, because less accurately, given by the τὸ μὲν.

Ἄλλὰ τε ὁ might easily become ἀλλὰ τό, since this particular use of τε with ἀλλὰ passed out of fashion and so almost out of knowledge. It may be seen with the same gnomic force as here in the following passages:—

B 754 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὺτ' ἔλαιον·

K 226 ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.

P 677 ἀλλὰ τ' ἐπ' αὐτῷ | ἔσσντο (sc. αἰετός).

T 165 ἀλλὰ τε λάβρη γυῖα βαρύνεται, —

X 192 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·

Φ 577 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει —

μ 44 ἀλλὰ τε Σειρῆνες λεγυρῇ θέλγουσιν αἰοιδῇ, —

64 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρῃ·

67 ἀλλὰ θ' ὁμοῦ πίνακας τε νεῶν καὶ σώματα φωτῶν.

Compare also Δ 484, and see Monro, H. G. § 332.

Let us now turn for a moment to two notable passages, where the irregular use of the article as a relative has given rise to much discussion :

A 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, —

δ 349 ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής,

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. (= ρ 140-1.)

Dr. Monro (H. G. § 262) has suggested ἀλλὰ θ' ἃ μὲν, but without convincing such authorities as Prof. Jebb and Prof. Platt (*Journ. Phil.* xxv. p. 99). I believe the requirements of the two cases would be satisfactorily met by supposing that the original readings were respectively :—

ἀλλ' ἃ τε μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, —

ἀλλ' ἃ τε μὲν μοι ἔειπε γέρων ἄλιος νημερτής —.

This change is practically no more than the confusion of a single letter, and would establish the consistency of Homeric usage on this not unimportant point.

To return however to ἀλλὰ τε, it will be convenient here to notice a passage in the Homeric Hymn to Aphrodite where so sturdy a friend even to impossibilities of tradition as the editor of Goodwin's *Hymni Homerici*, Mr. T. W. Allen, has forsaken his MSS. to follow a conjecture of Gemoll's, who displaces τε in favour of γε in l. 110 :—

οὐ τίς τοι θεός εἰμι· τί μ' ἀθανάτησι εἴσκεις ;

ἀλλὰ καταθηγή τε, γυνή δέ με γείνατο μήτηρ.

In favour of the retention of τε here, I would urge that there can be no question but that mortality is a permanent characteristic, and if it be said that the position of τε is unusual, the answer is, it is not unexampled, as witness II 688 (= P 176) :—

ἀλλ' αἰεὶ τε Διὸς κρείσσω νῶς ἤέ περ ἀνδρῶν —

and in fact the principle of emphasis, so often insisted on in these pages, is well illustrated by the interposition of the emphasized adjective between ἀλλὰ and τε.

In II 688 and P 176 I should hardly have supposed any one would be rash enough to propose to write αἰεὶ γε, though indeed some MSS. would support the change in the former passage. But it seems it is equally rash to venture to set limits to the flight of literary rashness; for I find that this very proposal has been made by Barnes on the latter, where no MSS. are in its favour.

For my own part I accept the tradition : I believe that in these passages αἰεί gains in emphasis by its position, and if so, it is equally certain that καταθνήγῃ in the Homeric Hymn could bear with advantage a like emphatic enforcement.

υ 109] αἱ μὲν ἄρ' ἄλλαι εἶδον, ἐπεὶ κατὰ πυρὸν ἄλυσσαν.

Fick's suggestion of ἄλλαι εἴθ' εἶδον clearly conflicts with the statement that immediately follows, ἡ δὲ μὴ οὐ πω παύει'. It is enough to assume that the familiar and trite εἶδον has displaced an older and afterwards obsolete ἵανον, which is even more appropriate here than εἶδον itself as it conveys, not the idea that these domestics were soundly sleeping, but only that they were lying down to get rest from their labours, cf. τ 340

κείω δ' ὡς τὸ πάρος περ ἀύπνους νύκτας ἵανον.

υ 123] ἐγρόμεναι ἀνέκαιον ἐπ' ἐσχάτῃ ἀκάματον πῦρ.

There can be little doubt that ἐγρόμεναι rather than the ἐγρόμεναι of nearly all the MSS. is right. Further alteration is however here demanded by the metre. The true reading may well have been (cf. ε 59 and for τάχα η 18) :—

ἐγρόμεναι τάχ' ἔκαιον ἐπ' ἐσχατοῦ ἀκάματον πῦρ.

υ 139] ἡ μὲν δέμνι' ἄνωγεν ὑποστορέσαι δμῶσσι,

That ἄνωγε(ν) for Homer was applicable to present time only, and ἀνώγει (-ει, -ειν) to past only is clear enough from an examination of the passages in which these forms appear, as well as from the ascertained principles of grammar in the Epic period (v. Note on θ 305). That the tradition gives us instances reversing this rule only shows the force of the pressure of the later thematic usage. The tendency to regard -ει as a present termination must have been continually operative, and in cases where assonance assisted would be evidently irresistible. We have, for instance, this ending of a line four times repeated (Z 439, O 43, 725, ε 139)

ἐποτρύνει καὶ ἄνωγεν.

So it ought to be : so it originally was : but our tradition gives, and it is not surprising :—

ἐποτρύνει καὶ ἀνώγει.

There are of course other passages which have been made conformable to this, which have in our texts ordinarily ἀνώγει for ἄνωγεν, with occasionally some reminder, as in Σ 176, of the true reading, II 8, Σ 176, T 102, Y 179, X 142, Ω 140 (in H 74 ἀνώγει is subjunct., and ἀνώγη is La Roche's reading), ε 139,

η 221, ξ 463, ρ 502, φ 194 (in ο 395 ἀνώγη is required). In all these passages the word ends the line, and so has no metrical protection.

When we come to consider the instances of ἀνωγεν as a past tense we find a similar state of things. In the Iliad I 680 is like Ω 90 possibly present in meaning. In the Odyssey we have ο 103, π 466, υ 139, ω 167, all at the end of the line. But we have also our line, υ 139, which requires the substitution of an apostrophe for the ν ἐφελκυστικόν,

ἡ μὲν δέμνι' ἀνώγε' ὑποστορέσαι δμψῆσι,

as do δ 482, ψ 368 :—

οὐνεκά μ' αὔτις ἀνώγε' ἐπ' ἡεροειδέα πόντον —.

πάντας δ' ἔντε' ἀνώγε' ἀρήια χερσὶν ἐλέσθαι. —

and there are two recalcitrant passages. The first is ε 276 :—

τὴν γὰρ δὴ μιν ἀνώγε Καλυψώ, δία θεάων

ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.

The second is in a later book (ο 95-8). I give it in full :—

ἀγχίμολον δέ οἱ ἦλθε Βοηθοίδης Ἐτεωνεύς,

ἀστὰς ἐξ εἰνῆς, ἐπεὶ οὐ πολὺ ναῖεν ἀπ' αὐτοῦ·

τὸν πῦρ κῆαι ἀνωγεβοὴν ἀγαθὸς Μενέλαος

ὀπτήσai τε κρεῶν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.

Both these passages from beginning to end are manifest interpolations. The parody of Homeric simplicity in making the 'lordly Eteoneus' of δ 22 the non-resident housemaid and cook of the latter passage is equalled, if not surpassed, in absurdity by the grotesque order supposed to be given by Calypso to Odysseus to sail with the Bear to the left of his hand. Even in the hackneyed effort of modern bantering humour which comes closest to this in flippancy, 'Follow your nose,' the selection is of a member which does not exist in duplicate, and so far we have the best of the ancient funny man. Other defects of expression and metre may be left unnoticed. The removal of either passage causes no difficulty in the narrative.

Turning from the Homeric poems to the Hymns we may see three notable examples of this corruption in the Hymn to Demeter, which it may be well to correct :—

(1) 207 ἡ δ' ἀνένευσ'· οὐ γὰρ θεμιτόν οἱ ἔφασκεν  
πίνειν οἶνον ἐρυθρόν, ἀνωγε δ' ἄρ' ἄλφι καὶ ὕδωρ —.

Clearly the reading should be ἀνώγει δ' ἄλφι.

(2) 297 ἦνωγ' ἠνκόμφ Δημήτερι πίονα νηὸν —

This and the next are solitary examples of the augmented perf. Here it is due to the desire to escape from the elision of ι of the dat. Read :—

Δημήτρ' ἠνκόμφ ἠνώγει πίονα νηὸν —.

(3) 348 Ζεὺς με πατὴρ ἦνωγεν ἀγανὴν Περσεφόνειαν —.

There is of course no difficulty in restoring ἠνώγε'.

v 166] ξεῖν', ἥ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσορόωσιν  
ἥέ σ' ἀτιμάζουσι κατὰ μέγαρ', ὥς τὸ πάρος περ ;

It is quite impossible to find in εἰσορόωσιν any contrast to ἀτιμάζουσι. The verb conveys nothing but the mere fact of seeing, unless it be supplemented in some way as by θεὸν ὥς (θ 173), ἴσα θεῶ (ο 520), or we may have such expressions as τέρφομαι εἰσορόων (π 26), ἰαίνομαι εἰσορόωσα (τ 537).

Here the flaw is Ἀχαιοί, which merely gives unmetrically an unnecessary subject to the verb. The real subject is, if I may express it in terms of later Greek, οἱ κατὰ μέγαρον 'the people in the hall'. I would suggest as a necessary correction something like :—

ξεῖν', ἥ ἄρ τί σε μᾶλλον ὀπιζόντ' εἰσορόωντες.

But it is impossible to do more than offer a possible alternative for Ἀχαιοί here. It is at least an advantage to realize the inadequacy of the tradition and its probable origin.

v 169] αἱ γὰρ δὴ, Εὐμαίε, θεοὶ τισάατο λώβην.

Perhaps αἱ γὰρ τήνδ', Εὐμαίε —.

v 194] δύσμορος, ἥ τε ἔοικε δέμας βασιλῆι ἄνακτι·  
ἀλλὰ θεοὶ δυνώσι πολυπλάγκτους ἀνθρώπους,  
ὁππότε καὶ βασιλεῦσιν ἐπικλώσωνται οὐζύν.

The last of these lines is distressingly awkward. It is a veritable stumbling-block. Duentzer rejects it altogether from his text; others try to make the best of a bad case. Perhaps nothing could show more clearly and easily the inadmissibility of the text, as it stands, than to translate ll. 195-6 accurately, and then to point out in plain terms what the Greek words implicitly but inevitably convey. For this purpose I will take Messrs. Butcher and Lang's rendering, which is quite unexceptionable :—  
'The gods mar the goodness of wandering men, when even for

kings they have woven the web of trouble.' Or here to the very same effect is Dr. Monro's literal version in his recent (1901) commentary:—'The gods mar the form of much-wandering men, when they decree even to kings the lot of sorrow.'

The only inference that can be drawn from such a statement, and the Greek alone is responsible for its curious absurdity, is this, that whereas the gods at certain periods find it necessary to bring affliction upon men, sparing none, not even kings, at these times tramps and travellers (*πολύπλαγκτοι ἄνθρωποι*) are severe sufferers, or briefly, when the gods run amuck against all and sundry, vagrants, &c., bear the brunt. 'First come first served,' is the motto of the gods on these occasions. It is certain the poet never dreamed for a moment of any such theological doctrine. Hence we have Ameis telling us that *καὶ βασιλεύσιν* is a brachylogy for 'über dieselben, selbst wenn sie Könige sind', and Dr. Monro telling us 'that the words *καὶ βασιλεύσιν* belong logically to the principal clause', and that 'the effect of their postponement is that they come in as an afterthought', though, so far from being an afterthought, it is only because Odysseus looked like a king that ll. 195–6 are spoken at all. The governing thought is:—'but his royal bearing did not avail to save him, for, &c.'

Accordingly the real difficulty is not so much that *καὶ βασιλεύσιν* is in the wrong place, as that the real indirect object after *ἐπικλώσονται* cannot be omitted by brachylogy or anything else. It is absolutely required in the interests of lucidity, ut iam nunc dicat iam nunc debentia dici. If now we read the line thus:—

*οἷσί τε καὶ βασιλεύσιν ἐπικλώσονται δίξιν,*

all difficulty vanishes at once. I render the whole passage:—'But the gods reduce to sorry plight the far-wandering men, to whomsoever, be they even kings, they have decreed the doom of misery.'

I have one further remark to make. The epithet *πολύπλαγκτους* is not to be passed over lightly. It is here almost, if not quite, proleptic. The *δίξιν*, 'the doom of misery,' is *πλαγκτοσύνη*. No worse thing can befall a man, as our own Charles II, who did not wish 'to be sent again on his travels', well knew. Compare again our author:—

ο 343 *πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν.*



v 209] ὦ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουκὶν  
 εἶσ' ἔτι τυτθὸν ἔοντα Κεφαλλήνων ἐνὶ δῆμῳ.  
 νῦν δ' αἱ μὲν γίνονται ἀθέσφατοι, οὐδέ κεν ἄλλως  
 ἀνδρὶ γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων.

If the last clause be right, we surely have here the most ineffective and absurdly inappropriate metaphor in the whole range of the Homeric poems. According to the text oxen are said in quite a casual way to 'sprout like corn-spikes' (σταχύς). As an Aristophanic burlesque of such expressions as 'Man cometh up as a flower', ἀνέδραμεν ἔρνει ἴσος (Σ 56), φίλον θάλος, the word might be tolerable and laughable; but if it is to be taken seriously as Homeric, I would suggest to commentators—the view is quite a novelty—that the Poet, or we may say with some of our German friends the Botcher, evidently intended to compliment the cattle on the excellent development of their horns. Not only are these oxen vastly more numerous, but no one could show beasts with finer horns. Thus every suspicion of tautology is beautifully eliminated.

For my own part I am not prepared to accept either (1) the full native comic force of the verb, or (2) the usual evasive toning-down of the meaning into 'thrive,' 'increase,' or again (3) the more exact, even if trivial, explanation just recommended to scholars of the mumpsimus-cult. ὑποσταχύοιτο must, I believe, be abjured altogether and for ever as a corruption, only respectable from its antiquity, which cannot be and need not be questioned.

If now we wish to try to ascertain what the poet really said, the first essential is, by a new division of the transmitted words, in place of the somewhat awkward *dativus commodi* ἀνδρὶ γ', to restore the more natural and suitable expression

ἀνδρὶ γ' ὑπο.

I call this more natural and suitable, not only because the responsibility of the man is the main point, but because the term is strictly correlative to the preceding ἐπὶ βουκὶν. The herdsman is ἐπὶ βουκὶν, 'in charge of the oxen' l. 209 (cf. ἐπ' οἴεσσι E 137, Z 25, 424, A 106), and the oxen are ὑπὸ βουκόλῳ, 'in charge of the herdsman.' This slight change I advocate as a necessity, even supposing we maintain intact the residual verb, σταχύοιτο, which stript of its prepositional ornament is quite as desirable, or undesirable, as it was before.

Perhaps indeed the form, if this verb be retained, should rather be *σταχυῶτο*, as some MSS. give it, from *σταχυώω*; but I am not concerned to maintain this, for the whimsical oddity of the sense leads me, as I have said, to reject the word altogether. I suggest that originally the clause ran thus:—

οὐδέ κεν ἄλλω

ἀνδρί γ' ὑφ' ὧς στιχάοιτο βοῶν γένος εὐρυμετώπων·

‘nor in charge of another, being but man, would the broad-browed oxen move so orderly.’ In our text *στιχάοιτο* would be *στιχοῖτο*.

This is the proper sense of *στιχάομαι*, *ordine composito progredior*, *ἐν τάξει πορεύομαι* Et. Mag. In later times the word fell out of use and, as it failed to convey its proper meaning to the popular ear, the ingenious turn of the vulgate would naturally supplant it in the favour of rhapsodists and their hearers.

ἄλλω is not entirely without authority: ἄλλω FH with a letter erased at the end, ἄλλω XU. Obviously in these instances ἄλλω must be intended, and was actually used according to N. Heinsius in the MS. of Vespasian Gonzaga di Columna of uncertain date.

Lastly, while the palaeographic difference between the two readings is not very great either to the ear or to the eye, something may be said to show the adequacy of the new reading to the requirements of the passage. The speaker, Philoetius, with pardonable vanity is contrasting the state of affairs both with regard to the herds and to himself at the time when he was first put in charge of them by his master and now. Then, he says, he was a mere lad (*ἔτι τυτθὸν ἔόντα*), and so the task was almost beyond his powers: now the oxen are vastly increased in number, but for all that he has them under perfect control. Any one who has watched a herd of cows being driven to and from the pasture will appreciate the skill to which he lays claim. They do not always proceed *ordine composito*. He prides himself on being an experienced herdsman. You would not find his equal, much less a better, unless of course you were lucky enough to secure the services of a god to look after the live-stock, as the story tells of Admetus, B 763:—

ἵπποι μὲν μέγ' ἀρίσται ἔσαν Φηρητιάδαο,

τὰς Εὐμηλος ἔλαυνε —,

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων.

In short Philoetius desires to show that the kindness of Odysseus to a little lad was well bestowed and not thrown away. He had not been a careless or incompetent herdsman. As the numbers of the oxen increased, so their keeper became a master-hand in the performance of his special work.

v 227] βουκόλ', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας

This line only differs from ζ 187 in beginning with βουκόλ' instead of ξείν'. As the crasis of -ει with οὐ is a late licence, the best course would be to adopt ξείν' here also. The fact is that in this part of the poem it is Odysseus himself who is 'the stranger' par excellence, and is so addressed over and over again. Hence it seems to have been thought unsuitable that he should use the term of any one else. So we have the gloss βουκόλος brought in here, in violation of Homeric, though not of Attic, scansion.

This licence has been gratuitously imposed on λ 249 (v. Note there). The only instance in the Iliad (N 777) disappears in Dr. Leaf's second edition.

μέλλω, ἐπεὶ μ' οὐ πάμπαν ἀνάγκη γαίνατο μήτηρ

has rightly replaced ἐπεὶ οὐδέ με, and there can be little doubt that δ 352 should similarly be corrected to

ἐπεὶ σφ' οὐ ῥέξα —.

There will then remain only τ 314 τεύξη, ἐπεὶ οὐ τοιοῖοι σῆμάντορες which is certainly more difficult to correct. τεύξαι· οὐ τοιοῖοι (Bothe) and τεύξε', ὃ τ' οὐ τοιοῖοι (Menrad) seem unsatisfactory. Possibly

τεύξε', ἐπεὶ τ' οὐ τοι (τ' = τοι).

which would account best for the variations of the MSS.

v 232] ἥ σίθεν ἐνθάδ' ἐόντος ἐλεύσεται οἶκαδ' Ὀδυσσεύς.

Read ἐλεύσεται αὐτὶς Ὀδυσσεύς.

v 242] ἦρτυον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἦλθεν ὄρνις

Read αὐτὰρ τοῖσιν.

v 246] Τηλεμάχοιο φόνος· ἀλλὰ μνησώμεθα δαιτός.

Perhaps δαιτός δὲ μνησόμεθ' ἄλλης should be read. This non-thematic μνησώμεθα occurs κ 177 ἀλλ' ἄγετ'—μνησώμεθα βρώμεθ' μηδὲ τρυχώμεθα λιμῷ. A similar change will be required in χ 73, Ο 477, Τ 148, Ω 601. The only remaining instance of μνησώμεθα is δ 213 where μεμνώμεθα, as in ξ 168, is probably right or at any rate more tolerable.

v 260] πὰρ δ' ἐτίθει σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχενεν  
ἐν δέκαϊ χρυσέῃ,

οἶνον δ' ἐνέχευε or οἶνον δέ F' ἔχευε (F' = F<sub>oi</sub>) seems better than Fick's ἐνέχευε δὲ οἶνον, though that would serve. Grashof's importation of χρυσείῃ δέπαϊ is a mistake. No alteration of ἐν δέπαϊ χρυσείῃ is needed, unless it be that χρύσου, the gen. of material, should replace the adjective (v. Note on ο 149).

υ 273] οὐ γὰρ Ζεὺς εἶασε Κρονίων· τῷ κέ μιν ἦδη  
παύσαμεν —.

The difficult ellipse is much too forced for the true Epic style. Read:—

εἰ γὰρ Ζεὺς εἶασε Κρονίων· τῷ κέ μιν ἦδη —.

'Would that Zeus had permitted it: in that case we would ere now have,' &c.

This speech, ll. 271-4, is attributed in the tradition to Antinous. The two lines which make the attribution are both metrically imperfect l. 270 and l. 275. Moreover, the speech expresses the prevailing sentiment of the suitors as a body, not the opinion of any particular individual. It belongs in fact to the Homeric ΤΙΣ. The *mise en scène* is exactly parallel to ρ 481 ff.:—

ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσθησαν·  
ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων·

(488) ὥς ἄρ' ἔφαν μνηστῆρες, ὃ δ' οὐκ ἐμπάζετο μύθων.

and to 373 ff. below:—

μνηστῆρες δ' ἄρα πάντες —.

(375) ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων·

(384) ὥς ἔφασαν μνηστῆρες· ὃ δ' οὐκ ἐμπάζετο μύθων.

In our passage we have υ 268:—

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ὁδὰξ ἐν χεῖλεσι φύντες —

and ll. 270 and 275 should read with Antinous dismissed:—

ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων·

and ὥς ἄρ' ἔφαν μνηστῆρες· ὃ δ' οὐκ ἐμπάζετο μύθων.

υ 303] Κτήσιππον δ' ἄρα Τηλέμαχος ἠνίπαπε μύθω·

Κτήσιππ', ἦ μάλα τοι τόδε κέρδιον ἔπλετο θυμῷ·

The former of these lines should probably run thus:—

τὸν δ' ἄρα Τηλέμαχος χαλεπῷ (στυγερῷ) ἠνίπαπε μύθω

The name is not really necessary, while obviously μύθω requires some epithet. In a still worse situation is θυμῷ in the second line. It is really quite meaningless in its present context. It is impossible to believe that Telemachus ironically assumes that

Ktesippus missed his aim on purpose (Monro), when he says the very reverse in the next line. We must dismiss *θυμῶ* in this sense, 'in thy thought,' altogether, even if a satisfactory substitute be not forthcoming. But it seems to me possible that with a slight alteration earlier in the line we may retain *θυμῶ* in another sense, thus :—

ἦ μάλα σῶ τόδε κέρδιον ἔπλετο θυμῶ

'Assuredly this is better for thy life.' Cf. *ἐκ θυμὸν ἔλοιτο* and Bottom's remark in *A Midsummer-Night's Dream*, 'If you think I come hither as a lion, it were pity of my life.'

υ 309]

ἤδη γὰρ νοέω καὶ οἶδα ἕκαστα,  
ἔσθλά τε καὶ τὰ χέρεια· πάρος δ' ἔτι νήπιος ἦα.

The above lines occur also σ 228 f., where however Aristarchus and Aristophanes join in disallowing the second one. Here it stands unquestioned, and is doubtless genuine enough except in one point of detail ; for whatever we may be prepared to accept with respect to the Homeric use of the article (v. Monro, H. G. §§ 256-64, whose valuable summary unfortunately takes no account of the possibility—nay, the probability—that in many cases the article is a mere modernization), it is next door to impossible to believe that *ἔσθλά τε καὶ τὰ χέρεια* is, or ever was, a tolerable form of expression. It is easy to defend the *τῶν Πελοποννησίων καὶ Ἀθηναίων* of Thucydides ; but would that writer have indulged in, or would any scholar like to have to justify, *τὸν πόλεμον Πελοποννησίων καὶ τῶν Ἀθηναίων* ? No defence would be accepted for a moment, even though it took the form of Ameis's comment here :—*der Artikel zur Verschärfung des Gegensatzes*. It is obvious that, if this convenient and facile form of pointing a contrast had been legitimate, we should have had somewhere about fifty or sixty instances of this type, instead of one, in Homer. The fact is *τά* here as the article is just as erroneous for Homer as for any other later writer. Perhaps as a relative something might be said in its favour ; but the treatment would hardly be convincing. Still it brings us a step nearer to the suggestion I have to offer, to the effect that the vulgate has arisen from the obscuration and corruption of :—

ἔσθλὰ καὶ ἅττα χέρεια.

This would be a natural expression, whether we explain it as an

inversion of *ἄττα ἐσθλὰ καὶ χέρεια*, or as an abbreviation of the fuller phrase *ἄττα ἐσθλὰ καὶ ἄττα χέρεια*.

Palaeographically the transition from KAIATTA to TE-KAITA is not very difficult; but this point need not be dwelt upon. It has in other forms often been elaborated by others elsewhere. There remains the question whether *ἄττα* would be correct Homerically for *ἄτινα*. The difficulty to be surmounted is that our tradition seems to give only *ἄσσα* in Homeric verse for *ἄτινα*, e.g.:—

A 554 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσ' ἐθέλησθα.

K 208 ἄσσα τε μητιώσι μετὰ σφίσιν, —

Υ 127 ὕστερον αὔτε τὰ πείσεται ἄσσα οἱ Αἴσα —

ε 188 ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσσ' ἂν ἐμοί περ —

η 197 πείσεται ἄσσα οἱ Αἴσα κατὰ Κλῶθές τε βαρεΐαι —

λ 74 ἀλλὰ με κακῇαι σὺν τεύχεσιν, ἄσσα μοί ἐστι,

I 367 ἄξομαι, ἄσσ' ἔλαχόν γε.

But it may well be that this is only due to later transcribers, as the *τ* is certainly the older letter, *ἄττα*. Quite possibly the truth is revealed in such a line as:—

σ 142 ἀλλ' ὃ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν,

where *ὅττι* may represent a more regularly grammatical, though of course not absolutely necessary, *ἄττα*. Still more suggestive in the same sense is the case of:—

ο 317 αἰψά κεν εὖ δρώοιμι μετὰ σφίσιν ὅττ' ἐθέλοιεν.

The MSS. are divided between *ὅττ' ἐθέλοιεν* and *ὅττι θέλοιεν* except for the *ὅτι θέλοιεν* of D. Now we are pretty sure for obvious reasons that neither of these alternatives can be right. Consequently the best editions follow the conclusion arrived at by Lehrs and adopt in spite of all MSS. *ἄσσ' ἐθέλοιεν* as the reading of Aristarchus. I submit that the unanimous vulgate is most easily accounted for if we suppose the original was:—

*ἄττ' ἐθέλοιεν.*

If so, *ἐσθλὰ καὶ ἄττα χέρεια* ought to satisfy the palaeographers: but whether they can be satisfied or not, I contend that such a reading has far more Homeric probability than the anomalous tradition.

υ 356] *ιεμένων ἔρεβόςδε ὑπὸ ζόφον*

Read *κατὰ ζόφον*, 'in the darkness,' which was already upon them. The vulgate is tautological as well as faulty in metre.

υ 358] ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασαν.

The line recurs φ 376 and is essentially the same as B 270 :—

οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασαν.

It exhibits αὐτῷ in its ordinary later usage. Originally, as we may fairly gather from Α 378 :—

ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἡδὺ γέλασας —

the formula was without the pronoun and ran thus :—

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπὶ μάλα ἡδὺ γέλασαν —

and indeed from this formula Α 378 may in its turn be restored and rescued from the grip of the hiatus licitus :—

ἐν γαίῃ κατέπηχθ'. ὁ δ' ἐπὶ μάλα ἡδὺ γέλασας —.

We may see from the above how easily the later pronouns might be introduced into the Homeric poems in certain places.

υ 364] Εὐρύμαχ', οὐ τί σ' ἄνωγα ἐμοὶ πομπῆας ὁπάξειν

Here a transposition, though not demonstrable as in ζ 60, seems not improbable. I suggest :—

Εὐρύμαχ', οὐ τί σ' ὁπάσσαι ἐμοὶ πομπῆας ἄνωγα.

We may be quite sure there never was such a form as ἄνώγω, as the Lexica imagine. Elsewhere in the Od. ἄνωγα is always found at the end of the line. Possibly οὐ τί σ' ὁπαζέμεναι π. α.

υ 374] Τηλέμαχον ἐρέθιζον ἐπὶ ξείνοις γελώωντες

A more manifest example of transposition than the last.

Ξείνοις according to Nauck requires a word beginning with a vowel to follow ; Τηλέμαχον emphatically does not. Read :—

Τηλέμαχον γελώωντες ἐπὶ ξείνοις ἐρέθιζον.

υ 382] τοὺς ξείνους ἐν νηὶ πολυκλήϊδι βαλόντες

ἐς Σικελοὺς πέμπωμεν, ὅθεν κέ τοι ἄξιον ἄλφοι.

Dr. Monro is clearly right in reading πέμπωμεν here for the vulgate πέμψωμεν, and his defence of the allusion to the Siceli against those who scent a diaskeuast's work in the word may be taken as adequate. There remains only the difficulty of the plural τοὺς ξείνους or σοὺς ξείνους (v. Note on ρ 10) being followed by the clause ὅθεν κέ τοι ἄξιον ἄλφοι. I do not think Bentley's τις for τοι can be regarded as entirely satisfactory. Why should τις have been removed in favour of τοι without leaving a trace in the form of a variant. Of the two τις is far more likely to have survived, if only for grammatical reasons. I suggest as a more probable original :—

ὅθεν κέ τοι ὅδε ἄξιον ἄλφοι

which would afterwards properly be written :—

ὅθεν κ' ἐ' ὅδ' ἄξιον ἄλφοι

'where this fellow would fetch for you what he is worth'.

The sarcasm is amusing at least. It is aimed at Odysseus, whose ill treatment by the suitors is never lost sight of. The departure of Theoclymenus gives occasion for the remarks; but he is a subordinate character in the poet's scheme. Consider the speech from start to finish, ll. 376-83. No one surely was ever more unfortunate in his friends than Telemachus. There is first the beggar-man, elaborately described in three lines as a worthless fellow, ll. 377-9. Theoclymenus is dismissed in one line. Then comes the recommendation to send off the whole lot of his friends, including in all probability Eumæus and Philoetius, to the slave-market over sea, where this one, already referred to as τοῦτον in l. 377, would realize what he is worth, i.e. nothing at all, and Telemachus might pocket the money. The remainder, it is implied, would be even less likely to realize any thing. As an ironical jest this could hardly be improved, and it is counterpoised on the other side by the grim sarcasm of l. 392 ff. with which the poet ends the scene.

The jest is not spoiled, the humour is only a little more restrained, if we understand by ἄξιον 'a decent price', 'a moderate return,' the implication with regard to the others being practically the same.

## BOOK XXI (φ).

φ 6] εἶλετο δὲ κληῖδ' ἐνκαμπέα χειρὶ παχείῃ —.

Here we have a corruption perhaps not difficult to remedy with some probability, certainly not difficult to detect. Ludwig quotes on this passage Et. Flor. ap. Miller Mél. 308 'χειρὶ παχείῃ' σημαίνει τὸ ἔρρωμένη καὶ εὐτραφεῖ· ἐνιοὶ δὲ μετέγραψαν τὸ 'χερσὶ φάλησιν', ἵνα μὴ δοκῇ ἀκύρως ἐπὶ γυναικὶ εἰρησθαι τὸ 'παχείῃ'.

I do not accept this correction; but I must confess that after due consideration I cannot bring myself to believe that the epithet here attached to the hand of Penelope is anything more than an inopportune reminiscence, a mechanical reiteration, of the fourteen other instances, in which χειρὶ παχείῃ is found in reference to men and gods, to wit, Menelaus, Aeneas, Hector, Agamemnon, Dolon,



Ajax, Achilles, Asteropaeus, Odysseus, Ctesippus, Poseidon, always or nearly always, be it observed, in reference to strong, vigorous, and even violent action.

Of this character clearly are the two instances of the use of the expression in respect of a goddess, the mighty Athene, when she picks up the huge boulder to fling at Ares, and again when she strikes down the weaker Artemis (Φ 403 and 424).

It is perhaps hardly necessary to go beyond Homer for the analogous application to Hera (Hymn. Apoll. 340), when she beats the earth vehemently in her appeal to the powers below.

Obviously none of these passages can lend any real support to *χειρὶ παχείῃ* here, where Penelope, a gentle lady in every sense, is merely taking up a key, which is described as handsome and—an important point perhaps, for ladies in all ages of the world are the same in some respects—adorned with an ivory handle:—

*καλὴν χαλκείην κώπη δ' ἐλέφαντος ἐπήεν.* (v.l. *χρυσείην*.)

Moreover the whole usage is, I submit, absolutely against any attempt to treat the expression as stereotyped. It has surely no resemblance to anything of that kind. Suitableness to the occasion is never lost sight of save in this one instance. So far from being stereotyped, the case is practically unique, while no rendering of the tradition can make it satisfactory or even tolerable: 'with her strong hand' (Butcher and Lang) is quite inappropriate, and 'mit der fleischigen Hand' (Ameis) strikes one as a little too Teutonic, though both versions of course derive from the *ἐρρωμένη καὶ εὐτραφεῖ* quoted above.

If these objections to the epithet hold good, as in my opinion they certainly do, it follows that the true reading has lapsed; but if comparison be made with:—

Ε 425 *πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν*

where the reference is to Aphrodite, to whom Penelope is compared in τ 54, there seems some probability that the original ran thus with perfect fitness and propriety:—

*εἰλετο δὲ κληῖδ' ἐνκαμπέα χειρὶ ἀραιῇ* (i.e. *Γαραιῇ*)

'with her *slim* hand' or, if the recent Boer war has spoiled this epithet, 'with her *dainty* hand.'

If it be asked, fairly enough, why *χειρὶ ἀραιῇ* should have been lost, while *χεῖρα ἀραιήν* was saved, the answer is that even in this matter scrupulous respect has been shown to the poet,

who, as it happens, never once used *χεῖρα παχεῖαν*—so no one could transfer, 'convey,' or borrow that—but many times said *χειρὶ παχείῃ*. The one has his warrant, the other has not.

φ 21] *παιδνὸς ἑὼν· πρὸ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες*

*Ἴφιτος αὖθ' ἵππους διζήμενος, αἱ οἱ ὄλοντο*

*δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί·*

In φ 21 *πρὸ δέ F' ἦκε* may be restored, cf. A 195 and 208, and the two following lines should be read thus with an additional comma:—

*Ἴφιτος αὖθ' ἵππους διζήμενος, αἱ οἱ ὄλοντο,*

*δώδεκα θηλείας, ὑπὸ δ' ἡμίονοι ταλαεργοί·*

φ 26] *φῶθ' Ἡρακλῆα, μεγάλων ἐπιύστορα ἔργων,*

The meaning of *ἐπιύστορα* is the difficulty here. Neither 'judge' nor 'having knowledge of', the two current renderings, can be considered at all adequate. I suggest that following the indication given by the later *ἱστορίη*, 'investigation,' 'research,' we should understand by *ἐπιύστωρ*, giving full force to the preposition, 'one who goes in quest of.' Certainly this description would fit the character of Heracles conceived as the knight-errant of antiquity, the vague Hercules of Horace (*Odes* iii. 3, 9).

φ 42] *ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο*

Read *ῥόν* for *τόν*. Cf. *η γ ἐς θάλαμον ἐδν ἦμε* (i. e. *ῥόν ἐσήμε*).

φ 56] *κλαῖε μάλα λιγέως, ἐκ δ' ἦρεε τόξον ἀνακτος.*

Dawes proposed *τόξα* as a metrical necessity: but *ἦρεε* is objectionable for the same reason. We might borrow *αἶνυτο* from l. 53, but *εἰλετο* is perhaps to be preferred, as the imperfect is not quite suitable here. In l. 53 *κατὰ πασσάλου*, as appears from *ὀρεξαμένη*, is more appropriate than *ἀπό*, which may have come in from the recollection of E 209.

φ 89] *ἀλλ' ἀκέων δαίνυσθε καθήμενοι, —*

*Ἄνεψ* should be read (v. *Journ. Phil.* xxiv. p. 274), unless we accept from Eustathius *ἀλλὰ καὶ ὥς*. Van Leeuwen and da Costa suggest *ἀλλ' ἄγ' ἀκὴν*, which is quite possible.

φ 98] *ἡ τοι οἴστου γε πρῶτος γέισεσθαι ἔμελλεν —*

The particle *γε* here must strike every one as curious and abnormal. In sense it appears to give emphasis to *οἴστου*, which is already sufficiently emphasized by its position; in its metrical effect it is hard to parallel and seems somewhat

suggestive of choking, though I hope no one will believe the poet had any such malicious intention. Few however will be disposed to disagree with van Leeuwen and da Costa in their brief pronouncement 'versus durior'. Unfortunately they proceed to suggest, though only tentatively, a violent cure—*remedium durius morbo*—thus :—

ἢ τοι γένεσθαι γε ὁστοῦ πρώτος ἐμελλε.

I venture to think that the line may be successfully treated by a far easier process than this attempt to bring forward the verb for γε to emphasize, with the additional novelty of a hiatus too hastily deemed licitus by many scholars.

Duentzer (with needless severity) condemns the three lines 98-100. Rejecting this alternative I offer as a true restoration of the line to its original shape :—

ἢ τοι ὁστοῦ ὃ γε πρώτος γένεσθαι ἐμελλεν.

This appears to me simple and satisfactory. Palaeographically the extant corruption from ὁστόο ὃ γε is easy. Cf. Notes on λ 52, ν 92, φ 228.

The introduction of the pronoun at once resolves the discord and makes γε perfectly regular and intelligible. If it needs illustration, the position of the pronoun is the same as in :—

I 620 ἦ, καὶ Πατρόκλη ὃ γ' ἐπ' ὀφρύσι νεύσε σιωπῇ —.

M 240 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἤρουντα.

Cf. η 32, μ 61.

φ 113] καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην·

The place of the article τοῦ may with advantage be filled by τόδε as an acc. of the Internal Object (H. G. § 133). The twenty-first book of the Odyssey has the doubtful distinction of possessing the only three examples of τόξον with the later article : but as the word occurs here forty-six times out of a total of fifty-nine in the whole Odyssey, this is not altogether surprising. In the Iliad we find fifty examples of this noun, and the article seems never associated. The second occurrence is l. 305 :—

ὥς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἶ κε τὸ τόξον  
ἐντανύσῃς·

where an easy and probable correction would be :—

αἶ κε σὺ τόξον.

Thirdly we have l. 378 Τηλεμάχῳ τὰ δὲ τόξα φέρων, where ὃ δέ has disappeared for an obvious reason. In the present case

τόδε τόξον almost invites corruption into τοῦ τόξου, and seems a far more likely original than any such metrical equivalent as τάχα, μάλα, or τότε.

Φ 177] πᾶρ δ' ἐτίθει δίφρον τε μέγαν καὶ κῶας ἐπ' αὐτοῦ,

182] πᾶρ δὲ φέρων δίφρον θῆκεν καὶ κῶας ἐπ' αὐτοῦ,

The original ending of both these lines and of τ 97 is perhaps recoverable from π 47 :—

καὶ κῶας ὑπερθεῖν

Similarly we have in τ 101 :—

δίφρον ἐύεστον καὶ ἐπ' αὐτῷ κῶας ἔβαλλεν

where the true correction is hardly τῷ ἐπι, which naturally suggests itself, but rather :—

καθύπερθε δὲ κῶας ἔβαλλεν.

Compare Hymn. Dem. 196—καθύπερθε δ' ἐπ' ἀργύφρον βάλε κῶας.

Φ 195] ποῖοί κ' εἴτ' Ὀδυσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι

ὦδε μάλ' ἐξαπίνης καὶ τις θεὸς αὐτὸν ἐνέικαι ;

For the weak and unepic αὐτόν read αὐτίκ'. The point is that they would have to decide at once, without much time for deliberation. In l. 195 the elision of ι of the dat. has, I believe, caused the loss of a preposition. Restore :—

Ὀδυσῆ' ἐπαμυνέμεν.

For the treatment of Ὀδυσῆι before a vowel the traditional variants in ε 398 and ν 35 should be noted. Even Ludwig has Ὀδυσῆ' in the former, but an absurd Ὀδυσῆ in the latter.

Here and in l. 197 where μνηστήρεσσ' ἐπαμύνουτ' should be read, the compound verb is better than the simple one, just as 'help' is better than 'defend' in both places.

Φ 211] εὐξάμενον ἐμὲ αὖτις ὑπότροπον οἰκαδ' ἰκέσθαι.

χ 35 ὦ κύνες, οὐ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἰκαδ' ἰκέσθαι —.

Fick's transposition of οἰκαδ' and αὖτις is obviously right in itself, and derives support from Hymn. Apoll. 476 :—

τὸ πρὶν, ἀτὰρ νῦν οὐκ ἔθ' ὑπότροποι αὖτις ἔσεσθε —.

The expression is found twice in the Iliad :—

Z 367 οὐ γὰρ οἶδ' ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις, —

501 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο  
ἵξεσθαι —.

Now in χ 35 it appears from Z 501 that besides writing αὖτις for οἰκαδ' we should have a fut. infin. after ἐφάσκετε, so that the true reading, as Hymn. Apoll. 476 indicates, must have been :—

ὦ κύνες, οὐ μ' ἔτ' ἐφάσκεθ' ὑπότροπον αὖτις ἔσεσθαι.

Indeed there is some probability that *ὑπότροπός εἰμι* is the original expression, and that *ικέσθαι*, *ίζομαι*, and *ἕεσθαι* represent an older *ἕσεσθαι*, *ἕσσομαι*, and *ἕσσεσθαι*. Still the redundancy is not perhaps enough to justify our making any change save in χ 35.

On the other hand Z 501 might with advantage be read thus:—

οὐ γὰρ δὴ γ' ἔτ' ἔφασκον ὑπότροπον ἐκ πολέμοιο —.

♦ 218] ὄφρα μ' ἐν γνῶτον πιστωθῆτόν τ' ἐνὶ θυμῷ,

A manifest interpolation, as the verbs indicate clearly.

♦ 228] παύεσθον κλαυθμοῖο γούοι τε, μή τις ἴδῃται  
ἐξελθὼν μεγάρου, ἀτὰρ εἴησι καὶ εἴσω.

For *ἴδῃται* Fick has suggested *ἕκῃται*, which, though tolerable enough in itself, seems so incompatible with the following *ἐξελθὼν*, that we should then be tempted to substitute *ἐκτοσθε*, or something equivalent, for the disabled participle. Van Leeuwen and da Costa offer *ἀκούσῃ* doubtfully. This does not clash seriously with *ἐξελθὼν*, but it leaves the corruption to *ἴδῃται* quite incomprehensible. Perhaps *ἴδῃται* is not so much at fault as *τις*, which is not really required at all by the Homeric idiom. The participle alone is sufficient, as could be shown by many instances, e.g. ε 400 ὅσσον τε γέγωνε βοήσας. I incline to think we might safely read:—

μή τι *ἴδῃται* (cf. A 522, κ 24).

But I am more concerned to deal with l. 229, which, as it stands, suffers from two defects. Firstly, there is the hiatus in the third foot, allowed by some, it is true, but in reality a fault and, as I have had occasion frequently to note, attended in most cases, as it is here, by some other difficulty. Secondly, and this may be taken to be the serious part of the matter, the clause *ἀτὰρ εἴησι καὶ εἴσω*, fairly rendered by 'but should tell it inside too', coheres hardly, or not at all, with the preceding words. We have *ἀτὰρ* properly used in the immediate sequel, in the very next lines. Here is the passage as it continues:—

ἀλλὰ προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες,

πρῶτος ἐγώ, μετὰ δ' ὕμμες· ἀτὰρ τόδε σῆμα τετύχθω·

In l. 229 however *ἀτὰρ* is distinctly a disturbing element, which cannot well be ignored. The remedy I suggest is to read the line thus:—

ἐξελθὼν μεγάρου, ὃ δ' ἄφ' αἶψα εἴησι καὶ εἴσω,

'and he should tell it at once inside also.'

The pronoun *ὁ* would easily be lost, as *μεγάρου ὁ* would be written *μεγάρουο ὁ*, cf. φ 98, p. 376; so beyond the addition of *δ* there is only the easy change of *ἀτάρ* into *ἄφαρ*. The superiority of the latter here is sufficiently obvious, and the corruption may with great probability be traced to the presence of *ἀτάρ* in l. 231.

It would hardly be satisfactory to leave unnoticed a line, which undoubtedly bears a strong formal resemblance to the one that has been here dealt with. I refer to χ 373:—

*ὄφρα γνῶς κατὰ θυμόν, ἀτὰρ εἴησθα καὶ ἄλλω* —.

I need not say dogmatically that *γνῶς* is incorrect for *γνώης*, but assuredly we should gain rather than lose by reading:—

*ὄφρα γνοὺς κατὰ θυμόν ἄφαρ εἴησθα καὶ ἄλλω*,

and this I offer as the real solution of this curious coincidence.

φ 244] *ἐς δ' ἄρα καὶ τῷ δμῶε ἔτην θείου Ὀδυσῆος*.

This is erroneous not only because of the hiatus but because τῷ δμῶε is inadmissible. Is it not next door to a certainty that

*ἐς δ' ἄρα καὶ τῷ δώματ' ἔτην θείου Ὀδυσῆος*.

is the true reading? Compare β 259:—

*μνηστήρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος*.

δ 621, ν 248, β 394, &c.

φ 259] *τίς δέ κε τόξα τιταίνουσ' ; ἀλλὰ ἔκηλοι*

*κάτθετ'· ἀτὰρ πελέκεας γε καὶ εἴ κ' εἴωμεν ἅπαντας*

*ἑστάμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι δέω*

*ἐλθόντ' ἐς μέγαρον Λαερτιάδew Ὀδυσῆος*.

It can hardly be doubted that apart from the merely verbal depravations of *πελέκεας* for *πελέκους* and *εἴωμεν* for *εἰώμεν* the sentence *ἀτὰρ . . . ἑστάμεν* has suffered in transmission. The extent of the corruption is very uncertain; but perhaps the simplest method of restoring a tolerable reading would be to substitute *αὐθι* for *εἴ κε*:—

*ἀτὰρ πελέκους γε καὶ αὐθ' εἰώμεν ἅπαντας*

*ἑστάμεν*

'But let us leave all the axes to stand just where they are.'

This might serve: but καὶ αὐθ' inevitably suggests κατ' αὐθ' or καταὔθ', and we arrive at:—

*ἀτὰρ πελέκους γε καταὔθ' εἰώμεν ἅπαντας*

*ἑστάμεν*

'But the axes let us leave them all to stand where they are.'

Other suggestions have been made καὶ (or κατ') ἦκ' εἰώμεν Bothe: κεν ἦκ' εἰώμεν Bergk: καὶ εὖ κ' εἰώμεν Axt. This last may be immediately dismissed as giving an absolutely inadmissible position to κε. Moreover neither ἦκα nor εὖ is very attractive or appropriate here.

If we regard palaeographic considerations only, κείθι 'yonder' would represent the traditional εἴ κε more closely than αὐθι does: but this would necessitate either the omission of γε (om. G X et in lac. cod. A Ariston. II 559 [Ludwich]):—

ἀτὰρ πελέκυσ καὶ κείθ' εἰώμεν ἅπαντας  
ἑστάμεν·

or the slight change of καί into κε and of εἰώμεν into the optative with Bergk and Axt, εἰώμεν, i. e. εἰόομεν, as it ought to be written. Unfortunately, however, the caesura is then most unsatisfactory:—

ἀτὰρ πελέκυσ γέ κε κείθ' εἰόομεν ἅπαντας  
ἑστάμεν·

'But all the axes we might leave to stand yonder.'

It seems then a choice has to be made between:—

- (1) γε καὶ αὐθ'
- (2) γε καταὔθ' (κατ' αὐθ')
- (3) καὶ κείθ'

and the second should I think be preferred, if only because καί gives an overdue emphasis to the following adverb.

Perhaps Duentzer's πελέκεας δυοκαίδεκ' εἰώμεν may be worth recording for its misdirected ingenuity. It is unmetrical because of the diaeresis in the fourth foot and makes ἅπαντας quite inadmissibly prosaic. Even as matters stand, Prof. Hartman with too severe a logic condemns ἅπαντας as corrupt. To me the word, though it be logically superfluous, seems natural and right.

For the rest, ἀναίρησθαι is probably a modernization that has displaced ἀναρρήσθαι, i. e. ἀναφρήσθαι, as suggested in the Note on α 403 f.

As the result of the considerations here tentatively advanced the passage would, I believe, gain, if not its pristine purity, at least some amelioration of its present harshness by being read thus:—

τίς δέ κε τόξα τιταίνουτ' ; ἀλλὰ ἔκηλοι  
 κάτθετ'· ἀτὰρ πελέκυσ γε καταῦθ' ἑώμεν ἅπαντας  
 ἐστάμεν· οὐ μὲν γάρ τιν' ἀναρρήσεσθαι δίω  
 ἔλθόντ' ἐς μέγαρον Λαερτιάδew Ὀδυσῆος.

‡ 293] οἶνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους  
 βλάπτει, ὅς ἂν μιν χανδὸν ἔλη μῆδ' αἴσιμα πίνῃ.

The correction of ὅς ἂν to ὁ κεν does not seem satisfactory.  
 The generality of the clause makes against κε. It would be more  
 in accordance with epic usage to read:—

ὅστις μιν χανδὸν ἔλη —,  
 as in such passages as υ 187 :— οἳ τε καὶ ἄλλους  
 ἀνθρώπους πέμπουσιν, ὅστις σφείας εἰσαφίκεται (= π 227-8).  
 Also α 352, μ 66, ν. H. G. § 283.

‡ 318] μῆδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀχεύων  
 ἐνθάδε δαινύσθω, ἐπεὶ οὐδὲ μὲν οὐδὲ ἕοικεν.

With these words Penelope concludes her repudiation of the  
 idea that she would regard the success of the beggar-man in his  
 attempt to bend the bow as giving him a claim to her hand in  
 marriage. He himself, she says, is under no such delusion ;  
 neither, she proceeds, ought any of the suitors to be so. There  
 is however a marked peculiarity of expression in these two lines,  
 which has not escaped the attention at any rate of the latest  
 editor Dr. Monro. He points out truly enough that 'the  
 logical predicate is θυμὸν ἀχεύων, the sense being, "let no one  
 of you that feast here vex his soul on that account."'

So true is this, that had the first line only appeared with  
 ἀχεύοι or an equivalent imperative:—

μῆδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀχεύοι.  
 if the speech had ended so, the meaning would have been  
 sufficient and complete in itself. The next line therefore—and  
 this is the main strand of my argument—merely adds what may  
 be called subordinate detail to the principal prohibition. More-  
 over to some extent the main proposition is thrown into the  
 background by this lengthy appendix of less important matter.  
 To use a familiar illustration, the tail is as long as the dog.  
 The only poetical and really effective arrangement would be  
 that the chief predication should come last, after the subordinate  
 detail, and this is probably the way the lines should stand, if we  
 wish to have them as originally uttered by the poet:—



μηδέ τις ὑμείων, ἐπεὶ οὐδὲ μὲν οὐδὲ ζοικεν,  
ἐνθάδε δαινύσθω τοῦ γ' εἵνεκα θυμὸν ἀχέων.

'Let no one of you—it would not indeed be meet so to do—while he feasts here, on that score vex his soul.'

Now if nothing could have been urged against this couplet as tradition gives it save the hiatus in the third foot of l. 319, it would perhaps have availed little to raise any question about its correctness. Still this hiatus is at least confirmatory evidence in favour of the change now made.

The new order of the words certainly conveys Penelope's meaning with enhanced emphasis and effect, and if no hiatus licitus be left in the lines, surely no one need vex his soul on that score.

‡ 335] πατὴρ δ' ἐξ ἀγαθοῦ γένος εὐχεται ἔμμεναι υἱός.

Unless this line be a mere interpolation, and as such be removed altogether from the text, υἱός which throws the construction into confusion (v. Ξ 113) should, I suggest, be changed to αὐτός, 'his own tale is —.'

‡ 363] πλαγκτέ; τάχ' αὖ σ' ἐφ' ὕεσσι κύνες ταχέες κατέδονται —.

There is not much use for αὖ in this sentence. Probably:—

τάχα σ' ἐφ' ὕεσσι —.

The lengthening of the short syllable is justified by M 231, Y 434, σ 77, φ 219, ζ 151, ι 293, κ 238, λ 219.

‡ 393] εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα —.

Read Ὀδυσῆ'. ὁ δ' ἄρ' ἤδη —.

There is good warrant for the elision at the end of a clause in this place in the verse, cf. N 192 σμερδαλέφ κεκάλυφθ'. ὁ δ' ἄρ' ἀσπίδος —, A 156, E 731, ξ 520, &c.

‡ 402] αἱ γὰρ δὴ τοσσούτον δνήσιος ἀντιάσειεν,  
ὥς οὔτος ποτε τοῦτο δυνήσεται ἐντανύσασθαι.

This is the speech of one of the suitors, as they all watch Odysseus handling and examining his bow. Dr. Monro in his note says it is a piece of poetical irony and translates thus:— 'Would that the fellow (οὔτος) may benefit by it in proportion as he is sure of being able to string this bow.' 'As he shall be able' is perhaps necessary, as the measure is not the confidence of Odysseus in his own ability to perform the feat, but his power to do so. 'May his profit equal his achievement,' is the

sense. The implication is, that both will be nil. The irony is twofold. First on the part of the suitor, who evidently does not believe that the beggar-fellow will be able to string the bow. Secondly, on the part of the poet, who wishes his hearers to see that the wish was really fulfilled, but not as the speaker intended.

There are, however, some serious objections to the passage as it stands. οὗτος properly belongs to the first clause; τοσσοῦτον and ὥς are not satisfactory correlatives; and last, but not least, ποτέ in the second clause has no meaning whatever and is most judiciously ignored by all the commentators and translators. So far now from thinking the temporal adverb is of little moment, it seems to me to be a crucial point and to afford a valuable clue towards the complete restoration of this embarrassed couplet, which in short I propose to read thus :—

αἱ γὰρ δὴ τὼς οὗτος ὀνήσιος ἀντιάσειεν,

ὥς οὐ τίς ποτε τοῦτο δυνήσεται ἐντανύσασθαι.

‘May this fellow find blessing (i. e. have his attempt blest with success, cf. ὀνήμενος β 33, &c.) so and no otherwise, as one and all shall never be able to string this bow.’

The negative is necessarily implied by ποτέ, and as soon as this fact is recognized, the rest follows with the utmost facility.

When τῶς had become obsolete, the transliteration of τοσοῦτος, i. e. τὼς οὗτος, into τοσσοῦτος would be inevitable, and the pressure of metre and meaning would soon evolve the traditional τοσσοῦτον (cf. B 330 τῶς and τόσσ’ Aristarchus). Then follows the necessary change of οὐ τίς into οὗτος, with the result that the unfortunate ποτέ is left forsaken and friendless, positively in a state of suspended animation, as we see it in our texts.

For τῶς with its correlative ὥς compare Γ 415 :—

τῶς δέ σ’ ἀπεχθῆρω, ὥς νῦν ἔκπαγλα φίλῃσα.

Clearly, as everybody is sure to fail in the attempt, the ironical suitor in wishing Odysseus success so far as is compatible with this universal failure, which is to last for ever, gives way very little.

ϕ 406] ὥς δ’ ἄνῃρ φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς  
 ῥηϊδίως ἐτάνυσσε νέψ’ ἀπὸ κόλλοπι χορδῆν,  
 αἶψας ἀμφοτέρωθεν ἐυστροφὲς ἔντερον οἴος, —

It is a surprise that the peg (κόλλωψ) to which the string is fastened should be represented as 'new'. Duentzer very properly thought that the newness should rather belong to the string and proposed to read νέην. More recently Prof. Tyrrell has suggested ἐτάνυσσεν ἐφ, which Dr. Monro in his edition (p. 288) seems to approve.

I believe the problem can be solved satisfactorily by changing one letter only. I would read :—

ῥηϊδίως ἐτάνυσσε νόψ περὶ κόλλωπι χορδὴν,

'Easily stretches a string *skilfully* about the peg'.

For confirmatory evidence let me quote :—

ζ 319 ἡ δὲ μάλ' ἠνώχευεν, ὅπως ἄμ' ἐποίατο πεζοὶ  
ἀμφίπολοί τ' Ὀδυσσεύς τε νόψ δ' ἐπέβαλλεν ἱμάσθλην.

π 196 οὐ γάρ πως ἂν θνητὸς ἀνὴρ τάδε μηχανώτο

ῥ αὐτοῦ γε νόψ, —

Hymn. Herm. 484 φθεγγομένη παντοῖα νόψ χαρίεντα διδάσκει —.

These passages establish the use of νόψ in the sense of 'with skill', 'with intelligence'; in prose we have σὺν νόψ.

Here it is the *trained skill* of the artist that enables him to do the work easily.

‡ 424.] Τηλεμαχ' οὐ σ' ὁ ξείνος ἐνὶ μεγάροισιν ἐλέγχει  
ἦμενος, οὐδέ τι τοῦ σκοποῦ ἤμβροτον οὐδέ τι τόξον —.

The article in its full later use appears twice in these lines. For ὁ ξείνος see Note on ρ 11, and for τοῦ σκοποῦ, the only instance with σκοπός, read :—

— οὐδ' ἄρα τι σκοποῦ —.

οὐδέ τί που would be closer to the tradition; but this is not a case in which palaeographic indications can be relied upon in any great degree. The combination οὐδ' ἄρα is too well known to require illustration.

## BOOK XXII (χ).

χ 5] οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται·

It does not seem at all satisfactory to render ἀάατος either 'decisive' (Monro) or 'terrible' (Butcher and Lang), πολυβλαβές (Schol. V), or the reverse 'harmless' (Schneider).

I suggest that the sense is 'flawless', in American language the contest is 'straight'; there is nothing one-sided or underhanded about it. It cannot be marred or spoiled by any trick

The winner would succeed by virtue of an absolute superiority, which would be brought out by the contest :—

οὐ γὰρ δῶ

ῥηιδίως τόδε τόξον ἐύξουν ἐντανύεσθαι.

Buttmann's 'inviolable' is not far from the mark in itself, but his further explanation 'that which we ought not to speak slightly of', 'honourable,' 'distinguished,' is not of the slightest value. The Greeks were quite familiar with contests that were won by indirect means, e.g. Atalanta's race, the chariot-race of Pelops. This contest is 'unimpeachable' in two respects, (1) in its perfect fairness, every competitor having an equal chance, and (2) in the fact that it was a real test and would require a display of exceptional strength and skill on the part of the victor. It is 'faultless', because no one would have any ground of complaint, whatever might be the issue. It is in fact a genuine match, *not-damaged* by any suspicion of unfairness.

Χ 21] σίτος τε κρέα τ' ὀπτὰ φορένετο, τοὶ δ' ὁμάδῃσαν  
μνηστῆρες κατὰ δῶμαθ', ὅπως ἴδον ἄνδρα πεσόντα,  
ἐκ δὲ θρόνων ἀνόρουσαν ὀρνθέντες κατὰ δῶμα,  
πάντοσε παπταίνοντες ἐυδμήτους ποτὶ τοίχους  
οὐδέ πη ἀσπίς ἔην οὐδ' ἄλκιμον ἔγχος ἐλίσθαι.  
νείκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν.

Duentzer deleted from the passage ll. 24-5. Kirchhoff, with whom Dr. Monro (1891) agrees, regards the two lines and 'probably l. 23' as a spurious later addition. Since the suitors do not yet think they are in any personal danger, imagining as they do that Antinous had been slain by an accident, there is no occasion for them to look for weapons on the walls. This argument seems quite sound, and disposes of ll. 24-5; but I must demur altogether to the inclusion of the graphic l. 23 in this condemnation. It seems to me morally certain that this line is genuine, and equally certain, as I will try to show, that l. 22 is not. The only real objection to l. 23 is that κατὰ δῶμα virtually repeats the κατὰ δῶμαθ' (δῶμα F P Z) of l. 22. But what if l. 22 be the real offender? My objection to l. 22 is that it is useless and manifestly owes its origin to a supposed necessity to define precisely who are meant by the τοί in τοὶ δ' ὁμάδῃσαν. There is of course no such necessity, as may easily be shown. Whenever there is no real ambiguity, τοὶ δέ (οἱ δέ) is used frequently

without further definition. A striking example of this is α 205, where the persons referred to have not been brought directly forward since the conclusion of the last book. So Λ 618, Ψ 26, ε 200, δ 1, κ 109, and *passim*.

The interpolator having then for the reason mentioned written down *μηστῆρες*, which explains τοί most correctly, then borrowed *κατὰ δώματα* from the end of the next line and finally completed his verse by a happy reminiscence of Λ 745 :—

ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα —, with a slight contamination of 459 ὅπως ἴδον. The passage would accordingly originally read thus :—

σίτός τε κρέα τ' ὅπτα φορύνετο. τοὶ δ' ὁμάδησαν  
ἐκ δὲ θρόνων ἀνόρουσαν ὀρυσθέντες κατὰ δῶμα,  
νέκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν.

χ 55] ἀτὰρ ἄμμες ὕπισθεν ἀρεσσάμενοι κατὰ δῆμον,  
ὅσσα τοι ἐκπέπεται καὶ ἐδῆδαται ἐν μεγάροισι,  
τιμὴν ἀμφὶς ἄγοντες ἑικοσάβοιον ἕκαστος,  
χαλκὸν τε χρυσόν τ' ἀποδώσομεν, εἰς δ' κε σὸν κῆρ  
λανθῇ· πρὶν δ' οὗ τι νεμεσσητὸν κεχολῶσθαι.

This passage has suffered severely at the hands, in all probability, of the rhapsodists. The commentators are undoubtedly right in seeing in *κατὰ δῆμον* an intimation that a contribution would be levied on the community; but neither *κατὰ δῆμον* alone nor *ἀρεσσάμενοι κατὰ δῆμον* expresses any such thing. Nor again can *ἀρεσσάμενοι* mean 'making it good': it merely means 'gratifying thee' in the most general sense, as in θ 415. This, I believe, is what the rhapsodists intended l. 55 to convey :—'But hereafter we throughout the land gratifying thee,' i. e. 'by way of giving thee satisfaction'. And this is the only possible meaning of the words as they stand. The poet on the other hand really meant what the commentators try in vain to extract from the text, which the rhapsodists have deliberately altered in order to prevent the possibility of its being supposed that these island-princes contemplated such a mean proceeding as a public levy or collection to pay their personal liabilities. This *ἀπρεπές* could not be tolerated. But we, who are no more concerned to maintain an artificial dignity for Achaean princes than the Greeks themselves for Phaeacian lords (ν 14), may restore to Homer his own line :—

ἀτὰρ ἄμμες ὕπισθεν ἀγειρόμενοι κατὰ δῆμον —.

But more is necessary here: ll. 56 and 57 must be removed altogether as intruders. The former has no tolerable construction in the passage at all, and the latter has rightly been removed by Fick. Clearly the naming of an exact value is incompatible with the vaguer limitation of εἰς ὃ κε, &c.

Lastly, *ἰανθῇ* cannot be accepted in place of *ἰανθήη*, the real epic form of the aor. subj. pass. This remedy, however, is easy to find. He says 'we will pay thee bronze and gold', εἰς ὃ κε σὸν κῆρ *λαίνῃ*, 'until it warms thy heart,' that is, until our paying so much makes you forget your wrongs. The mistake arises from regarding κῆρ as nom. instead of acc. cf. ο 376 (Note). The need for the pronoun σὸν now becomes apparent.

The whole passage would read thus:—

ἀτὰρ ἄμμες ὀπισθεν ἀγειρόμενοι κατὰ δῆμον  
χαλκὸν τε χρυσὸν τ' ἀποδώσομεν, εἰς ὃ κε σὸν κῆρ  
λαίνῃ· πρὶν δ' οὐ τι νεμεσσητὸν κεχολῶσθαι.

X 103] αὐτὸς τ' ἀμφιβαλεῦμαι ἰὼν, δώσω δὲ συβώτῃ  
καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον.

It is usual to look for some expression of feeling conveyed by the article. Here in τῷ βουκόλῳ there is neither aversion nor contrast; there is simply corruption of the text. Read:—

καὶ τόσα βουκόλῳ ἄλλα

sc. τεύχεα, a simple and natural expression, not to be confused with the ἄλλο τόσον of X 322, Ψ 454, to which its extinction here may be partly due.

X 114] ὥς δ' αὖτως τὸ δμῶε δνέσθην τεύχεα καλά,

Probably ὥς δ' αὖτως καὶ δμῶε —. The other offender is φ 244.

X 116] αὐτὰρ ὁ γ', ὄφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί,

There is no variant of moment in our MSS. except ἀμύνασθαι, which has some support: still the preceding l. 106:—

οἶσε θέων, εἰως μοι ἀμύνεσθαι πάρ' οἰστοί, —

of which this l. 116 is the formal repetition, almost as much, to take a familiar example, as are words duly delivered by a messenger, makes it very doubtful whether the gross hiatus in the fifth foot—not even *licitus*—ought really to be tolerated.

This feeling of doubt is considerably increased and deepened, when we remember how unwilling the ancient grammarians have frequently shown themselves to acquiesce in the ellipse of the substantive verb, as it is called, in past time. Copious illustra-

tions of this—shall I call it?—desire for abstract completeness having led to the production of whole lines of varying merit might easily be given. The phenomenon is tolerably familiar to all students of Homer, v. Notes on δ 694 and ω 336.

One instance of the kind is particularly interesting, because we possess through Aristonicus the valuable criticism upon it of Aristarchus himself:—

Φ 569 ἐν δὲ ἴα ψυχῇ, θνητὸν δὲ ἴ φασ' ἀνθρώποι  
ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κύδος ὀπάξει.

In the former line ἐν δὲ *F* ἴα ψυχῇ should be read (*F* = *Foi*). On the latter here is the scholium:—

ἀθετείται, ὅτι ὡς ἑλλείποντος τοῦ λόγου ἐνέταξέ τις αὐτόν. δεῖ δὲ τῷ 'θνητὸν δὲ ἴ φασ' ἀνθρώποι' προσυπακούειν τὸ εἶναι. καὶ ὅτι ἐπιφερόμενον τὸ 'αὐτὰρ οἱ Κρονίδης Ζεὺς κύδος ὀπάξει' ἐναντίον ἐστί τῷ προτρέποντι τὸν Ἀγέρνορα ἀντιστῆναι τῷ Ἀχιλλεῖ.

This is pretty conclusive against Φ 570, and there are many others of the kind, v. La Roche's note on Ω 558. If one be wanted from the Odyssey, η 52 will serve the turn.

Here this same tendency has turned the original

πάρ' ὀιστοί

into the unmetrical ἔσαν ἰοί, which should be ousted without hesitation.

Even earlier in this line αὐτῷ is probably a later modification, and if so, the assimilation of the verse to its prototype l. 106 may be made still closer by reading it thus:—

αὐτὰρ δ' γ', εἰς μέν οἱ ἀμύνεσθαι πὰρ' ὀιστοί.

χ 130] ἔστωτ' ἄγχι αὐτῆς· μία δ' οἷα γίγνεται ἐφορμή.

It is not sufficient to receive ἔσταότ' from two MSS. L W. The expression is probably a variation of

ἄγχι παριστάμενον (κ 377, π 455, &c.),

chosen to avoid any ambiguity as to the actual position.

Some, however, may prefer to borrow αἰνῶς from l. 136 in place of αὐτῆς. In any case αὐτῆς here is not to be defended by the ἤμενος ἄγχι αὐτοῦ of θ 95, 534 where αὐτοῦ has its proper emphatic sense of 'self'.

χ 149] μακρὰ τινάσσοντας μέγα δ' αὐτῷ φαίνεται ἔργον.

In M 416 μέγα δὲ σφισι φαίνεται ἔργον, which is possibly the true reading here also. There the phrase describes not the feelings

of the combatants, but the mere fact as viewed by the poet, cf. Dr. Leaf's Note. There was every prospect of a severe encounter between them. Otherwise it would be easy to read here

τῷ δὲ μέγα φαίνεται ἔργον.

χ 186] δὴ τότε γ' ἤδη κείτο, ῥαφαὶ δ' ἐλέλυντο ἱμάντων

This is said of the σάκος of Laertes; but the sense requires

δὴν τότε γ' ἤδη κείτο

'At that time it had already been lying by a long time', cf. ν 189, ξ 330 and the Note on β 403. Probably the ending of the line is spondaic ἐλέλυνθ' ἱμάντων.

The above conjecture has been anticipated by E. Schulze. δὴ τότε ἀκηδές is the ingenious idea of van Herwerden.

χ 197] οὐδὲ σέ γ' ἡριγένεια παρ' Ὀκεανοῖο ῥοάων

Instead of ἡριγένεια read Ἡὼς δία and compare the case of Ψ 226 (*Journ. Phil.* xxv. pp. 315-16), where ἑωσφόρος has ousted ἀστὴρ. A similar correction Ἡὼς διαν for ἡριγένειαν is required ψ 347. See remark on β 26.

χ 206] Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν.

Perhaps originally περὶ μὲν δέμας ἡδὲ καὶ αὐδὴν, as also in the other places where this line appears β 268, 401, ω 503, 548. Compare γ 112, δ 202:—

περὶ μὲν θείειν ταχὺς ἡδὲ μαχητής.

But μάλα is possibly a more suitable adverb here, cf. the formula (χ 178, &c.):—

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπίθοντο.

Of εἰδομένη the root is clearly *fik* as in εἵκελος, ἱκελος, ἔοικα (ἐικυῖα), ἴσος (ῥίκσος), and not *Fid* as in οἶδα, ἴδον, εἶδος, ἰδυῖα, εἶδωλον, so that the real Homeric form is probably εἰκομένη.

χ 231] πῶς δὴ νῦν, ὅτε σὸν γε δόμον καὶ κτήμαθ' ἱκάνεις,

ἄντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι;

The extraordinary expression ὀλοφύρεαι ἄλκιμος εἶναι, which ought to mean the utterly inapposite 'you lament that you are a man of might', might have originally stood thus:—

ἄντα μνηστήρων ὀλοφύρεαι; ἄλκιμος εἶναι.

'In presence of the suitors why art lamenting? Be courageous.' That ὀλοφύρεαι should be equivalent to οὐ μέμονας or οὐ τέτληκας is surely impossible.

χ 234] ἄφρ' εἰδῆς οἷός τοι ἐν ἀνδράσι δυσμενέεσσι —.



If ὄφρα be right here, the verse should be restored not by reading *Ἰδῆς* for *εἰδῆς*, but by removing the needless *τοί* :—

ὄφρα κε εἰδῆς οἶος ἐν ἀνδράσι δυσμένεεσσι  
or we may begin, following the common formula ὄφρ' ἐν εἰδῶ  
(α 174, &c.) :—

ὄφρ' ἐν εἰδῆς —.

Elsewhere we have two instances of ὄφρ' εἰδῆς at the opening of a line (Θ 420, ι 348), one of ὄφρ' εἰδῆ (Θ 406). Of these Θ 406 and Θ 420 are manifest interpolations, and in ι 348 ὄφρα ἰδῆς (cf. ο 432) is apparently admissible.

χ 245] ὅσσοι ἐτ' ἔζων περὶ τε ψυχέων ἐμάχοντο·

τοὺς δ' ἤδη ἐδάμασσε βίως καὶ ταρφέες ἰοί.

Undoubtedly van Leeuwen and da Costa's *ψυχῆς* for *ψυχέων* is right, as also their *πάσας ψυχὴν* ll. 443-4; but the second line here, which roundly declares that those who were still alive had been already killed, must either be removed entirely as an interpolation, such as I suspect l. 238 ἡμὲν 'Οδ.— to be, or we must by an easy emendation allow it to express the fact that it refers to the others who were not alive :—

τοὺς δ' ἄλλους ἐδάμασσε βίως καὶ ταρφέες ἰοί.

Cf. ι 193, 331, 370, κ 449, π 404.

χ 251] τῷ νῦν μὴ ἅμα πάντες ἐφίετε δούρατα μακρά,

ἀλλ' ἄγεθ' οἱ ἔξ πρῶτον ἀκοντίσασθαι, αἱ κέ ποθι Ζεὺς

δώῃ 'Οδυσσῆα βλήσθαι καὶ κῦδος ἀρέσθαι.

τῶν δ' ἄλλων οὐ κῆδος, ἐπεὶ χ' οὗτός γε πέσῃσιν.

The one object they are to set before them is to strike down Odysseus. The others may be disregarded. They will give no trouble, if Odysseus can be slain. Accordingly the advice given to the suitors is—what? That, forsooth, they should not all fling their spears at him at once, but that six should do so to begin with,—a palpable absurdity if ever there was one. We might almost say, the middle of this short speech of Agelaus forgets both the beginning and the latter end. The recommendation is indeed a refinement of policy, to which Dogberry's charge to the watch might afford a just parallel, but not one devised by the poet of the Odyssey himself, rather by some critical gentleman who, forgetting the value of the divine protection enjoyed by the hero, saw only too clearly that the plan of singling out Odysseus as the mark for every spear must, humanly speaking,

have been inevitably successful. To this feeling we may, I think, trace the acceptance of the remarkable limitation to six. There is no mention of any such number afterwards of course. In l. 255 *all* (πάντες) hurl their spears.

What the poet really recommended was, I believe, the natural proceeding (and the actual one also) that all should cast their spears simultaneously at Odysseus, the only, or at any rate the best, method of achieving the object in view.

The question is therefore: Can we make out what the words were, before they were made to convey the preposterous sense we now have to tolerate?

By a process of contamination, of blending the two lines into one, we might attain a reasonable recommendation, e.g.

τοῦ δὴ νῦν ἅμα πάντες ἀκοντίσας

But this is rather cutting the knot than untying it. The residuum, the μή, the ἐφίετε δούρατα μακρά, the ἀλλ' ἄγεθ' οἱ ἐξ πρῶτον, though inconsistent with the manifest tendency of the rest of the speech, and the sequel of the action as it proceeds, is very large for an adventitious accretion.

As we have it, l. 251 is a prohibition, and there is no reason why the recommendation to adopt new tactics should not be preceded by an exhortation to abandon the old ones.

τῷ νῦν μή πάντεσσ' ἅμ' ἐφίετε δούρατα μακρά

is not a very serious transformation of the received text. In fact only two words have been made to change places. Even this might be avoided by reading

τῷ νῦν μή σφ' ἅμα πάντεσ'

But in the next line we must sacrifice at least οἱ ἐξ. The sense requires something like either:—

(1) ἀλλ' ἄγεθ' αὐτοῦ πρῶτον ἀκοντίσας

'But come shoot first at himself'.

(2) ἀλλά ἐ' οἶον πρῶτον (i. e. ἔο)

'But shoot first at him alone'.

The two last letters of οἶον (—oo) may have been mistaken for the sign of the number six, and this may have originated all the present confusion.

χ 267] Εὐρύαδην δ' ἄρα Τηλέμαχος, Ἐλατον δὲ συμβώτης, —

Probably the true reading is:—

Τηλέμαχος δ' ἄρ' ἐλ' Εὐρύαδην, —

A verb is certainly required earlier than *ἔπεφνε* in l. 268.

χ 289] *μῦθον ἐπιτρέψαι, ἐπεὶ ἡ πολὺ φέρτεροί εἰσι.*

Hymn. Dem. 148 δὴ γὰρ πολὺ φέρτεροί εἰσι.

In a few cases the Hymns seem to have preserved the older reading. The phrase *ἐπεὶ . . . εἰσι* always has a long syllable preceding (ι 276, μ 109, φ 154) except in one instance π 89 q. v.

χ 302] *οἱ δ' ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι  
ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι·  
ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσιν ἵενται,  
οἱ δέ τε τὰς δλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκή  
γίγνεται οὐδὲ φυγὴ· χαίρουσι δέ τ' ἄνδρες ἄγρη·*

This fine simile is marred only by one word. Remove this one word and all is consistent and plain from the beginning to the end. It is indeed a curious fact that this particular word, *νέφεα* (l. 304), is removable not only without detriment to the description, but with manifest advantage to both sense and grammar. Let us make the experiment by translating the passage.

'But they (Odysseus and his men), just as vultures with crooked talons and curved beaks come from the heights and dash at the smaller birds. These on the low-land cower and scurry about, while the great birds pounce upon them and kill them. There is neither resistance nor escape: and men rejoice to see the sport.'

There is nothing here to cause even the slightest difficulty. But now let *νέφεα* resume its place, and all is confusion. The commentators are at logger-heads, almost at one another's heads. We have the authority of ancient scholia and Eustathius for taking *νέφεα* as = 'nets', 'fowling-nets,' so that *νέφεα πτώσσουσιν* may mean either (1) 'shunning the clouds', or (2) 'shunning the nets'. If the latter be accepted, then the *αἰγυπιοὶ* become trained falcons, and the *ἄνδρες*, instead of being merely deeply interested shepherds or rustics, are fowlers pursuing their proper calling. Here is the picture:—

Not half so keen fierce vultures of the chase  
Stoop from the mountains on the feathered race,  
When the wide field extended snares beset  
With conscious dread they shun the quivering net:  
No help, no flight; but wounded every way,  
Headlong they drop: the fowlers seize the prey.

POPE.

This view of the passage is still held by Naber (Quaest. Hom. p. 63 f.), but is generally rejected as inconsistent with ἐξ ὀρέων ἐλθόντες. On the other hand if (1) 'shunning the clouds' be taken, we have to understand, either that the birds are trying to avoid a storm which is raging in the mountains, or that they are quitting the cloudy highlands where their natural enemies, the αἰγυπιοί, have their homes and haunts. There is still however another difficulty, an insurmountable one, I fear. Πτώσσω is properly an intransitive verb, meaning 'I crouch', and νέφεα πτώσσουσαι is just as senseless in Greek, as 'crouching the clouds, or nets' would be in English. Cf. Δ 371, E 634, H 129, Φ 14, 26, ρ 227, σ 363, and καταπτώσσω Δ 224, 340, E 254, 476. Against this array we have one doubtful passage (Υ 427). Whatever may be the reason for the anomaly there, here I think the solution is not unattainable. I would read with the alteration of one letter only:—

ταὶ μὲν τ' ἐν πεδίῳ νέφεϊ πτώσσουσai ἴενται.

They on the low ground cowering scurry in a drove. This sense of νέφος, though rare, is unimpeachable, as witness:—

Δ 274 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

Ψ 133 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν.

Π 66 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκε —.

and even more conclusively, because, as here, we have a drove or flight of small birds pursued by a falcon:—

P 755 τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἡὲ κολοῖων,

οὐλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα

κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν.

Lastly, that the dat. νέφεϊ could be used thus to describe the manner of the flight may be safely inferred from the explanation of the instrumental dat. given by Dr. Monro, H. G. § 144: but I will add an exact parallel which should dispel any doubt:—

Φ 606 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ

ἀσπάσιοι προτὶ ἄστυ —.

X 319] ὥς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων.

This remark recurs δ 695 (v. Note ad loc.), where it has at least a definite reference. Here it has none. The speech should certainly end at οὐ τι ἰοργῶς (l. 318 corr. Cobet).

X 325] τῷ οὐκ ἂν θάνατόν γε δυσηλεγία προφύγοισθα.

Duentzer's introduction of the more usual epithet ταηλεγία

is perhaps right, but undoubtedly the clear positiveness of the subjunctive and not the concessive politeness of the optative is here required :—

τῷ οὐ κεν θάνατόν γε δυσηλεγέα προφύγγοιθα.

Cf. ἐθέλῃσθα, εἴπρσθα. There is fair MSS. authority for προφύγγοιθα (L W, Schol. M. et post corr. U<sup>s</sup> Ludwich). In l. 392 εἴπωμι is now read for the vulg. εἴποιμι.

χ 356] ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὔταε χαλκῷ.

The present imperative οὔταε probably represents an original aorist—compare the (suggested) ἐάη and ἀλώω of σ 265—

οὔταθι

v. Monro, H. G. § 5, p. 5.

χ 362] πεπτηῶς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα  
ἔστο βοὸς νεόδαρτον, ἀλύσκων κῆρα μέλαιναν.

As Medon had been for some little time comfortably or uncomfortably settled under the chair, we must read ὑπὸ θρόνου, and for the sake of the metre

πεπτηῶς γὰρ ἔκειθ' ὃ γ' ὑπὸ θρόνου —.

Cf. γ 64, λ 52.

χ 372] θάρσει, ἐπεὶ δὴ σ' οὔτος ἐρύσατο καὶ ἐσάωσεν,  
ᾧφρα γνῶς κατὰ θυμόν, ἀτὰρ εἴπρσθα καὶ ἄλλω

That καὶ σ' ἐσάωσεν (Knight) and not ἧδ' ἐσάωσεν (Bekker) is right here, is abundantly clear from l. 312 (= 344), δ 364, ε 135, η 256, δ 765, Γ 408, E 118.

For the second line — γνούς — ᾧφρα—see Note on φ 228-9.

χ 382] ζωὸς ὑποκλοπέοιτο ἀλύσκων κῆρα μέλαιναν.

Probably χ 363 has determined the participle here, for which ὑπαλύσκων seems to me quite necessary.

χ 386] δικτύῳ ἐξέρυσαν πολυωπῶ· οἱ δὲ τε πάντες —.

On metrical grounds τοὶ δὲ τε should be read. v. Notes on λ 188 and ρ 114.

χ 408] — ἐπεὶ μέγα εἶσιδε ἔργον

Dr. Monro's εἶσατο is quite worthy of acceptance. It is exactly what the sense requires, to say nothing of the hiatus.

χ 422] δμωαί, τὰς μὲν τ' ἔργα διδάξαμεν ἐργάζεσθαι —.

We have here a serious depravation and a very manifest modernization of the true epic speech. The particle τε, removed by Bentley, is entirely out of place in a sentence which is neither general nor indefinite (v. Monro, H. G. § 332). The verb διδάξα-

μεν in the plural can scarcely be defended in the usual way; for the picture of Eurycleia taking this means of asserting her dignity is a little too ludicrous. These objections are concurrent with the significant neglect of the digamma in ἔργα and ἐργάζεσθαι. The line has therefore been ejected from the text together with l. 423:—

εἰριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι,

by van Leeuwen and da Costa following R. P. Knight. If however the modernizations and other changes are adventitious, there is no shadow of reason for this rejection. Consequently, before the line is condemned, an effort should be made to recover its pristine form. If the effort be successful, not only is the couplet saved, but we have a useful warning against over-hasty conclusions that this or that must be an interpolation.

The simplest change that suggests itself to me for the complete removal of the existing anomalies, would be this:—

δμναί, τὰς μὲν ἔργα διδάξ' ὁμὰ ἐργάζεσθαι,

'bond-women, whom I taught to ply their joint tasks.'

We may compare κ 41 ὁμὴν ὄδον ἐκτελέσαντες—but it is hardly requisite to illustrate ὁμός at any length—the twelve women employed at the querns, υ 105-8, the recognized arrangements of the Homeric household, and in general the necessity that slave-labour should always take the form more or less of gang-working.

The adverb ἄμα, I may observe, would be one letter nearer to the tradition; but it would be over-refining on the palaeographic side to give much weight to such a trifle. 'Ομά is near enough, and is a more likely word to have suffered extinction as, unlike the adverb, it fell into disuse and became obsolete. It is essentially an epic word.

X 425] οὐτ' ἐμὲ τίονσαι οὐτ' αὐτὴν Πηνελόπειαν.

Neither this line nor the two that follow are quite free from suspicion as later additions. Perhaps, if the line be retained, it would be better to make the offence of disrespect a distinct ground of condemnation:—

οὐτ' ἐμὲ ταί γε τίουσ' οὐτ' αὐτὴν Πηνελόπειαν.

The ll. 426-7 about Telemachus must however be condemned, as van Herwerden has seen.

X 449] καὶ δ' ἄρ' ὑπ' αἰθούσῃ τίθεισαν εὐερκέος αὐλῆς,

We may easily restore the lost dactyl of the fourth foot by reading

*ἐτίθεντ' ἐνεργέος*

Cf. δ 781, θ 52. Contrast δ 761 *ἐν δ' ἔθετ'* and *ἐν δ' ἐτίθει* passim. χ 460] *εἶλεον ἐν στείνει, ὅθεν οὐ πως ἦεν ἀλύξαι.*

It is exceptional to find a dat. sing. of a stem in -es which is not scanned, when it comes before a vowel, as a short syllable (v. Monro, H. G. § 105, 1). This naturally arises from the elision of the *ι* of the dat.: for to take the two examples given by Dr. Monro, *τείχει ὑπο Τρώων* and *ἡ ἔπει ἡ ἔργῳ*, an equally or more correct writing would be *τείχε'* and *ἔπε'*. As ordinarily presented, these words really exhibit a relic of the earlier Greek practice of writing elided letters without visible mark of such elision, as in Latin poetry of the Augustan age and generally.

The result in the present passage has been that Menrad has proposed to correct the peculiarity by reading *εἶλεον ἐν στένει*—Dr. Monro also says, 'originally perhaps *στένει*'—or *εἶλεον ἐς στείνος*. The latter is adapted from Φ 8 *ἐς ποταμὸν εἰλεύντο* and X 12 *εἰς ἄστυ ἄλεν*. The former is likewise approved and accepted by van Leeuwen and da Costa, who print with a slight modification, *ἔλλον ἐνὶ στένει*.

Now undoubtedly the vulgate *ἐν στείνει* is wrong in point of metre; but I do not hesitate to say that *ἐν στένει* is doubly wrong. It errs both in form and metre.

The form *στένος* is utterly unknown to Homer, whether as noun or adjective (*στένός*). In later times of course the adj. is common, but the noun is less well attested, being only found in one place in a Chorus of Aeschylus (Eumen. 520). Homer employs only *στέινος*, the noun, and perhaps it would be well to set forth here the usage in full. We shall thus, at least in one instance, destroy the idle fancy that *στέινος* must be used with the first syllable in arsis. Of course in general this syllable will naturally be in arsis in a metre predominantly dactylic. Such indeed will be the case also with *τείχος* or almost any other word of similar quantity. The first passage is:—

M 66 *ἱππεῦσι· στέινος γάρ, ὅθι τρώσεισθαι δίω.*

Van Leeuwen and da Costa after introducing *στένει* into their text (χ 460) remark, 'Ceteris locis *στέινος* dicitur, in arsi enim est vocis syllaba prior.' Clearly Homer used *στέινος*

simply because no such form as *στένος* was ever heard of in his time. The other passages are :—

Ψ 419 *στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.*

Θ 476 *στείνει ἐν αἰνοτάτῃ περὶ Πατρόκλοιο θανόντος.*

Ο 426 *μὴ δὴ πω χάζεσθε μάχης ἐν στείνει τῷδε, —*

Then again *στενει* is vainly supported by an appeal to *στένω* pass. *στείνομαι* v. Ebeling. It is sad to have to demolish its last hope; but here the lexicographers are certainly at fault. The connexion of *στένω* and *στείνομαι* is hardly likely to be closer than the mere lettering. *στένω*, 'to groan,' is connected with *στενάχω*, *στεναχίζω*, *στοναχή*, *στένος*, *στοναχέω*, *στονέεις*, all distinctly connoting the vocal expression of pain or strong feeling. On quite a different plane stand *στεῖνος*, *στενωπός*, and *στείνομαι*, which have certainly nothing to do with *sound*. In the case of the first two this is admittedly true. That it is also equally true of the verb, the usage will show :—

σ 385 *αἰψά κε . . . θύρετρα, καὶ εὐρέα περ μάλ' ἐόντα,  
φεύγοντι στείνονται διὰ προθύροιο θύραζε.*

Φ 219 *οὐδέ τί πη δύναμαι προχέειν ῥέον εἰς ἅλα δῖαν  
στενόμενος νεκύεσσι.*

ι 219 *ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ  
ἀρνῶν ἡδ' ἐρίφων.*

Ξ 33 *οὐδὲ γὰρ οὐδ' εὐρύς περ ἔων ἐδνήσατο πάσας  
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί.*

ι 445 *λάχνη στενόμενος καὶ ἔμοι πυκινὰ φρονέοντι.*

It follows then that *στείνει* in Homer cannot under any circumstances be changed into the phantasmal *στένει*, and as the hiatus here, even if the change were possible, would only become more intolerable than ever, the remedy must be sought in another direction.

We may safely read :—

*εἰλεον ἐν στείνεσσ', ὅθεν οὐ πως ἦεν ἀλύξαι.*

Cf. Note on v 163.

The form *στείνεσσ'* was at variance with later Greek ideas; but the Greeks were content, as usual, to simplify it into *στείνει*: they left it to the moderns to propose *στένει*, an utterly impossible creation for the Homeric age, a mere incubus here, of which all may say with the poet but without regret :—

*τοῦ ποτε μεμνήσεσθαι δόμοι ἐν περ ὀνείρῃ.*



'Some day I ween I shall think of it, when I have the nightmare.'

χ 470] αἶλιν ἐσιέμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος,

The infinitive is hardly tolerable here. I suggest

αἶλινδε σύμεναι,

'rushing to their quarters,' 'to their bivouac.' The expression seems to be a military one, cf. I 232, or else pastoral, 'to their fold' like sheep, &c. (Hymn. Aph. 168).

## BOOK XXIII (ψ).

ψ 3] γούνατα δ' ἐρρώσαντο πόδες δ' ὑπερκαίνοντο.

στη δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν

As the ancient critics were profoundly ignorant of the word *ὑπερκαίνοντο*, their suggestions and interpretations are exceedingly varied but not very helpful. Aristarchus took it as *ὑπ-ἐρκαίνοντο*, which is right so far as it goes; but we have no information as to the meaning of *ἐρκαίνοντο*, except that he explained the whole *ὑπερκαίνοντο* by *ἀνεπάλλοντο*, a word which may represent either *ἀν-επ-άλλοντο* or *ἀν-επάλλοντο*.

Another derivation gives *ἔκταρ* = *ἐγγός* with *ὑπὲρ* as the prep., elements which seem somewhat difficult to combine satisfactorily.

Heliodorus in Apoll. Lex. glosses the mysterious verb by *ὑποκατεκλῶντο, οὐκ εὐτονοῦντες*, apparently connecting it with *ἐρείκω*. (*ρίκνός πόδας* Hymn. Apoll. 317.)

Crates gives as an explanation *ὑπερεξετείνοντο*.

Lastly, we have a reading *ὑπερακαίνοντο* or *ὑποακαίνοντο* (Hesychius), to which is attached the explanation *ἔτρεμον*.

Most of these speculations fail to recognize the obvious fact that the line is intended to convey an impression not of the senile weakness, but of the extraordinary vigour and activity of Eurycleia's movements on this occasion. For the time she has thrown off old age altogether.

Under the circumstances I would venture to suggest that the reading should be *ὑπορεκαίνοντο*, or better, as the form is one for which we have the warrant of Hesychius (*ὀρεκτιάω*),

*ὑπορεκτιάοντο*

Of the appropriateness of *ὀρέγομαι* in this connexion there  
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can be no doubt whatever. Not only have we N 20 τρὶς μὲν ὀρέξατ' ἰών, but there is the closer parallel of Π 833:—

τάων δὲ πρόσθ' Ἑκτορος ὠκέες ἵπποι  
ποσσὶν ὀρωρέχεται πολεμίζειν

In l. 4 στή δ' ἄρ' ὑπὲρ κεφαλῆς represents an original στή δέ F' (φοι) not only here, but where the line recurs δ 803, ζ 21, ν 32, and B 20, 59 (μ' = μοι), Ψ 68, Ω 682. For confirmation, if confirmation be needed, it is almost sufficient to recall Hdt. i. 34 αὐτίκα δέ οἱ εὐδοντι ἐπέστη ὄνειρος.

ψ 8] μνηστῆρας δ' ἔκτεινεν ἀγῆνορας, οἳ θ' ἐὼν οἶκον  
κῆδεσσκον καὶ κτήματ' ἔδον βιόωντό τε παῖδα.

Nauck's reading οἳ ἐὼ οἶκον seems satisfactory as a restoration of the metre here. But I find no other instance in which this verb κῆδω is used with an inanimate object, cf. I 615, ι 402, P 550, Ω 240, 542, E 400, 404, Λ 458, with the possible exception of Φ 369, though even there the infliction of pain upon something sentient is clearly connoted. Here therefore I suggest

οἳ τέ F' (φοι) ἄκοιτιν

giving a better summary of the offences committed by the suitors. The reason why ἄκοιτιν was removed, supposing it to have been the original reading, needs no explanation.

ψ 20] ἀλλ' ἄγε νῦν κατὰβηθι καὶ ἄψ ἔρχευ μέγαρόνδε.

Dr. Leaf in a note on P 142 gives up the case against -εν unresolvable into -εο because 'the Odyssey contains some nine cases where -εν cannot well be avoided'. Presumably this is one; but we may easily read

καὶ ἄψ ἐλθεῖν μέγαρόνδε (or ἰέναι).

Compare ρ 22 (Note). Such instances as ρ 282 ἀλλ' ἔρχευ προπάροιθεν, ω 323 ἀλλ' ἴσχεο κλαυθμοῖο, λ 251 νῦν δ' ἔρχευ πρὸς δῶμα admit of a simple transposition ἔρχεο (ἴσχεο) δέ and ἔρχεο νῦν. For ψ 254 ἀλλ' ἔρχευ, λέκτρονδ' ἴομεν, γύναι, ὄφρα καὶ ἤδη the solution is given by ξ 45 ἀλλ' ἔπεο, κλισίηνδ' ἴομεν (cf. ψ 32). Again, δ 395 αὐτὴ νῦν φράζεν σύ has been well corrected by van Leeuwen and da Costa αὐτὴ νῦν σὺ φράζει. See also Note on ο 310. Clearly no reliance can be placed upon this supposed unresolvability.

ψ 44] Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι.

τὸν γάρ με seems preferable. Other similar instances are A 113, P 600, Φ 299, ε 321, ο 16. This line, however, looks very

like a needless interpolation to tell the hearer who was meant by σὸς νίος in l. 43. The ending comes from l. 51.

ψ 52] ἀλλ' ἔπει, ὅφρα σφῶν ἐνφροσύνης ἐπιβήτων  
ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέπασθε.

The grammatical difficulties of the passage are insuperable, unless we are prepared to entertain some of the wildest extravagancies of scholastic or scholiastic criticism. We may treat σφῶν as a nominative in defiance of accident, or as a dative in defiance of syntax. After that, we have to explain φίλον ἦτορ as an accusative of the part affected in what is called a 'constructio ad sensum', because forsooth ἐνφροσύνης ἐπιβήτων is equivalent to εὐφραίνεσθον!

I have no hesitation in saying that for my own part I cannot put faith in any of these things, nor can I recommend others to do so. Indeed, even if we accept the ultra-Sophoclean construction, and fling accident and syntax on this occasion to the winds, we are still faced with the difficulty, that ἐπιβήτων is a modernized form, the true Homeric form being admittedly ἐπιβήτων.

The MSS. give no variants except in the case of what is apparently one of the least important words, ἀμφοτέρω FGPH U; ἀμφοτέρων XDLW post correcturam U 2 man. cum γρ' H<sup>2</sup>; ἀμφοτέρων Ven. 457. This gives us two uncertain elements to deal with in the tradition, ἀμφοτέρω (-ων) and the corrupt ἐπιβήτων.

Let us now see what suggestions have been made for the restoration of the passage. σφῶί γ' Axt: σφῶι Kayser, Duentzer, Nauck. ἐπιβήη Bekker, or as alternative φίλω ἦτορ: ἐπιβήσω Hartman, with ἀμφοτέρων, as also Bekker.

Undoubtedly, any probable or acceptable emendation must start from ἐπιβήτων. Hartman's ἐπιβήσω is not so flat as Bekker's ἐπιβήη; but it seems very unlikely that the simple directness of ἐπιβήσω would ever have been displaced by the more difficult ἐπιβήτων.

I propose to read thus:—

ἀλλ' ἔπει, ὅφρα σφῶν ἐνφροσύνης ἐπιβήσει  
ἀμφοτέρων φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέπασθε.

'But come with me that it may transport the very hearts of you both to the land of gladness, for ye have suffered many sorrows.'

The subject to ἐπιβήσει, 1 aor. subj. act. (= ἐπιβήσῃ, as it

would afterwards be written, and may be read here, if preferred), is 'the state of affairs', 'the sight of it all,' pretty nearly the same as the object to ἰδοῦσα, l. 47, v. Monro's note ad loc.

In later times the indefiniteness of this subject would give the first impulse to tampering with the verb. Ἐπιβῆτον could not but suggest itself to reciter or reader, and then of course ἀμφοτέρων necessarily gets a variant ἀμφοτέρω.

For this usage of ἐπιβαίνω (transitive) compare :—

η 223 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης.

Θ 285 τὸν καὶ τηλόθ' ἔοντα ἐκλείης ἐπίβησον.

ψ 13 καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπίβησαν.

B 234 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἷας Ἀχαιῶν.

ψ 78] ἄλλ' ἔπεν' αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς,  
αἷ κέν σ' ἐξαπάφω, κτεῖναί μ' οἰκτίσῃ δόλθρῳ.

The ordinary punctuation, as above, is misleading. The second line has no grammatical dependence on the first. It should begin αἰ δέ κέ σ' ἐξαπάφω or, if no verbal change be allowed, we must read :—

αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῇ

αἷ κέν σ' ἐξαπάφω, κτεῖναί μ' οἰκτίσῃ δόλθρῳ.

ψ 81] μαῖα φίλη, χαλεπὸν σε θεῶν αἰειγενετῶν  
δῆνεα εἶρυσθαι, μάλα περ πολυῦδριν εἶδυσαν

The verb εἶρυσθαι is totally unsuitable here. Neither *guarding* nor *observing* nor *drawing* is here to the point. L. 151 seems to have caused its introduction to this passage. εὐρέσθαι would serve as far as the sense is concerned. Perhaps

δῆνε' ἐφευρέσθαι

may be tolerably near the mark. δῆνε' ἀνευρέσθαι (cf. ἀνιχνεύων, X 192) is palaeographically closer. The meaning would be 'to reach by discovery', 'to get at by search.' Ἐρευνᾶσθαι may also be suggested.

ψ 91] ἦστο κάτω ὁρόων, ποτιδέγμενος εἴ τί μιν εἴποι  
ἰφθίμη παράκοιτις, —

Neither in sense nor scansion is εἴ τί μιν εἴποι possible. We might read εἰ προτιείποι or εἴ κέ τι εἴποι. The latter may be supported by β 186 :—

σὺ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν.

Or, again, ὁππότε εἴποι (cf. H 415) would serve. Nor is the case

for the tradition in the least degree improved by the number of possible alternatives.

ψ 93] ἡ δ' ἀνέω δὴν ἦστο, τάφος δέ οἱ ἦτορ ἵκανεν  
 ὅφρ' αἶετ' ἄλλοτε μὲν μιν ἐνωπαδίως ἐσίδεσκεν,  
 ἄλλοτε δ' ἀγνώσασκε κακὰ χροὶ εἴματ' ἔχοντα.

This account of the behaviour of Penelope, when she enters the hall to see whether she can recognize the slayer of the suitors as her husband, is marred by the corruption and consequent unintelligibility of l. 94. Nothing can be made of ἐνωπαδίως ἐσίδεσκεν. The MSS. give ἐνωπαδίως PHJ, ἐνωπιδίως FXDULWZ, ἐνωπιαδίως M. ἐσίδεσκεν MSS. Aristarchus ἐνιοὶ ἦσκεν, ἀντὶ τοῦ ὁμοίου. So Ludwich, who adds from Voss Randgl. 70 'legendum videtur ἄλλοτε μὲν μιν ἔσκεν ἐνωπαδίως ἐσιδοῦσα. Eust. et schol. pro ἔσκεν legerunt ἐπέγνω [?] cf. ω 217'.

Of ἐσίδεσκεν it is enough to say that the form is here absolutely impossible, setting aside the meaning altogether for the moment. A Homeric hexameter can no more end with ἐσίδεσκεν than a Latin one with *insidebat*. We have therefore, if we confine ourselves to the tradition, only ἐφίδεσκεν and ἐφέφισκεν to choose between.

With regard to ἐνωπαδίως the suspicion of corruption is overwhelmingly strong. The word is of course unique, and the only forms that throw light upon it are (1) κατ' ἐνώπα or κατενώπα in O 320:—

αὐτὰρ ἐπεὶ κατ' ἐνώπα ἰδὼν Δαναῶν ταχυπόλων  
 σείσ',

where it evidently means 'in the face of', whether we take the adverb or the adverbial phrase:—(2) ἐνωπή E 374 (= Φ 510) 'openly'. It seems fairly clear, that ἐνώπα is the acc. of a noun ἐνωπή, just as we have ἰῶκα (Λ 601) from ἰωκή, ἀλκί from ἀλκή, ὑσμῖνι from ὑσμίνη.

That from this noun ἐνωπή an adverb ἐνωπαδίως should be formed, is not only contrary to all analogy—it should at least be κατενωπαδίως—but even if conceivable, would be a glaring example of linguistic wastefulness, as it could not differ in sense from either κατ' ἐνώπα or ἐνωπή, as explained above.

Let us now see how the passage is ordinarily rendered. Messrs. Butcher and Lang, whose version cannot be bettered, have the following:—'But she sat long in silence, and amazement

came upon her soul, and now she would look upon him steadfastly with her eyes, and now again she knew him not, for that he was clad in vile raiment.'

There is no true opposition here, such as is implied in *ἄλλοτε μὲν . . . ἄλλοτε δέ*. If we accept 'now she would look upon him steadfastly with her eyes', the natural continuation would certainly be, 'now she would turn away her eyes,' cease to scrutinize him in fact. But if we take as our starting-point the second clause, 'and now again she knew him not,' it is equally certain that the only possible contrast is, 'at one time she felt that she recognized her husband.' Now it is useless to say that this is implied in 'now she would look upon him steadfastly with her eyes.' This is so far from being the case, that it is the very fact of her looking upon him steadfastly with her eyes that makes her fail to recognize him. The looking steadfastly upon him is the antecedent condition both of recognition and non-recognition. Neither the one nor the other would be possible without this earnest scrutiny; it belongs equally to both.

The condemnation then of *ἐνωπαδίως ἐσίδεσκειν* is justified both in form and substance. Is it possible to restore both without disturbing too much the tradition? At any rate I will make the attempt, for the reconstruction quoted above as suggested by J. H. Voss seems quite unacceptable, as also is Kayser's *ὁπὲ δὲ δὴ ἄλλοτε*.

We have seen that *ἤσκειν*, i.e. *ἐφέψκειν*, has some claim here and may be considered eligible in place of *ἐσίδεσκειν*, provided any reasonably possible treatment can be found for the real difficulty, *ἐνωπαδίως*. Even of this the major part might be accepted, *ἐνώπα*:—

*ὅψει δ' ἄλλοτε μὲν μιν ἐνώπα . . . ἐφέψκειν.*

'As she gazed at one time she deemed him like in face—.' To whom? To her husband necessarily. Therefore let us promptly complete the line thus:—

*ὅψει δ' ἄλλοτε μὲν μιν ἐνώπ' Ὀδυσσῇ ἐφέψκειν.*

This at any rate gives a perfectly satisfactory sense to the passage, and in the unwieldy tail of *ἐνωπαδίως*, I think, may be traced still some of the 'disiecta membra' of the name of the long-suffering hero himself:—

ΕΝΟΠΑΔΙΩΣΕΙΔΕΣΚΕΝ  
ΕΝΟΠΑΔΥΣΕΙΣΕΙΣΚΕΝ

D d 2

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For the construction compare :—

E 181 Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα *ῥέϊσκω*.

ζ 151 Ἀρτέμιδι σε ἐγὼ γε, Διὸς κούρῃ *μεγάλῳ*,  
*εἰδὸς τε μέγεθός τε φυὴν τ' ἀγχιῶτα ῥέϊσκω*.

The texts have *έίσκω*, which however undeniably (I need not stay to prove this) represents *ῥέϊσκω*. Following the analogy of these passages, our line should appear thus :—

ὄψει δ' ἄλλοτε μὲν μιν ἐνῶπ' Ὀδυσσῇ *έίσκεν* —.

The acc. ἐνῶπα corresponds to the πάντα of E 181, and to εἰδὸς τε μέγεθός τε φυὴν τ' in ζ 152. Its appropriateness to the present passage is marked. It is in the face only that Penelope can at any time detect a likeness; the general appearance (κακὰ χροὶ εἵματ' ἔχοντα), when she regards that, forbids the identification which the features suggest.

Probably enough, as van Leeuwen and da Costa suspect—they make no change in the text—the curiously contracted ἀγνώσασκε in l. 95 for ἀγνοήσασκε represents an earlier ἀγνοίεσκε, cf. A 537 ἡγνοίησε. The formation would be analogous to ὤθεσκε from ὠθέω and οἴχεσκε from οἴχέω.

† 98] *τίφθ' οὕτω πατρός νοσφίζεαι* —;

This is supposed to mean, 'Why turnest thou thus away from my father?', or more exactly, 'Why keepest thou thus away from my father?', because there is no question of *turning* in the ordinary sense.

In reality, if the expression be a possible one, which may be doubted, it can only mean: 'Why art thou quitting thus my father's house?' (πατρός = πατρός δῶμα, cf. β 195 &c. &c.).

Now as Penelope was not quitting the house, but merely sitting still by the wall opposite to Odysseus, looking at him intently at least now and again, the correct rendering has of course no chance whatever. However, the true reading is in this case simple enough, and will be found to fit the circumstances exactly :—

*τίφθ' οὕτω πατρός νόσφ' ἔχει* —;

'Why dost thou keep on sitting there away from my father?'

Telemachus is impatient at the prolongation of her inspection. As for νοσφίζομαι taking the genitive, we may be quite sure that in Homer it could not. Here is the proof :—

τ 579, φ 77, 104 νοσφισσαμένη τόδε δῶμα.

δ 263 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε —.

τ 338 ὅτε πρῶτον Κρήτης ὄρεα νιφόντα  
νοσφισάμην.

The acc. is readily understood in :—

B 81 ψεύδός κεν φαῖμεν καὶ νοσφίζομεθα μᾶλλον.

λ 424 ἡ δὲ κυνῶπις.

νοσφίσαι', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀῖδαο —.

This leaves but one other place in the Homeric poems, where the verb is found, and it matters little whether we understand an acc. or not:—λ 73 νοσφισθεῖς, 'quitting the spot.' Compare Hymn. Dem. 92, Hymn. Herm. 562. Clearly the genitive in our passage is utterly out of court.

We may accordingly without hesitation remove from the text this abnormal νοσφίζειν. The inference from what we see here is that errors in connexion with an obsolete word are of a deeper dye—more irrational in fact—, than the corruptions of words still in familiar vogue. If νοσφίζομαι had continued in use, the mere recurrence of ζεῖν in the ἐξομένη of l. 99 would not have troubled the severest censor of tautology.

‡ 110] σήμαθ', ἃ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἄλλων.

Metrical experts denounce the short first syllable of κεκρυμμένα. G. Hermann condemns the participle: Hartman and van Leeuwen and da Costa omit καί disastrously: Monro suggests νῶ: Bothe (for καὶ νῶϊ) μούνω. In spite of λ 443 I venture to think the line entirely correct, v. Note on θ 352, pp. 131-4.

‡ 174] δαιμόνι, οὐτ' ἄρ τι μεγαλίζομαι οὐτ' ἀθερίζω  
οὔτε λίην ἄγαμαι, μάλα δ' εὖ οἶδ' ὅλος ἔησθα —.

The difficulty here is in the οὔτε λίην ἄγαμαι, of which I have not found, nor do I expect to find, any satisfactory explanation. Messrs. Butcher and Lang render quite accurately, 'nor am I too greatly astonished': but if she was not surprised, she certainly ought to have been.

Dr. Monro says she means 'I am not haughty or indifferent or offended'; but though ἄγαμαι might possibly bear the sense, 'I am offended,' there is no apparent reason for disclaiming offence here. What could she be supposed to have taken offence at? It seems to me that the series of negatives has been accidentally continued just a little too far. οὔτε... οὔτε should be followed by a positive reason for her behaviour. Therefore I would suggest:—

ἀλλὰ λίην ἄγαμαι



‘but I am greatly amazed, for I know right well what sort of man thou wast.’

Apparently she considers the husband who left her was not quite like either the beggar-man or the refurbished prince, *δέμας ἀθανάτοισιν ὁμοῖος* (l. 162).

ψ 186-7] These two lines are probably spurious. L. 186 is adapted from π 198. *οὐδὲ μάλ’ ἥβων* is from M 382, and ‘living mortal of men’ is a curious expression at the least. Lastly, the whole idea is flatly at variance with the admission with which Odysseus concludes his speech, l. 202 :—

*οὐδέ τι οἶδα*

*ἦ μοι εἴτ’ ἐμπεδόν ἐστι, γύναι, λέχος, ἥ τίς ἤδη  
ἀνδρῶν ἄλλοσε θῆκε, ταμῶν ὅπο πνυθμέν’ ἐλαίης.*

ψ 209] *μή μοι, Ὀδυσσεῦ, σκύζεν, ἐπεὶ τά περ ἄλλα μάλιστα  
ἀνθρώπων πέπνυσο·*

It is clear enough that τὰ ἄλλα must mean ‘in other matters’, ‘in all else,’ as in ο 540 and ρ 273 where it makes good sense. Here it makes no sense at all, or conveys the absurd intimation that the wisdom of Odysseus was only deficient when he was angry with his wife.

What is required is something to this effect :—

*ἐπεὶ σύ περ ἔζοχον ἄλλων*

*ἀνθρώπων πέπνυσο·*

His being the wisest of men is a reason why he should not be angry.

ψ 211] *οἱ νῶιν ἀγάσαντο παρ’ ἀλλήλοισι μένοντε.*

The dat. νῶιν is just as impossible here as it is that νῶιν should be the acc. either here or elsewhere, cf. 52 above. We may read οἱ νῶ’ ἠγάσσαντο or, inserting a particle or adverb περ, πον, or μάλα :—

*οἱ περ νῶ’ ἀγάσαντο.*

ψ 225] *νῦν δ’, ἐπεὶ ἤδη σήματ’ ἀριφραδέα κατέλεξας —.*

This instance of lengthening of -a of neut. plur. (v. Note on μ 396) may be corrected thus (cf. τ 464) :—

*ἀριφραδέ’ εὖ κατέλεξας.*

ψ 233] *ὥς δ’ ὅτ’ ἂν ἀσπάσιος γῇ νηχομένοισι φανήη,  
ὣν τε Ποσειδάων εὐεργέα νῆ’ ἐνὶ πόντῳ  
ῥαίσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ·  
παῦροι δ’ ἐξέφυγον πολέης ἄλως ἠπειρόνδε*

νηχόμενοι, πολλή δὲ περὶ χροὶ τέτροφεν ἄλμη,  
 ἀσπασιοὶ δ' ἐπέβαν γαίης κακότητα φυγόντες

That γῆ is not Homeric can, I think, hardly be doubted. The evidence is decisive. We have in the Iliad and Odyssey nearly a dozen precarious instances of γῆ against about three hundred of γαῖα. This result of the modernizing tendency is not surprisingly large, and several of these instances may readily be restored to order. For ν 233 :—

τίς γῆ; τίς δῆμος; τίνες ἀνέρες ἐγγεγᾶσιν;  
 we have only to turn to Hymn. Apoll. 468 :—

τίς δῆμος; τίς γαῖα; τίνες βροτοὶ ἐγγεγᾶσιν;  
 In μ 27 ἢ ἄλδς ἢ ἐπὶ γῆς, the position of the preposition is enough to warrant ἢ ἄλδς ἢ γαίης.

Again in T 259 Γῆ τε καὶ Ἡέλιος the τε is quite needless; therefore read Γαῖα καὶ Ἡέλιος undeterred by Γ 104 :—

Γῆ τε καὶ Ἡελίῳ, Διὶ δ' ἡμεῖς οἴσομεν ἄλλον,  
 which is almost certainly an interpolation intended to explain why one lamb is white and the other black, and for the rest gratuitously introduces a third victim which is never heard of afterwards, but just serves to fill up this line. See also ρ 237 (Note).

Here however we have an instance not so easily removable, if we may judge by the attempts hitherto made, and yet it seems highly improbable that this simile should have γῆ in the first line and γαίης in the last.

Fick would read, not without considerable harshness :—

ὥς δ' ὅτε γαῖ' ἐφάνη ἀσπαστὸς νηχομένοισι —.

Van Leeuwen and da Costa print :—

ὥς δ' ὅτε νηχομένοισ' ἀσπαστὸς γαῖα φανήη,

suggesting also :—

ὥς δ' ὅτε κ' ἀσπασίος γαῖα ναύτησι φανήη.

This last idea has one merit; it recognizes, as the other attempts do not, that the error may be in νηχομένοισι, which may be, and probably is, merely adopted from l. 237, νηχόμενοι, to facilitate the admission of γῆ.

The circumstances described in the simile are as follows. The ship is damaged by Poseidon: in plain words, by collision with a sunken rock or other mischance a plank is started, and the vessel becomes water-logged. It does not sink, any more

than does Odysseus' boat, *σχεδὴ*, under similar conditions. It is driven along by the wind over the rough sea, *ἐπαιγομένην ἀνέμῳ καὶ κύματι πηγάῳ*. The sailors do not abandon the vessel at once and take to swimming; neither did Odysseus. They wait and endure the washing of the spray and the waves (*πολλὴ δὲ περὶ χροῖ τέτροφεν ἄλμῃ*), until they drift within sight of land. Then and then only they quit the half-submerged hulk and take to swimming to reach the land they are so glad to have descried. What were they doing while still on the water-logged vessel? Let me submit in reply my proposed correction of l. 233:—

ὥς δ' ὅτε τ' ἀσπασίος γαῖ' εὐχομένοισι φανήῃ.

This association of 'sinking ships and praying hands' is not a mere touch of imagination on the part of Tennyson (*Lotos-Eaters*). The picture was drawn long ago in full detail in the Homeric Hymn to the Great Twin Brethren, xxxiii. ll. 7-12:—

ὅτε τε σπέρχουσιν ἄλλαι

χειμέριαι κατὰ πόντον ἀμείλιχον· οἱ δ' ἀπὸ νηῶν  
εὐχόμενοι καλέονσι Διὸς κούρους μεγάλοιο  
ἄρνεσσιν λευκοῖσιν, ἐπ' ἀκρωτήρια βάντες  
πρύμνης· τὴν δ' ἀνεμός τε μέγας καὶ κύμα θαλάσσης  
θῆκαν ὑποβρυχίην.

† 248] ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων  
ἤλθομεν, ἀλλ' ἔτ' ὀπισθεν ἀμέτρητος πόνος ἔσται,

Surely *ἔστι*, the variant given by FU and Eustath., is a necessity here. *ὀπισθέν ἔστι* is the equivalent of *ἔσται*, just as 'is to come' = 'shall be'.

I further suggest that in l. 248 πάντων is an error for πάντως (οὐ πάντως or πάντως οὐ = omnino non). We might render 'For assuredly we have not yet come', cf. Θ 450, ν 180.

† 261] εἴπ' ἄγε μοι τὸν ἀέθλον, ἐπεὶ καὶ ὀπισθεν, ὦω, —.

It is not τὸν ἀέθλον alone that mars this line. There can be little doubt that εἴπ' ἄγε is corrupt, for in no instance, and there are many, save this does ἄγε follow a verb. It always precedes, as in the common formula ἀλλ' ἄγε μοι τόδε εἰπέ: so εἰ δ' ἄγε δὴ μοι . . . ἐνίσπες (35 above). Here then the line should begin εἰ δ' ἄγε or εἴ' ἄγε. This seems almost, nay quite, a certainty, if ἄγε be retained at all. We might continue thus:—

εἰ δ' ἄγε εἰπέ μ' ἀέθλον, —

We can easily see why and how the tradition would spring from this, the elision of *μοι* furnishing the starting-point.

Another remedy would be to dismiss *ἄγε* as erroneous, and read the infinitive with imperative meaning :—

*εἰπόμεναί μοι ἀέθλον*, —.

Cf. 355 *κτῆματα μὲν τά μοι ἔστι κομίζεμεν ἐν μεγάροισι* —.

ψ 281] *θάνατος δέ μοι ἐξ ἄλλος αὐτῷ*

There can hardly be a contrast with *λαοί* (l. 283). Probably *αἰτῆς* should be the reading, the natural contrast being the permanent one between the sea and the mainland.

ψ 314] *ἦδ' ὥς Αἰόλον ἴκεθ', ὃ μιν πρόφρων ὑπέδεκτο  
καὶ πέμπ', οὐδέ πω αἶσα φίλην ἐς πατρίδ' ἰκέσθαι  
ἦην, ἀλλὰ μιν αὖτις ἀναρπάσσα θύελλα  
πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα.*

Ludwich gives the variants of the abnormal form *ἦην* in l. 316 as follows:—*ἦην* M; *εἶην* FZ post correcturam G<sup>2</sup>; *αἶην* K; *εἷη* Y; *εἷα* Vind. 5. Now although *ἦην* is in every way indefensible (v. Note on ω 336, p. 425), it is quite impossible to believe that Nauck's *ἐπλετο* is the word that *ἦην* has superseded. The reading of K (*αἶην*) suggests to me, not *εἶην*,—this has been the misfortune of the passage—but the possibility of a more forcible and rhythmical opening than the present spondaic one :—

*αἶσ' ἔεν*, or as it would become *αἶσ' ἦν*.

Now I may as well say here, and the remark has an important bearing on the problem before us, that supposing *αἶσα* and *ἦν* or *ἔστί* to occur in connexion in Homeric verse, i. e. forming a predication, both words would certainly be in one and the same line. The separation of the two would be linguistically a barbarism or rather an ineptitude of expression. We have the proper form of expression in θ 511 :—

*αἶσα γὰρ ἦν ἀπολέσθαι*, —

Here in our passage we have the—ineptitude.

The substantive verb, as is also the case with *μοῖρα ἦν* or *ἔστί*, may in this phrase be omitted altogether, as from its unimportance it most frequently is, but it cannot be trajected, as here, into the next line. The reason is plain enough. Such a trajection would emphasize intolerably the very word which usage shows to be so little emphatic that it can nearly always be left unexpressed, as in H 52, O 117, Ψ 80, δ 475, Π 434,

P 421, and with αἶσα Ω 224, ε 113, 206, ν 306, ε 288, ξ 359; ο 276, Π 707.

This being so, then of course αἶσα must be removed from l. 315, leaving the line imperfect. Let us see how it stands:—

καὶ πέμπ', οὐδέ πω . . . φίλῃν ἐς πατρίδ' ἰκέσθαι  
αἶσ' ἔεν.

To solve the little difficulty here presented, let me draw attention to the following passages:—

B 419 ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων (= Γ 302).

N 521 οὐδ' ἄρα πῶ τι πέπυστο.

P 401 οὐδ' ἄρα πῶ τι.

X 279 ἡμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

Υ 205 ἄπει δ' οὐτ' ἄρ πω σὺ ἐμὸν ἴδες, οὐτ' ἄρ' ἐγὼ σούς.

Leg. ἄρα—σύ γ'.

We may now easily restore:—

καὶ πέμπ', οὐδ' ἄρα πῶ ἐ φίλῃν ἐς πατρίδ' ἰκέσθαι  
αἶσ' ἦν, ἀλλά μιν αὖτις —.

ἄρα = 'as the result showed', 'as it appeared.'

ψ 345] ὁππότε δὴ ῥ' Ὀδυσῆα ἐέλπετο δν κατὰ θυμὸν

Here we have a remarkable instance, an instructive instance, of the failure of the traditional equivalents to represent adequately the ancient forms. A moment's consideration of this passage and the usage of ἔολπα is sufficient to convince any reader that the true tense here required is *FeFóλπει* or *εFeFóλπει*. It so happens that this word has assumed in the modernized text the form *ἔώλπει*, which is treated always as if its first two syllables were metrically equivalent to those of *ἐέλπετο*. We have (ν 328, φ 96) *στήθεσσιν ἔώλπει* for *στήθεσσι FeFóλπει* or *στήθεσσ' εFeFóλπει*, and so in due correspondence *ἐέλπετο* here is treated as metrically the same as *FeFóλπει*, and we get instead of a perfect verse one with the hiatus licitus so called, cf. ι 419 (Note).

ψ 361] σοὶ δέ, γύναι, τάδ' ἐπιτέλλω πινυτῇ περ ἑούσῃ.

The *ἐπιστέλλω* of Ed. Flor. Barnes and Cobet is not convincing. The form *ἐπιτέλλω* alone is epic. Perhaps a tmesis of *ἐπιτέλλω* occurred here, and the present halting verse has arisen from the attempt to remove it:—

σοὶ δ' ἐπὶ ταῦτα, γύναι, τέλλω

Otherwise there is no acceptable resource but to transpose *πινυτῇ περ ἑούσῃ* and *ταῦτ' ἐπιτέλλω*.

BOOK XXIV (ω).

ω 49] *θεσπεσίη· ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιούς·*

Probably a later accretion, cf. σ 88, λ 633. The rush to the ships in l. 50 was not made with any idea of launching them and sailing away. This would be a remarkable method of avoiding a noise rising over the sea (*βοῇ δ' ἐπὶ πόντον ὀρώρει*). The Greeks made for the ships (*κοίλας νῆας*) to take refuge inside, so that there is no contradiction, as Aristarchus supposed, between this line and l. 43.

ω 58] *ἀμφὶ δέ σ' ἔστησαν κοῦραι ἄλκιοιο γέροντος  
οἴκτῳ δλοφυρόμεναι, περὶ δ' ἄμβροτα εἵματα ἔσσαν.*

It is quite in accordance with the customs of the heroic age that the sea-nymphs should perform the function known in Ireland as 'keening' at the funeral of Achilles; but I think it will generally be admitted that the covering of the hero's body with divine raiment as a last tribute would be more fittingly attributed to the mother herself than to her attendants. In the case of Sarpedon by command of Zeus, Apollo himself (Π 680) pays this honour to the dead,

*περὶ δ' ἄμβροτα εἵματα ἔσσαν.*

Again, among the prerogatives of women in the heroic epoch hardly anything is more certain than that the lady of the house always kept in her own hands the charge of the store of clothes and linen.

Now if reference be made to the speech of Agamemnon (the *ψυχὴ Ἀγαμέμνονος*) in which our lines occur, they will be found to constitute a resumption of the main narrative, interrupted by a short passage (ll. 48-57) describing the effect on the Greek army of the mysterious noises from the sea that were heard before the appearance of Thetis and the sea-nymphs.

I do not mean to imply that the digression is not as ancient and genuine as any part of the speech; but I wish to point out that the connexion of the main narrative should be maintained in the epic manner as closely as if there had been no interruption at all. Accordingly the statement in l. 47 having been

*μήτηρ δ' ἐξ ἄλδος ἦλθε —,*

apparently emphasized and recalled by its virtual repetition in Nestor's speech l. 55, we maintain the connexion far better than at present, and gain other incidental advantages, by reading ll. 58-9 thus :—

ἀμφὶ δέ σ' ἕστησεν κούρας ἄλλοιο γέροντος  
οἴκτ' ὀλοφυρομένας, περὶ δ' ἄμβροτα εἶματα ἔσσαν.

One of the obvious advantages possessed by the suggested restoration over the vulgate is the removal of the hiatus (illicitus) in the middle of the fourth foot; another is the exchange of the rare ἕστησεν = ἕσταν (there are, I believe, only three other instances of the form in Homer, *Λ* 593, *δ* 22, and *κ* 391) for the transitive and unexceptionable ἕστησεν, cf. *Δ* 298 πεζοὺς δ' ἐξόπιθε στήσεν. The later name Στήσιχορος probably implies one who performs duties resembling the action of Thetis here. For the whole scene compare the description of Hector's funeral *Ω* 719-22. The Muses here correspond to the δαιδοὺς θρήνων ἐξάρχους, and ἐπὶ δὲ στενάχοντο γυναῖκες expresses the part taken by the sea-nymphs.

• 62] Ἀργείων τοῖον γὰρ ὑπάρορε μοῦσα λίγεια.

A certain interpolation. Ἀργείων is put in to prevent any one supposing that all the Muses were weeping (v. Note on *ρ* 206). Τοῖον . . . λίγεια gives of course an entirely wrong reason for the general emotion. It was not caused by the Muses' singing, but by sorrow for the hero's death. In the next line for σε read σέ γ'.

• 80] ἀμφ' αὐτοῖσι δ' ἔπειτα —

Either ἀμφ' αὐ τοῖσιν ἔπειτα or ἀμφὶ δὲ τοῖσιν ἔπειτα. See Note on *ζ* 137.

• 83] ὥς κεν τηλεφανῆς ἐκ ποντόφιν ἀνδράσιν εἴη —.

Read πόντου ἕξ, i. e. πόντοι' ἕξ.

• 86] θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.

Here again a transposition has occurred with the definite and supposed praiseworthy object of eliminating an elision of -ι of the dat. I submit we should read :—

θῆκεν ἀγῶν' ἐνὶ μέσσω ἀριστήεσσιν Ἀχαιῶν.

• 95] αὐτὰρ ἐμοὶ τί τόδ' ἦδος —;

Not as van Leeuwen and da Costa suggest τί τὸ ἦδος, but :—

ἀλλὰ τί μοι τόδε ἦδος —;

Cf. *Σ* 80 ἀλλὰ τί μοι τῶν ἦδος —;

ω 102] ἔγνω δὲ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαι —.

This ending Ἀγαμέμνονος Ἀτρεΐδαι occurs four times in the *Odyssey* (the other three being λ 387, ν 383, ω 20), and nine times in the *Iliad* (A 203, B 9, Γ 193, H 176, I 178, 226, 388, Ξ 137, Τ 241). There is this notable difference. In every case in the *Iliad* the syllable preceding is rightly and properly long per se. In every case in the *Odyssey* this syllable is not long except by virtue of the questionable hiatus licitus doctrine.

Ἀγαμέμνονος alone without the patronymic to follow occupies this place in the line in ι 263 (here the patronymic precedes), ξ 70, 117. The two latter places are open to the objection stated and have been already dealt with (v. Notes ad loc.), without reference to the peculiarity here noticed. It seems to me permissible to infer that Ἀγαμέμνονος Ἀτρεΐδαι is probably not *Odyssean* at all, but that Ἀγαμέμνονος in all the four cases has displaced an epithet of Ἀτρεΐδαι which left no doubtful point about the metre. I suggest that this epithet was:—

μεγαλήτορος

Cf. I 109 σὺ δὲ σὺ μεγαλήτορι θυμῷ, where Agamemnon is addressed.

It is worth noting that in the *Odyssey* the patronymic Ἀτρεΐδης when used in conjunction with either Ἀγαμέμνων or Μενέλαος always precedes the proper names except in those lines which exhibit metrical licence or failure.

ω 113] See Note on λ 401-3.

ω 118] μηνὶ δ' ἄρ' οὐλὰ πάντα περήσαμεν εὐρέα πόντον —.

There does not seem much reason for πάντα here. I suggest παντί, 'toto solido mense,' cf. κ 14, μ 325.

ω 189] οἱ κ' ἀπονύσαντες μέλανα βρότον ἐξ ὠτειλῶν —.

We should perhaps omit ἐξ and read:—

οἱ κ' ἀπονύσαντες μέλανα βρότον ὠτειλῶν.

ω 215] δαίπνον δ' αἶψα συνὼν ἱερεύσατε ὅς τις ἄριστος

We may easily remove the hiatus by reading ἱερεύσασθ' (ἱερεύσασθαι), cf. τ 198 καὶ βοῦς ἱερεύσασθαι, ἵνα πλησάιτο θυμόν. Or the usual active form may be retained by ἱερεύμεν.

ω 231] αἰγείην κνέην κεφαλῇ ἔχε πένθος ἀέξων.

The text cannot possibly be right here. πένθος ἀέξων is a very remarkable reason for wearing a skin-cap, i. e. a fur-cap. It would be more applicable to the case of one who did his gardening work in the tall silk hat of our own day. There might



be some martyrdom in that. Here the old gentleman guards his hands with gloves *βάτων ἔνεκα*, and wears leggings *γραπτῆς ἀλεείνων*, which is exactly parallel to *πένθος ἀέξων* with respect to the cap. It is impossible to accept the view that *πένθος ἀέξων* applies to his whole attire, which is obviously assumed largely for comfort. *πένθος* seems to have got in here from l. 233 below *μέγα δὲ φρεσὶ πένθος ἔχοντα*. As a remedy van Herwerden has suggested *θάλπος ἀλέξων* and Schulze *πνίγος ἀλέξων*. Unfortunately neither of these nouns can be shown to be Homeric. I prefer:—

*ὄμβρον ἀλέξων* or *πηγάδ' ἀλέξων*

which would give an equally good, or even better, reason for wearing a fur-cap. Compare the passage in Hesiod descriptive of the power of wind and rain:—

Opp. 514 *καί τε διὰ ῥινοῦ βοδὸς ἔρχεται οὐδέ μιν ἴσχει,  
καί τε δι' αἶγα ἄησι τανύτριχα· πῶσα δ' οὔτι,  
οὔνεκ' ἐπηεταναὶ τρίχες αὐτῶν, οὐ διάησι  
ἰς ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησι·*

We are, of course, not in the least bound to suppose that the recognition scene in the orchard took place in the pouring rain, yet this idea may have led directly to the loss of *ὄμβρον ἀλέξων* and the substitution of the inane tradition.

ω 240] *πρῶτον κερτομίους ἐπέεσσιν περηθῆναι.*

The metrical difficulty is not insuperable. We may read with some degree of probability:—

*πρῶτον κερτομένων περηθῆναι ἐπέεσσιν.*

or *πρῶτον κερτομίους ἔπεσσι τι περηθῆναι.*

'to make a trial to some extent.' The position of *τι* would be a little unusual, but not indefensible or unexampled. *Κερτομίους ἔπεσσι* form one idea and may be properly emphasized by being placed before instead of after the enclitic pronoun, cf. φ 217, ψ 73, π 88, X 305.

*κερτομίους* hardly has its usual sense of 'provoking', 'mocking.' Possibly *κερδαλέους* should be read.

ω 241] *τὰ φρονέων ἰθὺς κίεν αὐτοῦ διὸς Ὀδυσσεύς.*

See Monro, Note ad loc. We might easily read:—

*κίε τοιό γε —.*

ω 244] *ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεύειν  
ὄρχατον, ἀλλ' εὖ τοι κομιδῇ ἔχει, οὐδέ τι πάμπαν,  
οὐ φυτὸν, οὐ σукή, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,*

οὐκ ὄγχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον.  
 ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἐνθεο θυμῷ·  
 αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας  
 λυγρόν ἔχεις αὐχμεῖς τε κακῶς καὶ δεικέα ἔσσαι.  
 οὐ μὲν ἀεργίης γε ἀναξ ἔνεκ' οὐ σε κομίζει, —

In many respects this passage is a remarkable one. Peculiarities of vocabulary, idiom, and metre are crowded together in closer array here than anywhere else in the two poems.

Here alone *ἄδαημονίη*, *αὐχμεῖς*, and *ἀεργίη* are met with. *πρασιή* occurs in one other place (η 127). These are trifles, however, beside the familiar later idiom *εἰ ἔχει* (l. 245) and the atrocious crasis in l. 247, to which we may add the expression *γῆρας ἔχεις*. Cobet proposed to read *γῆρας . . . ἔχει σ'*, giving as faulty a position to the pronoun as that which it occupies in l. 251. Then, lastly, we have the repetition of a hiatus which no one will defend, for it is not even licitus, in ll. 245, 249. That in l. 246 is of course claimed as licitus.

It would be useless from every point of view to attempt to restore fully the integrity of a passage on which the hand of the modernizer has fallen so heavily, or in less exceptionable terms the later developments of language have exerted so powerful an influence. But *φυτόν* suggests, if it does not imply, some such series of dependent genitives in ll. 245-7 as this:—

οὐδέ τι πάμπαν  
 οὐ φυτόν, οὐ συκῆς, οὐκ ἀμπέλου, οὐ μὲν ἐλαίης,  
 οὐκ ὄγχνης, οὐ πάμπαν ἄνευ κομιδῆς κατὰ κῆπον.

Or instead of *πάμπαν*, an emphatic repetition, we might retain *τοι* and read *οὐχ ἔν τοι*.

Of the *ἄπαξ λεγόμενα* there is only one, *αὐχμεῖς*, that needs to be seriously objected to. Not only is it entirely without support in Homer, direct or indirect, but the epic vocabulary comprises a word which exactly, or almost exactly, expresses the idea it must be supposed to convey, *ῥυπόω* (τ 72, ψ 115, ζ 87, ν 435, ω 227). In fact, Eustathius explains *αὐχμεῖς* by *ῥύπον ἔχων καὶ ἀλουτῶν*. I suggest accordingly for ll. 249-50:—

αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας  
 λυγρόν ἔχει, ῥυπάεις τε κακῶς καὶ δεικέα ἔσσαι.

In l. 245 *κομιδῆς* would give an idiomatic phrase which, however, may be later than the Epic period.

ω 263] ἀμφὶ ξείνῳ ἐμῷ, ἣ που ζῶει τε καὶ ἔστιν,

Read ζῶει τε καὶ ἔρπει, 'lives and moves.' The argument used in the discussion of τ 437 is of force here. The vulgate is flatly tautological, and possessed of no poetical merit. The idea that power of movement is essential to anything that can be called life is prominent in the myth of Tithonus. Compare also, beside P 447 (= σ 131), the notable expression applied to Odysseus himself:—

ἤμενος ἢ ἔρπων

'quiescent or bestirring himself'.

ω 273] καὶ οἱ δῶρα πόρον ξεινήϊα, ὅλα ἐφείκει.

Here a strong case of hiatus licitus falls, as often happens, to bear the slightest scrutiny. Elsewhere ξεινήϊον (-α) is a noun. So that the true reading would seem to be:—

καὶ οἱ δῶρα πόρον ξεινήϊον, ὅλα ἐφείκει.

'and I gave him, as a ξεινήϊον, such gifts, as were befitting.'

ω 282] ὑβριστὰι δ' αὐτήν καὶ ἀτάσθαλοι ἄνδρες ἔχουσιν

δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρὶ ὀπάζων.

As in l. 241, the pronoun αὐτήν without emphasis is not to be accepted as epic. Either αὐ τήν (v. ζ 137 Note) or ἄρα τήν will serve. For the second line we should probably read:—

τῷ δὲ ἐτώσια ταῦτα χαρίζεο, μυρὶ ὀπάζων.

That δῶρα is a later insertion seems certain not only from the metre, but because μυρὶ ὀπάζων virtually implies that no such word as δῶρα has preceded.

ω 285] τῷ κέν σ' εὖ δώρουσιν ἀμειψάμενος ἀπέπεμψεν

καὶ ξενίῃ ἀγαθῇ

314 μίξεσθαι ξενίῃ ἢ δ' ἀγλαὰ δῶρα διδώσεν.

Before touching upon the reason for setting these lines side by side, I may remark that l. 285 might be improved by the transposition of δώρουσιν and ἀπέπεμψεν. However, I am mainly concerned to deal with the noun ξενίῃ which I venture to impugn as un-epic. When we consider the frequency of the occurrence of the cognate forms ξείνος, ξείνια, ξεινήϊον, ξείνιος, ξεινίζω, ξεινοδόκος, and the rarity of ξεν-, which, apart from these instances is confined to ξενίῃ (ter, ξ 158 &c.) and ξένιον (ξ 389, v. Monro, Crit. Note ad loc.), some doubt must be felt as to the epic possibility of such a form. But much more so, when we meet in φ 35 the very form

which we should from analogy have expected the noun to assume, *ξεωοσύνη*.

This form I propose to restore by reading, with omission of the needless *καί*, in ω 286 :—

*ξεωοσύνη ἀγαθῇ.*

In ω 314 the line might well begin thus :—

*ξεωοσύνη μίξεσθαι ἰδ' ἀγλαὰ —.*

ω 299] *ποῦ δαὶ νηὺς ἔστηκε θοή, ἥ σ' ἤγαγε δεῦρο —;*

If we compare P 707 :—

*στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηΐδα· —*

it is apparent that the true reading was in all probability :—

*ἔστηκε θέουσ'.*

Cf. γ 288 *ἴξε θέων*, even when *ἰών* stands in the same sentence.

ω 309] *αὐτὰρ Ὀδυσσῇ τόδε δὴ πέμπτον ἔτος ἔστιν,*

'*Ἄλλ' Ὀδυσῇ αὐτῷ τόδε* may be suggested (*Ὀδυσῇ* P. W.).

Rather than recognize this elision the MSS. prefer the absurd form *Ὀδυσσεῖ* in ε 398, ν 35.

ω 311] *δύσμορος ἥ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι*

*δεξιόι, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκείνον, —*

In l. 311 *ἥ τέ οἱ ἐσθλοὶ ἰόντ' ὄρνιθες ἔποντο* would partly account for the corruption. In l. 312 accepting Nauck's *οἷσιν ἐγὼ χαίρων*, a better ending, in accordance with the canon of Aristarchus, would be

*ἀπὸ κείνον ἔπεμπον.*

Or, again, *οἷσιν ἐγὼ κείνον χαίρων ἀπέπεμπον* is possible.

ω 313] *χαῖρε δὲ κείνος ἰών θυμὸς δ' ἔτι νῶιν ἐώλπει*

*μίξεσθαι ξενίῃ ἥδ' ἀγλαὰ δῶρα διδώσειν.*

It seems an extraordinary and well-nigh unaccountable circumstance that the unmetrical combination *νῶιν ἐώλπει*, i. e. *νῶιν φερόλπει*, or with augment *ἐφερόλπει*, has not been set right by simply changing the dat. *νῶιν* into the acc. *νῶ* or *νῶι* thus :—

*νῶι φερόλπει*

*νῶ ἐφερόλπει.*

For *νῶιν* Eustathius gives *ἡμιν*. This, as I should judge, only indicates how easily a gloss, *ἡμῖν*, may become a variant. But van Leeuwen and da Costa promptly seize the opportunity to get in another example of the favourite hiatus licitus and suggest *ἡμ' ἐφερόλπει*. The only other correction hitherto offered seems to be

Nauck's *ἔτι ἔλπετο νῶν*, which could only be accepted reluctantly, if the dative were quite indispensable.

There is, however, no overwhelming necessity for the dat. at all. The attribution of *θυμός* is simple enough, and the supersession of an original *νῶι* by *νῶιν* in the tradition is quite intelligible, as it removes an apparent, though really imaginary, hiatus. In *Π* 99 *νῶιν* appears for a nom. *νῶι* (v. *The Classical Review*, vol. x. p. 329, where I have shown some reason to believe that *νῶ δ' ἐκδύημεν* is the true reading). In *Θ* 428 *νῶι ἐῶ* (La Roche), i.e. *νῶ ἐάω*, we have the warning and illuminating schol. :—*οὕτως νῶι χωρὶς τοῦ ν̄* Didymus. *ὅτι τινες γρ. σὺν τῷ ν̄, κακῶς* Aristonicus. In *Θ* 377 *νῶι* (acc.) we have *νῶϊν* DH, *νῶϊν* Zenodotus. Reference may also be made to *Λ* 767 and *X* 216, and lastly there is the well-vouched-for, but utterly impossible, *σφῶν* (nom.) of *ψ* 52, v. Note, p. 400.

We need hardly hesitate to remedy such inveterate confusion, following in this the example of Aristarchus himself.

It may be permissible and perhaps desirable to add a remark about the extraordinary form *διδώσκειν*, weakly supported by *ν* 358, which figures at the end of *l.* 314. I recommend absolute disbelief in this word here and elsewhere. Still I am not prepared to think with van Leeuwen and da Costa that

*καὶ δωσέμεν ἀγλαὰ δῶρα*

was the original. I suggest that *Odysseus* was made by the poet to say with naïve frankness,

*ἦδ' ἀγλαὰ δῶρα δέχεσθαι.*

Then in later times some courtly rhapsodist or critic wished to credit the hero with nobler altruistic sentiments. Unfortunately the Homeric man believed with all his soul that it was more blessed to receive than to give. The attempt to elevate his simple primitive ideas has, I suspect, produced *διδώσκειν* here.

• 320] *κύσσε δέ μιν περιφῶς ἐπιάλμενος ἦδ' ἐπροσηγύδα.*

Comparing *ξ* 220 *πρώτιστος ἐπιάλμενος* we might read perhaps *κατεπάλμενος*. Laertes must have been stooping low, if he had not absolutely flung himself on the ground, *ἔλων κόνιν αἰθαλόεσσαν*.

• 322] *ἦλθον ἑικοστῷ ἔτει ἐς πατρίδα γαίαν.*

The line is found four times, the other occurrences being *π* 206, *τ* 484, *φ* 208, and with *ἔλθοι* as the first word it is read *ψ* 102, 170.

That the final letter of *ἔτεϊ* is short and like other iotas of the dat. subject to elision appears from δ 82, which ends *καὶ ὀγδοάτῳ ἔτει ἦλθον*, i. e. *ἔτε' ἦλθον*. Why then is this ι long here and in the passages referred to, even before the open vowel? The easy and natural solution, that *ἐς* represents an original *πρός* or *πρὸς*, cannot be entertained for several reasons which need not be set forth in detail. The solution in my opinion is to be sought in the omission of some word between these open vowels, and if so the lost word can hardly have been other than *ἄψ*, which indeed happens to occur in precisely this position in the verse and with this same verb also in ψ 20 q. v.

Unquestionable *ἄψ*, 'back,' is quite suitable to all these passages. Accordingly I propose to get rid of this glaring hiatus, which has even less to recommend it than the *ῥῥατι* of λ 28 (see Note there), by reading here and elsewhere:—

*ἦλθον ἐικοστῷ ἔτει ἄψ ἐς πατρίδα γαῖαν.*

Perhaps in ψ 102, 170 *ἔτει ἐς ἦν*.

ω 328] *εἰ μὲν δὴ 'Οδυσσεύς γε ἐμὸς πᾶς ἐνθάδ' ἰκάνεις,  
σῆμά τί μοι νῦν εἰπὲ ἀριφραδές, ὄφρα πεποίθω.*

χ 45 *εἰ μὲν δὴ 'Οδυσσεὺς Ἰθακήσιος εἰλήλουθας, —*

The two lines are spoken by Laertes, who naturally desires some evidence that the stranger is his son. The single line to some extent resembles and supports ω 328. Now Cobet has proposed to remove one hiatus by reading

*'Οδυσσεὺς σύ γ' ἐμὸς —.*

Rightly, though the adherents of hiatus licitus will not accept the change, or their idol may suffer. Hence van Leeuwen and da Costa carefully keep *σύ* out of their text. Cod. Pal. omits *γε*, and certainly without the pronoun, which requires emphasis, *γε* is as useless as in φ 98. It is plain that, taking the words as transmitted, it is not *'Οδυσσεύς*, but *ἐμὸς πᾶς*, that should be emphasized. If Laertes had happened to have more sons than one, something might be said for *'Οδυσσεύς γε*; as matters stand, it is simply indefensible, and *σύ γε* should be read.

It may be a pity that the unique passage which shows this favourite hiatus in two consecutive lines should be laid hands upon; but truth compels me to declare that I have grave doubts whether even

*εἰπὲ ἀριφραδές*

Ε 0 2

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is genuine and correct. After an examination of all the passages in which σῆμα and ἀριφραδές occur,—I forbear to set them forth in detail—I have found reason to think that here Laertes did not ask Odysseus to ‘tell’ him a ‘clear sign’, but to ‘show’ him one.

σῆμά τί μοι νῦν δείξον ἀριφραδές, ὄφρα πεποιθῶ.

The particular σῆμα is of course the scar on the thigh.

Unfortunately in the two nearest instances of the use of the expression, σῆμα ἀριφραδές, the verb used is εἰπεῖν. They occur in the preceding book, ll. 73 and 273 :—

ἀλλ’ ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἶπω.

σῆμα δέ μοι τόδ’ ἔειπεν ἀριφραδές, οὐδέ σε κεύσω.

This verb, which has exercised a disastrous influence over our passage, is used with perfect propriety in both cases. In ψ 73 Eurycleia speaks to Penelope of this same scar. She could only say εἶπω. In ψ 273 Teiresias, as Odysseus recounts to his wife, told him a sign, that he would meet afterwards. I need not do more than mention ψ 225, where κατέλεξας is the verb.

But in an earlier book, where Odysseus also refers to his scar, the verb is what I suppose it was originally here :—

φ 217 εἰ δ’ ἄγε δὴ καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω,

and here in answer to his father’s request Odysseus with the briefest summary of the events does show the scar at once. He begins—

331 οὐλὴν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσι.

It only remains to add in this connexion that, in spite of hiatus licitus theories, even φ 217 and ψ 73 have suffered injury and should be restored :—

ψ 73 ἀλλ’ ἄγε μοι καὶ εἶπω ἀριφραδὲς ἄλλο τι σῆμα

φ 217 εἰ δ’ ἄγε δὴ καὶ δείξω ἀριφραδὲς ἄλλο τι σῆμα.

The position of the verb is then the same in all the four lines φ 217, ψ 73, 273, ω 328, a very suggestive fact.

A further question arises in reference to ω 328 and χ 45. There is no doubt whatever—it is easy to show by many examples—that εἰ μὲν δὴ and εἰ δὴ, when followed by a present indicative, always imply that the statement is an admitted fact, true at the moment (δὴ) and undisputed. We may fairly render εἰ δὴ ‘since now’.

α 82 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι, —

γ 376 εἰ δὴ τοι νέψ ὧδε θεοὶ πομπῆς ἔπονται —.

κ 386 ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις —.

ν 238, ο 328, σ 80, φ 253.

A 61 εἰ δὴ ὁμοῦ πόλεμός τε δαμῆ καὶ λοιμὸς Ἀχαιοῦς.

Here δαμῆ is not future, as some commentators say, but present. It expresses a very unpleasant, but undeniably present, fact. Of course the form δαμῆ, properly δαμάει, may be either one or the other; but to choose the future here is to rob the passage of all its instant and urgent force. In its archaic form, for ὁμοῦ the local adverb has probably been introduced to get rid of the original πτόλεμος, the line would begin thus:—

εἰ δὴ ἄμα πτόλεμος δαμάει —.

A 574 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε, —

I 434 εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,  
βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσιν  
πῦρ ἐθέλεις αἰδῆλον, —

K 242, 433, A 138, M 67 (δὴ MSS., τοὺς Arist.), N 111, Ξ 337,  
O 53, Ω 140, 406, 660.

In our passage, ω 328, the statement of the conditional clause is by no means treated as an admitted unquestionable fact. The next line shows that the fact is not yet accepted as true,

σῆμά τί μοι νῦν εἰπὲ ἀριφραδές, ὄφρα πεποιθῶ.

Consequently, apart entirely from the hiatus in the second foot, not esteemed as licitus here, εἰ μὲν δὴ must be wrong. So much is certain. The argument against it is conclusive. The difficulty is to suggest a remedy equally certain. Metre and meaning alike indicate that an emendation is necessary. I suggest as a reasonable probability

εἰ μὲν θην—..

The meaning, 'truly,' 'of a verity,' suits the clause exactly, and I find this particle following μὲν, as here, in:—

ε 211 οὐ μὲν θην κείνης γε χερείων εὐχομαι εἶναι, —

Θ 448 οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδανείρῃ —

Cf. B 276, K 104, Ξ 480, Φ 568. In K 104 and Φ 568 there is slight authority for δὴ, but θην is unquestionably right.

Again, that θην and δὴ are distinct particles, and not mere varying forms of one word, is clear from:—

γ 352 οὐ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσηὸς φίλος νίς —.

Compare also I 393-4.



Lastly, *θην* is used after a conjunction in :—

π 91 ὦ φίλ', ἐπεὶ θήν μοι καὶ ἀμείψασθαι θέμις ἐστίν, —  
(δὴ superscript. H.)

In the case of χ 45 the argument against δὴ is not so strong, for Eurymachus might be said to accept the statement as a fact : but clearly the two lines ω 328 and χ 45 must be dealt with alike.

ω 336] εἰ δ' ἄγε τοι καὶ δένδρε' ἐνκτιμένῃν κατ' ἁλῶν  
ἔπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἥτεόν σε ἕκαστα  
παιδὸς ἑὸν, κατὰ κῆπον ἐπισπόμενος· διὰ δ' αὐτῶν  
ἰκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἕϊπες ἕκαστα.  
ὄγχρας μοι δῶκας τρισκαίδεκα καὶ δέκα μῆλεας,  
συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὦδ' ὀνόμηνας  
δώσειν πεντήκοντα, διατρίγιος δὲ ἕκαστος  
ἦην· ἔνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν,  
ὁππότε δὴ Διὸς ὦραι ἐπιβρίσειαν ὑπερθεῖν.

'But come, and I will tell thee the trees through all the terraced garden, which thou gavest me once for mine own, and I was asking thee this and that, being but a little child, and following thee through the garden. Through these very trees we were going, and thou didst tell me the names of each of them. Pear-trees thirteen thou gavest me, and ten apple-trees, and figs two score, and as we went thou didst name the fifty rows of vines thou wouldst give me, whereof each one ripened at divers times, with all manner of clusters on their boughs, when the seasons of Zeus wrought mightily from on high.'

Butcher and Lang (1879).

The above graceful version, though not altogether unexceptionable, as I may have occasion to show, gives sharply and clearly the picture delineated in this paragraph, as we have it in the tradition. The father, Laertes, takes the lad, Odysseus, through the orchard. The boy begs for every one of the trees (such is necessarily the meaning of ἐγὼ δ' ἥτεόν σε ἕκαστα. It does not mean :—'I kept asking miscellaneous childish questions,' as the above version rather suggests). His father in an outburst of parental kindness and generosity gives away to his importunate little son no less than thirteen pear-trees, ten apple-trees, forty fig-trees, and fifty rows of vines ; in fact he presents him, we may safely say, with the whole orchard and vineyard.

Such useless and unnecessary free-handedness on the part of

Laertes is very surprising, and when we come to examine the passage in detail, we shall find reason to doubt whether the original author of these lines, be he Homer or not, did as a matter of fact exhibit either the father as so foolishly generous, or the son as so wildly exacting.

The whole passage has, I fear, suffered from the anxiety of some rhapsodist, or—shall we say?—redactor, to make Laertes display a princely and becoming generosity. Originally, there is I think reason to believe, the narrative possessed far less unreality and a truer touch of that nature that makes the whole world kin, than it now exhibits.

The key to the passage in its primitive form is, I believe, to be found in l. 339:—

σὺ δ' ὠνόμασας καὶ ξείπες ἕκαστα,

or, as it should certainly be written, and as the Cambridge Homer ought to have had it (cf. Note on α 37):—

σὺ δ' ὠνόμασας φεῖνές τε τέκαστα.

'and you told me the name of every tree.' He told the boy which were apple-trees, which pear-trees, and which fig-trees, and the number of each kind. The boy, who is a boy and not a prattling baby ready to ask for the moon or anything else that was handy, is being taught the valuable lesson, which half the world does not know nowadays, how to distinguish one kind of tree from another, and probably also to count and remember the exact number of each sort in the orchard. The whole value of the incident as a *proof of identity* lies in these particulars. It makes no difference to the strength of the evidence whether the trees were given, or only inspected, named, and counted. The poet doubtless saw this, though the would-be improver of the passage did not.

Apart, however, from this tell-tale line, 339, there is another place, which has proved intractable and shows plainly that it has been tampered with. I refer to the expression in ll. 340-1,

ὀνόμηνας δώσειν.

Here Messrs. Butcher and Lang's version is obviously not intended as an accurate rendering. Dr. Monro, following Ebeling's *Lex.*, says briefly, 'ὀνόμηνας "didst promise".' But this is merely a gratuitous concession to the actual requirements of this passage. Elsewhere *ὀνομαίνω* never means anything like 'I

promise'. It is quite a mistake to suppose that in I 121 *ὀνομήνω* means anything more than 'to enumerate', 'specify,' 'give the list of' (cf. I 515, Σ 449). Neither can *ὀνόμηνας* here be reduced to the barer generality, 'didst say': for evidently its meaning cannot be, or rather cannot have been, very far from that of *ὀνόμασας* in l. 339. The only admissible renderings of *ὀνόμηνας* are (1) *you named, told the names of*, and (2) *you enumerated, gave a list of*. Lastly—*ἥδε* means '*just as you did of the other trees*'. Dr. Monro's rendering of the adverb '*as I tell you*' is, I fear, too forced, though it almost reaches the same point by another route. Neither can I accept Messrs. Butcher and Lang's '*as we went*'.

The unsuitable *δώσειν* must be attributed to the remodeller of the passage. That it has no right to stand here seems certain: but what originally stood in its place is by no means so certain. It may have been *δείξας*, or *δείξας* with *ὀνομήνας* (part.) preceding, or *εἶπες* as l. 339 suggests; but even *ἄλλους* or *τρεις καί* would be tolerable, and it is needless to speculate further on such a matter. The important point is that *δώσειν* here is impossible and corrupt.

Now I come to the line, which in my view of the passage has suffered most. It is, of course, 337 :—

εἶπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἥτεόν σε ἕκαστα —,  
where, if I am right, an original *ἔδειξας* (*ἔδεικσας*) has been replaced by *ἔδωκας*, not a very difficult exchange in itself, and made acceptable from the motive already mentioned.

Its acceptance, however, has involved the modernization and modification of *ἑρόμην*, an unfamiliar form (cf. *ἤρετο*, *ἐρέσθαι*) = 'I asked you about every one', into *ἤτεον* = 'I begged for, I asked for'. In 1 354 :—

ἥδὺ ποτὶν πίνων, καί μ' ἤτεε δεύτερον αὐτίς,  
where *ἤτεε* is natural and right enough, we have a var. lect. *εἶπετο* (Ebel. Lex. sub verb.).

The whole passage would stand thus :—

εἰ δ' ἄγε τοι καὶ δένδρε' ἐκτιμένην κατ' ἀλφὴν  
εἶπω, ἃ μοί ποτ' ἔδειξας, ἐγὼ δ' ἑρόμην σε ἕκαστα  
παιδὸς ἱών, κατὰ κῆπον ἐπισπόμενος· διὰ δέ σφρων  
ἱκνεόμεσθα, σὺ δ' ὀνόμασας εἰπὲς τε ἕκαστα.  
ὄγχνας μοι δείξας τρισκαίδεκα καὶ δέκα μηλέας,

συκίας τεσσαράκοντ' ὄρχους δέ μοι ὦδ' ὀνομήνας  
 δεῖξας πενήκοντα, διατρύγιος δὲ ἕκαστος,  
 [ἦν· ἐνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν,]  
 ὁππότε δὴ Διὸς ὦραι ἐπιβρίσειαν ὑπερθεν.

'Come now and I will tell you the trees in the well-laid garden, the trees you once showed me, and I being but a lad asked you about every one, as I went with you over the orchard. As we were going through the midst of them, you told me the names of each and all. You showed me thirteen pear-trees, ten apple-trees, and forty fig-trees. And just in the same way you showed me and counted up fifty rows of vines. Each one ripened at its own due time, when the seasons of Zeus forced them forward from on high.'

It will be observed that I have excluded l. 343 altogether: but this severity is really essential, whatever view be taken of the passage. Its inclusion entirely destroys the proper dependence of l. 344. Messrs. Butcher and Lang's version slurs over the difficulty. But after all the line is only a somewhat flagrant example of one of the commonest types of interpolation in Homer. The case is this:—*διατρύγιος δὲ ἕκαστος* as a complete predication involves of course the ellipse of *ἦν* or *ἔεν*, an ellipse for which Homeric usage gives full warrant. The interpolator of l. 343 thought the verb should be expressed, and so began his line magnificently with

*ἦν,*

rather a bloated form it is true, and happily as rare as it is imposing in every sense of the word (v. Monro, H. G. § 12, also his Note on ψ 316). He then lamely filled up the verse with a clause containing a verb in present time *ἔασιν*, so again facilitating, by an antiquarianism this time successful, the detection of his well-meant but nefarious work. Perhaps it will be sufficient to refer to similar cases in I 43, O 360, Σ 367, Φ 570, and the remarks in the Note on γ 255.

Finally, I may just mention two other changes I have made in the vulgate, *εἴ ἄγε* (*eia age*), v. Monro, H. G. § 320, and *διὰ σφρων* for *δι' αὐτῶν*. The ingenious emphasis on the pronoun shown in Messrs. Butcher and Lang's version is not here tenable. Of course *δι' αὐτῶν* would be the natural modernization of *διὰ σφρων*, cf. ω 381; but I refrain from entering upon a full discussion of this rather interesting question. It would have

to be too lengthy for toleration, cf. Notes on α 143, β 33, 127, ε 190, ζ 137, θ 347, κ 112, μ 120, 405, ν 386, ξ 135, &c.

A distinguished scholar, Prof. J. Cook Wilson, has done me the honour to examine at some length the suggestions made on this passage, with the object of defending the vulgate. His very interesting and stimulating strictures and my own reply may be found in the *Classical Review* for April and October, 1905, respectively.

One new point brought out by the discussion deserves mention. In ll. 337 and 339 *ἕκαστα* means 'the several kinds of trees', 'the different varieties of them,' each variety being treated as a unit, not 'each individual tree', which last, as appears from l. 342, would be expressed by the singular *ἕκαστον*.

The proof of this assertion may be found by considering the following passages, ε 220, 164, μ 130, ω 417, B 127, Γ 1, H 100, I 66, Ψ 55, where the proper use of the plural is plainly discernible. (In ν 76 *ἕκαστος* not *ἕκαστοι* should be read as in the editions of H. Stephanus and Barnes.)

We now see a further reason why *ἦπτεον* will not do. The boy would not ask for trees by kinds, though he would so ask the name, i.e. once for all in the case of each sort.

Lastly, in considering the object and purpose of this naming and counting the trees in the orchard, my suggestion, to which I adhere, was as follows:—The occasion was probably one of importance, marking a stage in the boy's life. It is the 'beating of the bounds' of the orchard. The boy is the human document used for recording facts. He is the schedule of the trees: he is *μνήμων ἀλφῆς* (cf. θ 163).

In l. 341 *ὀνομήνας δεῖξας* should perhaps be more simply rendered 'you named and showed me'.

• 353] μή τάχα πάντες

*ἐνθάδ' ἐπέλθωσιν Ἰθακήσιοι,*

The defective third foot cannot, I fear, be tolerated. Again an omission seems the true solution:—

*ἐνθάδ' ἐπ' ἄμμι' ἔλθωσ' Ἰθακήσιοι,*

where *ἄμμι* may be taken in its strictly dual sense, 'against the two of us.' Odysseus proceeds at once to correct the misapprehension of Laertes, in ll. 359-60, by informing him of their real numerical strength.

• 360] προῦπεμψ', ὡς ἂν δαίπνον ἐφοπλίσσῃσι τάχιστα.

Clearly modernized, probably from πέμψ' ἐγώ, ὡς κεν —. I doubt whether ἔσω (van Herwerden) would have its last syllable shortened by an early Epic poet, cf. the usage of ἄνω and κάτω.

• 374] εἶδος τε μέγεθός τε ἀμείνονα θῆκε ἰδέσθαι.

Read εἶδος καὶ μέγεθος μέγ' ἀμείνονα —. Cf. 253 above. It is doubtless the juxtaposition of the cognate noun and adverb that afterwards became a cause of offence. But in the old epic the association of μέγα with ἀμείνων is especially noticeable, B 239, Δ 405, X 158, 333, χ 374.

• 377] οἶος Νήρικον εἶλον, ἐκτίμενον πτολίεθρον,  
ἀκτὴν ἡπείροιο, Κεφαλλήνεσσι ἀνάσσων.

Laertes, in command of the Cephallenians, claims to have captured or taken by storm Nericus, a city situated, if the authorities we have may be trusted on any question of Homeric geography, at the northern extremity or north-eastern side of the island of Leucadia, now Santa Maura. Some, according to Eustathius, identify Nericus with the island itself; but this is inconsistent with the words of l. 377 ἐκτίμενον πτολίεθρον, 'a stronghold.'

Now we come to the difficulty. This Nericus, this stronghold, is called ἀκτὴν ἡπείροιο, 'the shore of the mainland.' Now, to call a city, wherever situated it may be, the shore of the mainland, is rather meaningless and more than justifies the comment in Ameis-Hentze 'eine ungenaue Apposition zu Νήρικον', 'an inexact apposition to Νήρικον'; but to go further and so describe a city situated *on an island* is much worse, and cannot, I submit, be palliated by the words, 'an welchem sich die Stadt hinerstreckte.'

Neither a city nor an island—it is only fair to say that Ameis-Hentze adopt the latter view, in fact they go further and make it a peninsula with Eustathius's unnamed geographer—can be called 'the shore of the mainland' because it faces the shore of the mainland, in this instance the shore of Acarnania. The peninsula-theory is too obviously a concoction to suit this passage to be worth attention.

The truth is ἀκτὴν ἡπείροιο is irreconcilable to common sense and is, unless I greatly mistake, merely the corruption of a less

familiar word. I suggest as the original reading the simple and satisfactory

*ἄντην ἡπείρου,*

‘facing the mainland.’ This is exactly the situation occupied by the town Leucas, now Amaxikhi, nearly at the north end of the strait that separates the island from the mainland.

The change of *ἄντην* to *ἀκτὴν* is very easy, and may be due largely to the fact that there is no example of *ἄντην* with a dependent genitive in the Homeric poems. The ancient grammarians seem indeed to have required at least two instances of an unfamiliar usage in Homer to give it countenance, e.g. ω 337. If this requirement were fulfilled, they readily, as I have more than once observed, allowed almost any licence.

There is after all little reason to doubt the grammatical correctness of *ἄντην ἡπείρου*, v. Monro, H. G. § 228. It is merely a matter of metrical convenience: *ἄντα* usually serves best.

The form *ἄντην* is fairly analogous to *πέρην* in B 626,

*νῆσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἄντα,*

a verse which might have ended with *ἄντην*, had there been any tendency to require a strict spondee in the sixth place.

If we consider © 399 :—

*βάσκ' ἴθι, ἴρι ταχεῖα, πάλιν τρέπε μῆδ' ἔα ἄντην  
ἔρχεσθ'.* —

we may be fairly sure that *ἄντην ἐμῷ*, ‘facing me,’ could have been said as well as *πάλιν ἐμῷ*, ‘away from me,’ for which there is good warrant, Y 439, η 143.

ω 387] *ἦλθ' ὁ γέρων Δολίος, σὺν δ' υἱεῖς τοῦ γέροντος,*

497 *τέσσαρες ἀμφ' Ὀδυσῆ', ἐξ δ' υἱεῖς οἱ Δολίοιο.*

These lines throw light upon one another. One sees at once that *υἱεῖς* in l. 497 must have been *υἱέες*, and may even infer that except for errors of transmission the *υἱεῖς* of l. 387 should be equally resolvable. This throws more doubt on the already doubtful *τοῦ γέροντος* cf. γ 388 (Note).

But is *οἱ Δολίοιο* itself correct? Dr. Monro in his commentary says the use of the article is post-Homeric, but proceeds to support the usage by reference to his Hom. Gram. § 260, 9. The article here is in my view entirely an error, but one for

which I believe the original author is not properly responsible. He wrote in all probability

ἐξ δ', υἱέες οἱ Δολίου·

'and six who were sons of Dolios.' This may be illustrated by  $\Lambda$  535 ἀντυγες αἱ περὶ δίφρον,  $\Phi$  353 ἰχθύες οἱ κατὰ δῖνας, where αἱ and οἱ have at last rightly replaced the usurpers αἱ and οἱ in our texts.

It seems to me quite possible and even probable that in l. 387 τοῖο γέροντος has ousted a similar οἱ Δολίου, the neat modern turn being naturally preferred to the rather cumbrous antique form of expression. There is of course no difficulty in the way of maintaining γέροντος, if necessary, as we may read οἱ ῥα γέροντος. Compare  $\xi$  60 and Note on  $\xi$  19.

ω 389] μήτηρ, γρηῦς Σικελή, ἣ σφεας τρέφε καὶ ῥα γέροντα  
ἐνδυκῶς κομέεσκεν, ἐπεὶ κατὰ γῆρας ἔμαρψεν.

The dame in question is the wife of Dolios, who is referred to two lines before as γέρον and γέροντος. Consequently editors almost unanimously refer γέροντα (l. 389) to Dolios also.

Dr. Monro, however, in his edition of the *Odyssey* xiii-xxiv. (1891), says that γέροντα is apparently Laertes. For 'the poet seems to be repeating here his description of the γρηῦς Σικελή given in 211-12'. The lines referred to are these:—

ἐν δὲ γυνὴ Σικελή γρηῦς πέλεν, ἣ ῥα γέροντα  
ἐνδυκῶς κομέεσκεν ἐπ' ἀγροῦ νόσφι πόλῃος.

How is this question to be determined? On the one hand, it is extremely harsh to have to understand γέροντα of any other old man than the one just doubly mentioned, i.e. Dolios.

On the other hand, why should it have occurred to the poet to make the wife of Dolios a γρηῦς Σικελή, unless with the deliberate intention to identify her with the Σικελή γρηῦς who took charge of Laertes?

Furthermore, why in the world is the word γρηῦς of l. 211 represented or misrepresented in γρηῦς in l. 389? Was it necessary for the disyllable to become a monosyllable? I fear it was. Let us examine this matter a little further. It will be found that the disyllabic nom. γρηῦς occurs in twelve other places in Homer,  $\sigma$  185,  $\tau$  503,  $\chi$  433,  $\beta$  377,  $\eta$  5,  $\tau$  353, 361, 386, 467,  $\chi$  495,  $\psi$  1, 292, the monosyllabic form only once again in  $\tau$  346, of which more anon.



The hand of the interpolator is thus becoming visible. There is always some defect or modernization in his work. So far, however, we have only suspicion. Let us go on and suppose, for the sake of our argument, that we have an interpolation here, that something has been removed to make room for γρηῦς Σικελή. Can we determine definitely and with any certainty what has been sacrificed? Does μήτηρ . . . ἡ σφεας τρέφε give any hint, suggest any omission? Why undoubtedly it does! Let Homer speak for himself. With him the μήτηρ, the mother, is emphatically ἡ μ' ἔτεχ', ἡ μ' ἔθραψε (β 131). Compare the following:—

μ 134 τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ.

A 414 and B 548 have these verbs in intimate association; but let us come at once to the very archetype of what has been tampered with here:—

ψ 325 μητέρα θ' ἡ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἑόντα —

and, although it is said of the other parent:—

Χ 421 Πηλεὺς, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι,

we can now reproduce our line with some confidence, I might almost say, with certainty, in its original form:—

μήτηρ, ἡ σφεας τίκτε καὶ ἔτρεφε, καὶ ῥα γέροντα —.

Not only so, but we see at once that καὶ ῥα γέροντα ἐνδυκίως κομέσκεν naturally led some one to recall to mind the ἡ ῥα γέροντα ἐνδυκίως κομέσκεν of the earlier passage, and to raise the question whether the wife of Dolios was the Σικελή γρηῦς there mentioned. Probably this question is rashly answered in the affirmative, and the identification noted at first on the margin is afterwards confirmed by actually squeezing the two words, though γρηῦς suffers in the process, into the line.

This account of the origin of the vulgate explains, I submit, every difficulty. While it justifies Dr. Monro's version of the vulgate, it shows that originally the reference of γέροντα was of course to Dolios and Dolios alone. So much for ω 389.

I now turn to τ 346, the other passage, which still supports what I have called the modernized form γρηῦς for the Homeric γρηῦς:—

τ 346 εἰ μή τις γρηῦς ἐστι παλαιή, κεδνὰ ἰδυῖα, —.

I might almost rest satisfied with pointing out that Aristarchus disallowed this and the two following lines; but although there

is weight in the objection, for Odysseus certainly showed little of his usual prudent judgement in suggesting that he should have the services of one who was almost certain to recognize him by the scar, yet I believe even in this line γρηῦς is more modern than the context, that in fact the poet or his interpolator, which you will, really wrote not the tautology of γρηῦς παλαιή, but the natural expression, which is indeed synonymous with γρηῦς, viz. παλαιή γυνή:—

εἰ μή τις γυνή ἐστι παλαιή, κεδνὰ ἰδυῖα —.

I can hardly quit this subject of γρηῦς versus γρηῦ without referring to the two passages in which the vocative, γρηῦ, is found as a monosyllable. The extraordinary idea that γρηῦ can be a pyrrhic ∪ ∪ as well as a trochee — ∪, I take leave to reject as groundless. We have:—

τ 383 ὦ γρηῦ, οὕτω φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν —

χ 411 ἐν θυμῷ, γρηῦ, χαῖρε καὶ ἴσχεο μηδ' ὀλόλυξε.

Premising that the true archaic disyllabic voc. γρηῦ occurs in three places, χ 395, 481, Hymn. Dem. 113, I suggest for χ 411:—

θυμῷ, γρηῦς, χαῖρε καὶ ἴσχεο μηδ' ὀλόλυξε.

For the omission of ἐν compare H 189 γήθησε δὲ θυμῷ, A 256 κεχαροίατο θυμῷ, θ 483 χαῖρε δὲ θυμῷ (= ξ 113 and ω 545), υ 301 μεῖδησε δὲ θυμῷ, &c. In fact, we may say that as a general rule θυμῷ is used with verbs of this kind without a preposition. Still if any one chooses to insist on maintaining the prep. here, it is easy to read:—

χαῖρ' ἐν θυμῷ, γρηῦ, καὶ ἴσχεο μηδ' ὀλόλυξε.

The nom. for voc. is of course quite legitimate.

Similarly in τ 383 we may simply remove the needless ὦ, and transpose, with better emphasis resulting:—

οὕτω, γρηῦς, φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν,

or, if we may not sacrifice even the expletive:—

οὕτω φάσ', ὦ γρηῦς, ὅσοι ἴδον ὀφθαλμοῖσιν,

which the devotees of hiatus licitus may easily alter to suit their peculiar fancy.

Finally, passing from the question of the possibility of the satisfactory removal of this modernization γρηῦς, γρηῦ from the pages of Homer—they do seem to totter a little—I think the following rehabilitation of the misunderstood tradition in Hymn.

Dem. 101 may be left without much advocacy. The accepted reading is :—

γρηῖ παλαιγενεῖ ἐναλίγκιος, ἦ τε τόκοιο —.

But this is not the traditional reading. Our sole authority, the Moscow MS., has παλαιγενέη ἐναλίγκιος. Ruhnken conjectured rightly enough, as far as it goes, παλαιγενεῖ, and so it stands in all editions, παλαιγενεῖ ἐναλίγκιος, bearing false evidence as to the production of -ι of the dat. sing., even before an open vowel.

The true acceptance of the tradition on the contrary tells in favour of the regular elision of this -ι. What the MS. gives is beyond all doubt :—

γρηῖ παλαιγενέ' ἦεν ἀλίγκιος —.

It is merely a question of dividing the letters rightly. There is no unexplained debasement of ι into η. All that is wanting is an apostrophe. Furthermore, as a reference to the context will show, we can now allow l. 100 to end with a full stop, since the adjective ἀλίγκιος has no longer to stretch backward to l. 98 for its grammatical construction.

ω 394.] ὦ γέρον, ἴζ' ἐπὶ δεῖπνον, ἀπεκλεάθεσθε δὲ θάμβεις·

The contraction, as Dr. Monro says, is not Homeric. We should perhaps restore

ἀπεκλεάθεσθε τάφοιο·

A parenthetical remark is better without a conjunction.

ω 398.] ἀμφοτέρας, Ὀδυσσεὺς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ —.

A still more objectionable contraction than the last, but although we might even acquit the author of the line of this vagary,—Nauck's ἀμφω, Ὀδυσσῆος δέ seems satisfactory enough—yet the act of kissing 'the arm at the wrist' is so extravagantly improbable and the narrative proceeds so smoothly without the line that we are almost bound to attribute it to some would-be improver, unless of course we feel compelled to retain every word that may support the strange contention that the author of the recognition-scene was a bad poet.

ω 410.] δεικανώντ' ἐπέεσσι καὶ ἐν χείρεσσι φύοντο, —

We may safely restore the regular expression :—

δεικανώντο ἔπεσιν, ἔφιν τ' ἐν χερσὶ ἕκαστος. (χειρί)

Cf. κ 397. In any case this line helps to confirm the rejection of l. 398.

ω 437.] ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκείνοι.

Unless this be a spurious addition, which it would be rash to assert, the original must have run in some such form as this:—

εἰ ἄγε, μὴ φθῆκωσι περαιωθέντες ἐκείνοι.

or we may adopt κῆνοι from Aristarchus and place it after the μῆ.

ω 461] καὶ νῦν ὧδε γένοιτο· πίθεσθέ μοι ὡς ἀγορεύω·

μὴ ἴομεν, μὴ πού τις ἐπίσπαστον κακὸν εὖρη.

It is almost inconceivable that this absurd punctuation of l. 461 should be maintained. As van Leeuwen and da Costa have seen πίθεσθέ μοι is just a parenthesis and nothing more. μῆδ' ἴμεναι is probably necessary for μὴ ἴομεν, as the speaker never contemplated joining the party. The lines would then read thus:—

καὶ νῦν ὧδε γένοιτο, πίθεσθέ μοι, ὡς ἀγορεύω·

μῆδ' ἴμεναι, μὴ πού τις ἐπίσπαστον κακὸν εὖρη.

ω 463] ὡς ἔφαθ', οἱ δ' ἄρ' ἀνήϊξαν μεγάλῳ ἀλαλητῷ  
ἡμίσεων πλείους· τοὶ δ' ἄθροοι αὐτόθι μέιναν  
οὐ γάρ σφιν ἄδε μῦθος ἐνὶ φρεσίν, ἀλλ' Εὐπείθει  
παίθοντ'. αἴψα δ' ἔπειτα ἐπὶ τεύχεα ἑσσεύοντο.

The accepted interpretation of these lines does less than justice to the author, be he who he may. Primarily the tradition is responsible, which gives Εὐπείθει, though it is obviously unmetrical, at the end of l. 465. Now let this Εὐπείθει be replaced by Ἀλιθήρση and the real sense of the passage is not far to seek. The majority start up with the intention of proceeding against Odysseus. This is plain from μεγάλῳ ἀλαλητῷ. Then for a moment the poet turns to the peace party. They keep their seats. They do not like the proposal that has been made, the μῦθος, 'the motion,' as we should say, in contrast with the 'amendment' of Halitherses and Medon. They go with Halitherses. After this little digression, dealing with the minority, the poet naturally returns to the proceedings of the majority,

αἴψα δ' ἔπειτ' ἐπὶ τεύχεσιν ἑσσεύοντο.

Epic idiom allows the dative here, though the later idiom does not. I refer to X 392 νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, Δ 274 νηυσὶν ἐπὶ . . . ἐλαυνόμεν (= 400), B 89 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσὶν εἰαρινούσιν.

ω 491] ἐξελθὼν τις ἴδοι μὴ δὴ σχεδὸν ὧσι κιώντες.

This line seems to have been brought to utter ruin firstly because of the desire to introduce a needless τις, cf. ε 400, and

secondly because of a similar idea that the substantive verb must necessarily be expressed. Perhaps

ἐξελθὼν ἰδόμεν μὴ δὴ σχεδὸν ὧδε κίοντες. (ἰδέειν)

κίωσι might be read; but the ellipse of ἴωσι is quite epic, v. σ 10 (Note).

ω 506] Τηλέμαχ', ἤδη μὲν τόδε γ' εἶσαι αὐτὸς ἐπελθὼν,  
ἀνδρῶν μαρναμένων ἵνα τε κρίνονται ἀριστοί,  
μή τι κατασχύνειν πατέρων γένος, οἳ τὸ πάρος περ  
ἄλκῃ τ' ἡγορέῃ τε κεκάσμεθα πᾶσαν ἐπ' αἶαν.

To this Telemachus replies:—

ὄψαι, αἱ κ' ἐθέλῃσθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ  
οὗ τι κατασχύνοντα τεὸν γένος, ὥς ἀγορεύεις.

First of all ἐπελθὼν in l. 506 is quite meaningless in this context. A reference to β 246 will make this point clear at once. Ameis-Hentze really do not improve matters by making a separation between αὐτός and ἐπελθὼν, taking the former with εἶσαι and the latter with l. 507; for ἐπελθὼν necessarily implies a visit to a place where the individual referred to is not already present.

Again, as Dr. Monro remarks, the exhortation is out of place after the battle with the suitors.

Lastly, from the remark of Laertes ll. 514-15:—

τίς νύ μοι ἡμέρη ἦδε, θεοὶ φίλοι; ἢ μάλα χαίρω  
υἱός θ' υἱωνός τ' ἀρετῆς πέρι δῆριν ἔχουσι.

it would seem that both father and son had been each calling attention to the prospective display of his own prowess.

Perhaps the case of this most unsatisfactory little dialogue is not quite beyond hope. We must, however, begin by giving up ἐπελθὼν altogether. I suggest that it has superseded an original

ἀέθλω

upon which the ἀνδρῶν μαρναμένων of the next line depends. Possibly then Odysseus said approximately as follows:—

Τηλέμαχ', ἢ μ' ἐν τῷδε σὺ εἶσαι αὐτὶς ἀέθλω  
ἀνδρῶν μαρναμένων, ἵνα τε κρίνονται ἀριστοί,  
μή τι κατασχύνειν πατέρων γένος, οἳ πρόπαρὸς περ  
ἄλκῃ τ' ἡγορέῃ τε κεκάσμεθα πᾶσαν ἐπ' αἶαν.

In using κεκάσμεθα the speaker illogically identifies himself with his own ancestors, but there is some justification for this as he is addressing his own son.

In Telemachus's reply an emphatic personal pronoun is clearly requisite. Even at the sacrifice of φίλε I suggest we might read with advantage

ὄψαι, αἶ κ' ἐθέλησθα, πατήρ, ἐμὲ τῷδ' ἐπὶ θυμῷ  
οὐ τι κατασχύνοντα τεὸν γένος, ὡς ἀγορεύεις.

ω 532] ὥς κεν ἀναιμωτί γε διακρινθῆτε τάχιστα.

If the form διακρινθῆτε be genuine here, it certainly would slightly help the argument against the attribution of this book to the author of the Odyssey.

On the other hand, if there be a reasonable possibility that the form has been modernized, no reliance could be placed upon it for the purpose of this argument, as it would merely show the readiness of the Greeks to eliminate the obsolete in favour of the present usage wherever the change could be effected without apparent damage to their great poetic heirloom.

Under limit of this condition a modernization was always without hesitation accepted by them, just as we ourselves freely accept and, save for purposes of antiquarian research and study, readily welcome or, I might say, insist on having a modernization of spelling in our texts of Elizabethan authors.

The archaic form of διακρινθῆτε is of course διακρινθήτε. It may certainly be a mere accident that ὥς κεν is not elsewhere followed by τάχιστα, but by θάσσον in Z 143 (= Y 429), and similarly ὄφρα κε θάσσον (B 440, M 26); but it seems to justify to some extent the conjecture here of

διακρινθήτε θάσσον.

We may feel fairly confident that the ingenious modernizers who boldly converted Ω 53 from

μή F ἀγαθῷ περ ἐόντι νεμεσσηθόμεν ἡμεῖς

into

μή ἀγαθῷ περ ἐόντι νεμεσσηθώμεν οἱ ἡμεῖς

(so indeed the editions; but the MSS. unanimously νεμεσσηθώμεν), would not hesitate to change θάσσον into τάχιστα to accommodate διακρινθῆτε.

They have however, according to the evidence available, shown less consistent wrong-doing in the strictly parallel case not fifty lines away from our passage, viz.:—

ω 485 ἐκλήσιν θέωμεν τοὶ δ' ἀλλήλους φιλεόντων —.

F f 2

435

Such is the reading in Ludwich (1891), Monro (1901), and in all the best editions. The majority of the MSS. stand for *θέομεν* FPHULWZ: *θέωμεν* M. Eust. The wonder is that *θῶμεν* is not supported at all. Perhaps it is. The true reading of the line is without doubt:—

*θήομεν ἔκλῃσιν τοὶ δ' ἀλλήλους φιλεόντων.*

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